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THE GOSPEL VISITOR,

A MONTHLY PUBLICATION,

BY HENRY KURTZ AND JAMES QUINTER.

Vol. XVII. JANUARY, 1867. No. 1.

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CONTENTS

OF JANUARY NO.

Introduction to Vol. XVII.	page	3
New Year admonitions	-	4
The gospel plow	- -	8
The chastenings of God	- -	10
Heaven	- - - -	13
Watchfulness	- -	14
Improprieties in churches	-	15
Speak kindly	- - -	16
Speaking well of others	-	18
Modern Idolatry	-	19
Against severe judgment	-	21
A letter to a sister under trials		22
Missionary	- - -	24
Physiology of repentance		25
The Family Circle.—Husbands and their habits	-	26
" Maxims for parents		27
Youth's Department.—Save my mother	-	28
Correspondence	- - -	29
" The Visitor	-	—
Editorial Miscellany	-	—
Poetry.—The fellowship of suffering		31
Obituaries	- - -	—

Letters Received

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Correspondents writing on business will please address their letters to the publishers, Quinter & Kurtz, or simply "Gospel Visitor," and not to one individually. Those wishing to write to the Editors privately will address them accordingly.

Business matters and communications intended for insertion in the Visitor should each be written on separate sheets or slips.

We are at present short of Hymn Books. Those who have ordered will please have patience till we can supply them. By the time we make our next irsue we shall give some more srtisfaction relative to the New Hymn Book.

Please take notice of changes on our book list.

A NEW EDITION OF NEAD'S THEOLOGY.

We wish to make known to our brethren and friends that a new edition of "Nead's Theology" has just been printed. The book contains 471 pages with ten engravings, and is substantially bound in cloth. It is now ready and will be forwarded immediately to all who will order it. Price free of postage $1,50. By the dozen if ordered by express $1,15.

For the information of a number of enquirers we would further say that the "Wisdom and Power of God" as displayed in creation and redemption. by Peter Nead, is now in the hands of [illegible] and is expected to be ready some time in July—perhaps not [illegible] the latter part of the month. Those who have already sent in their orders will please also give us their express office, as all packages by the dozen or over must be sent by express. Brethren can send in their orders now at any time, and as soon as the work is ready it will be forwarded in rotation. This [illegible] 340 pages [illegible]

THE

GOSPEL-VISITOR,

A MONTHLY PUBLICATION

DEVOTED

TO THE EXHIBITION AND DEFENCE

OF

GOSPEL PRINCIPLES AND GOSPEL PRACTICE, IN THEIR PRIMITIVE PURITY AND SIMPLICITY,

IN ORDER TO PROMOTE

CHRISTIAN UNION, BROTHERLY LOVE AND UNIVERSAL CHARITY.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Rom. 1: 16.

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XVII. 1867.

PRINTED IN COVINGTON, MIAMI COUNTY, O.

ON HENRY KURTZ'S "VISITOR PRESS,"

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THE
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Vol. XVII. JANUARY, 1867. No. 1.

INTRODUCTION TO VOL. XVII.

Kind reader; our new volume of the *Gospel Visitor* commences with the New Year. And as this number is the first of the New Year as well as of the New Volume, we salute you, a pleasant, happy, and useful year. Would we be happy and useful? We presume we all would, since a desire for happiness is a part of our being, while a desire for usefulness is no less a part of our Christian life. For if we are the adopted children of God, "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In doing good, we imitate Jesus; "he went about doing good." And Jesus imitated his heavenly Father; for said he, "My Father worketh hitherto and I work." Diligence and zeal in doing good are characteristics of the divine nature. And hence we have the following admonition of the apostle: "Let us consider one another, to provoke unto love and good works: Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Ye see the day approaching! A solemn, awakening, and stirring thought, as the day alluded to is "the day of Christ," the day in which he will perfect the work of redemption in his saints, reward his faithful servants, and destroy his enemies. That day is approaching! The dawning light appears! Do we indeed see it? We may see it for the streaks of light in the east betoken its appearance.

Our blessed Lord has both admonished and encouraged us to faithfulness in duty, in the following words: "Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." We are more than anxious to be a faithful servant to the Lord. And we are likewise anxious that our readers may be the same. And our labors in editing the *Gospel Visitor* shall still be directed to this end. With our increased experience, and increased acquaintance with the brotherhood, we hope to be the better qualified to accomplish our object. We appreciate our position, and feel the weight of responsibility attached to it, and it is with no little concern our editorial labors are performed. God is our witness, that these labors occupy our thoughts much both by day and by night. The efficiency of Christian periodical literature in informing, edifying,

and improving the members of the church, and in maintaining and spreading the doctrine of the church, should not be doubted for a moment by any member of our fraternity, and we are extremely sorry that a single doubt should obtain upon the matter. While every form of error is promulgated by the great influence the press exacts upon the world, can the lovers of Jesus and his unadulterated and heavenly truth, stand and see this powerful engine desecrated in sowing moral poison broad cast over the land, and make no effort to render it subservient to the spread of truth? To us it is a matter of astonishment that any can do so. As the *Gospel Visitor* is receiving no little amount of our attention and labor, a supporting patronage is very desirable. But we think a mere pecuniary support is not what we are the most anxious to have. We want to see our periodicals if they are faithful sentinels of the church, and advocates of the truth, and every thing else which can be used as instruments for doing good, laid hold of with zeal and encouraged by the brotherhood.

Brethren, need we make any new promises in introducing a new volume, to obtain your patronage and sympathy? We are known to many of you, and we assure you our heart is in our work, in laboring to do you and others good. The *Visitor* itself is known pretty extensively throughout the brotherhood, but not as much so as we wish it to be. We therefore ask the cooperation of the brethren to extend its circulation. It is not so pleasant to ask those who have already done much, to continue to do, but such probably are well enough informed to know that we cannot expect all to do what it would be desirable they should do, and perhaps what would be right. *Some* must therefore do the work if it is done at all.

We therefore ask the assistance of our brethren and sisters and friends, in whatever way they can advance our work, and we shall try to make it such that its tendency may be good, and if so, then those who help to advance the work, will help to do good. Above all, we request the prayers of the church that we may be qualified in every respect for our labors that they may be successful in promoting the cause of Christ.

J. Q.

NEW YEAR ADMONITIONS.

Speak unto the children of Israel, that they go forward. Ex. 14: 15.

Nothing should retard, much less finally hinder, the progress of any who have entered the straight gate as candidates for heaven and immortality. "We are not," says Paul, "of them who draw back unto perdition; but of them that believe to the saving of the soul." Here is a manifestation of faith, energy, and perseverance, which all converts to Christianity have not possessed; and wanting these, they have turned aside from the right way. The Ephesians had gone so far back that it was necessary for their restoration to the divine favor and fellowship, to do their first works over again. They had not *gone forward* as they should have done. They ceased their efforts, and in so doing, they declined in their piety, and be-

came spiritually dead. See that boatman in a river with a strong current, rowing up stream, the direction in which he wishes to go. As soon as he ceases to apply his oars, his boat drifts down the stream. So it is with Christians. They cannot put by their oars or cease to apply them, or, in other words, cease their efforts for advancement and improvement, without experiencing at once, a declension in their piety.

The moral distance to be traveled over in making a journey from sin to holiness is very great, and unless we *go forward* and hasten our steps, we shall not reach the place at which we want to arrive, before the accepted time and the day of salvation, come to a close.

But to be more direct and explicit, what is the great object we are to have in view, as the point of attainment, in our struggling efforts to *go forward?* Heaven, immortality, and eternal life is the prize for which we are running, and this should not be lost sight of. But the means for obtaining this, or the way to it, must likewise be kept in view. Paul did not say, I press toward heaven, but "I press toward the mark for the prize of our high calling." Now while he really pressed toward heaven, the first object with him seems to have been the mark, or the fitness for heaven, referring in his language just quoted to the practice of running, where a prize was offered to the one who should first reach the mark or goal.

To go forward as Christians, and it is to this class of persons we wish to make the first application of the admonition, is to make progress in the divine life. And, first, let our efforts be to make progress in knowledge—all knowledge that may be put under contribution to promote whatever is desirable in Christian life and character. And under the head of knowledge we would especially include the knowledge of the sacred Scriptures, "which are able to make us wise unto salvation through faith which is in Christ Jesus." While a knowledge of Scriptural truth is desirable, and, indeed, absolutely necessary, in order "that we may prove what is the good and acceptable will of the Lord," much reading of the Scriptures, and much familiarity with them, if they are read and studied with a proper state of mind, does not only increase our knowledge of divine things, but such a course will promote a spirit of devotion, and have a tendency to imbue the mind with the spirit of truth itself, which will be a great blessing to those who are aspiring after a true Christian life.

Again; let us *go forward* in our conquests over our passions, our appetites, and our lusts, which have their origin in our fallen nature, and which were encouraged by us when we "walked according to the course of this world, according to the prince of the power of the air the spirit that now worketh in the children of disobedience." Here is a class of enemies that much annoy many of us who are desirous of being faithful "in all holy conversation and godliness." And they are not only a source of annoyance to ourselves, but they often prove an annoyance to others, and darken our light as Christians, while they diminish our spiritual enjoyment. Some progress in this direction

would be very desirable—perhaps more—absolutely necessary, if we would "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love." Would it not be well to make these things a speciality, or give them our special attention in our Christian experience, and not rest until we have made some progress in this department of our Christian life? In Paul's dark catalogue of the works of the flesh, Gal. 5: 19—21, there are those enumerated, which are so criminal in their character, and so unpopular where any thing like a correct standard of Christian morals obtains, that they meet with almost universal condemnation and detestation. There are, however, others whose evil and corrupting tendency is such that, unless they are guarded against with unceasing vigilance, they will as surely work our destruction as those usually looked at as much more criminal. The following are some of those too often overlooked, and too little feared, and consequently, too prevalent even among professing Christians: *Idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, revellings.* Let us make a mighty effort to *go forward,* and rout and subdue these insidious or sly foes, which are doing an amount of harm, appreciated by but few.

Again; Let us not only give attention to the negative part of the Christian life, which consists in abstaining from all evil, but let the positive part be attended to with equal interest, for both are necessary to constitute a true Christian life. Let us then *go forward* in "perfecting holiness in the fear of God," as well as in seeking to "cleanse ourselves from all filthiness of the flesh and spirit." In *perfecting holiness,* we strive to possess all those elements of Christian character which are inculcated in the holy Scriptures, and exemplified in the life of the holy Savior. It is to attain unto "a perfect man, unto the measure of the stature of the fullness of Christ." Dear reader, if we judge ourselves impartially by the gospel standard of holiness, shall we not find that there is much wanting; that we are far from being perfect in holiness? But hoping that we do in some degree, at least, appreciate the beauty, the excellency, and the importance of a holy life; that we are seeking for it; and that we would be willing to sell all that we have to buy the field which contains it, will we not *go forward* with a resolution which must lead to success? Do not let us forget that we must strive to enter in at the straight gate; that "the kingdom of heaven suffers violence, and the violent take it by force."

Finally; let us *go forward* in "labors of love," remembering that the apostle has said to Christians, "to do good and communicate forget not: for with such sacrifices God is well pleased." If he is justly to be regarded as the world's benefactor, and it is said he is, who makes two spires of grass to grow where but one grew before, then shall not he be honored with the same title, and rewarded as such, who adds in any degree to human comforts, or assists in any degree in cultivating the moral wastes of human hearts? The two mites cast into the treasury of the Lord, or a cup of cold water

given to a disciple in the name of the Lord, will not be overlooked by God, but rewarded by him "in the last great rewarding day." Then there is encouragement given to all disciples to labor in the vineyard of the Lord, and they should not stand idle, but *go forward*. We can all find some object of charity to bless with our pittance, or some heart weighed down with sorrow to which we may administer some little relief by a word of comfort, or even a look of sympathy. And if we can do no greater acts than these, and we do them in the spirit of Jesus, we shall not have lived in vain. Remember, dear reader, if we are by profession Christians, then are we the professed followers of him whose whole life was spent in doing good—in laboring to make people good that they might be happy for ever. And with what propriety can we bear his holy name, or claim fellowship with him, if our labors are all designed to promote our own interest, or at farthest that of our immediate friends with our own, and that, too, our worldly interest only? Let us then have an appreciative sense of our position and responsibility as Christians, and *go forward*, imitating Jesus in his holy and self-denying labors of love to reform the world.

But how can we *go forward*, when there are so many obstacles to surmount, and so many enemies to contend with? That there are difficulties in the way of Christian progress, will not be denied. Said Jesus to his disciples, "they shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." The history of the persecutions of Christians proves that Jesus was a true prophet. And while he was a true prophet, he was an honest and candid leader. He faithfully told his followers that they must not expect the kingdom he promised them, without labor, and sacrifices and sufferings. The ignominious cross, the bloody guillotine, and the burning faggots, with various other engines of torture, have been used by wicked men and fallen spirits, to deter people from going forward in the "new and living way," which Jesus "hath consecrated for us." But notwithstanding this, that way has never been closed up since it was first opened, and those that have observed the command of God to *go forward*, or that of Jesus, "Come," and have *gone forward* bearing the cross, have triumphed over all their foes, and succeeded in reaching the heavenly shore. It is very encouraging, indeed, to know that notwithstanding the many and great difficulties to be overcome in living a Christian life, many have overcome all those difficulties. The "great multitude, which no man could number, and which stood before the throne and before the Lamb, clothed with white robes, and palms in their hands," and which John saw in one of his visions, had come out of great tribulation. At God's command they had *gone forward*, and they safely passed through all their trials.

What God commands us to do, may be done, and where he commands us to go, we may go, though earth and hell combined, oppose us. The occasion that gave rise to the words, *go forward*, confirms our declaration. The broad and deep

waters of the Red Sea were spread out before the Israel of God. But a command to *go forward* came from God, and an effort was made to comply with that command by the Israelites, and the sea was crossed, and the shore of deliverance and safety reached. Christians, are you struggling for the final victory over all your foes, *go forward!* Be of good cheer, others have gone before you and succeeded. None need come short of heaven, whatever the difficulties in their way may be.

Let us then, dear reader, wherever you have been going heretofore, now *go forward* in the way of life and duty, with humbleness of mind, and confidence in God, *praying with all prayer*, and the sea will open, and the most formidable difficulties yield, and,

"The weakest saint shall win the day,
Though earth and hell obstruct the way."

J. Q.

For the Visitor.

THE GOSPEL PLOW.

No man having put his hand to the plow and looking back is fit for the kingdom of heaven. Luke 9 : 62.

The above is one of the many lessons which the Savior gave his apostles by the aid of a figure drawn from the common daily vocations of life; thus rendering his teaching so simple that "a wayfaring man though a fool, could not err therein." A plow is an instrument which agriculturalists use to cultivate the soil and fit it for the production of the fruits of the earth designed to supply our wants in this life. By the Gospel Plow (the one alluded to in the text) isintended those means of the scheme of human redemption, which tend to cultivate and fit the soil of the heart for the production of those christian graces, the fruits of which supply our wants in that future life. The phrase "having put his hands" indicates that there is a work to do, a work both mentally and physically, which the deeds of Christ and his apostles abundantly prove, for in examining their records, what months of labor, what days of fasting, what privations of pleasure, what seasons of sorrow, did they endure for the cause of human redemption.

Relative to this work we are I, only required to labor in proportion to our ability. If we have five talents given us, let us improve other five, and if two, let us improve other two, and if but one, let us not act the part of the unfaithful servant. and bury it, and thus be condemned, but let us act the part of faithful servants and we shall receive a precious reward. This feature of justice is no where exhibited in this life temporally, for on entering upon any temporal duty in this life, we must possess certain abilities or be rejected, but this work of grace, all can enter upon; for he who possesses the ability to sin against God, possesses the ability to praise and worship him.

2. We shall be rewarded for our works. We often labor under great suspense and uncertainty of mind temporally, in this life, not knowing whether we shall receive any reward for our works, and thus we are often seriously disappointed, but in this work of grace our reward is certain for that will be an important feature in the Savior's mission in his second advent, besides he has

told us that if we only give a cup of cold water in his name, we shall receive a reward; what consolation is thus afforded to the penitent.

3. The rewards are perpetual. It is worthy of note to observe the zeal with which we labor for temporal rewards, when they are of such short duration, and often momentary, besides our appetite in this respect is insatiable, whereas, the rewards for this work of grace are perpetual, eternal.

4. The rewards are two fold; present and future. Present rewards consist in that ease of conscience which is the result of doing our duty. Parents on leaving home often leave a work for their children to do with instructions how it shall be done. What a pleasure at heart and repose of mind do those children possess while attending to the work according to the instructions given them. How much greater shall be the pleasure of mind and joy of heart of that christian who is doing the work according to the directions given by his Master who is gone, but ere long shall return.

Looking back is an error into which we fear many have fallen, being enticed by the enemy of souls who seek to direct our attention from the proper object. Paul says, that he forgot those things which were behind, and reached forth to the things that are before, pressing toward the mark for the prize; and again he bids us run that we may obtain. We have the sad results of a case of looking back related in Genesis. As an example, it proved to be of such thrilling interest that Luke makes allusion to it in the following brief but forcible language. *Remember Lot's wife.*

It however is evidently the duty of every christian to look back or take a retrospect with a view to correct and improve our past lives, thus increasing our christian graces, but not to look back with a feeling of regret at having gone forth under the banner of King Jesus, as this would show a loss of faith and our first love, by which we would receive God's displeasure. The practical lesson taught in the text is that Christ demands faithfulness of his followers.

Faithfulness implies, 1, *a volunteer submission to the will of God.* The propriety of this will appear when we consider that we do not even possess the capacity of devising the laws of nature, have no means by which we could judge what is required even to control the things of nature; how much less do we possess the ability to devise the laws which effect the redemption of humanity, in which God, his Son, Holy Ghost, and his Messengers, have been so long engaged.

2. *Faithfulness implies zeal.* We believe that Peter possessed christian zeal in its purity from the bold manner in which he defended the doctrine of Christ on the day of pentecost. Paul also seems to have possessed this zeal from what he endured while in the ministry, which he states in his letter to the church at Corinth, as follows: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day was I in the deep. In journeying often, in perils of waters, in perils of robbers; in perils by mine own countrymen," &c. &c.

If we professs christian zeal fully

developed, we will be attentive to our christian duties and not allow any mere petty hindrance to prevent us from attending divine service, nor will we be negligent in reading the Bible with other religious matter. We will also give due attention to daily devotional exercises from which the christian derives much profit.

3. *Faithfulness implies charity.* On this point nothing is superior to Paul's comment. "Though I speak with the tongues of men and angels, though I have the gift of prophecy and understand all mysteries, and all knowledge, and though I have all faith so that I could remove mountains, and bestow all my good to the poor, and give my body to be burned at the stake, and have not charity, I am nothing." Charity is usually received in the sense of liberality to the poor, relative to the relief of their temporal wants, but liberality to poor humanity relative to the relief of their spiritual wants is a much higher meaning of the term charity. How unwilling we should be to see a friend seriously in temporal want, if we possessed the adequate means for his relief. Should we not be much more willing to relieve him spiritually, as the results are eternal? How shocking it is to observe parents leaving their children, the offspring of their own bodies, in a state of spiritual hunger, or famine, yea of starvation, without contributing to their relief, without telling them that "there is balm in Gilea to u e a sin sick soul."

4. *Faithfulness implies love.* Love is one of the most potent attributes of the Creator. As a scepter of Christianity none are superior. How unwilling we are to have a person evil spoken of whom we love, and if he is, what a plausible construction we are inclined to attach to the report. Would to God that the flame of Christian love would burn higher and brighter, that its light might become more visible, and its heat more effectual! What seas of trouble would we escape even in this life.

5. *Faithfulness implies humility.* Humbleness of mind and body. Peter bids us to be clothed in humility, for God will reject the proud but give grace to the humble. Solomon also says, that he giveth grace to the lowly. The evidence of the Publican and Pharisee who went up into the temple to pray also proves that pride and arrogance are rejected; but humility is accepted. Humility will be the garb of every Christian who has sincerely considered our impending ruin, our helplessness, our dependence upon God, as well as the many temptations to which we are exposed. May the Spirit of the Lord help our infirmities.

I. J. ROSENBERGER.

Dayton, O.

---

or the Visitor.

The Chastenings of God.

Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

We are told in the word of God that sin is the cause of all our woe. Sin and suffering are inseparable; when the former ceases, then, suffering will cease. But it may be asked, why is the child of God more chastened than those who know him not. "Judgment must begin at the

house of God: but what shall the end be then of them that obey not the gospel of God?" In a state of nature we are said to be "dead in trespasses and sin." When one is dead, he is without feeling. Sin, is a moral poison which stupefies and benumbs, all the inner senses. When therefore, the remedial agency of gospel love takes effect, this moral poison revives and then commences the contest. The spirit striving against the flesh, and flesh against the spirit. But the more effectual the cure, and the more deeply seated the disease, the more painful will be its operations, while contending with this deadly virus.

But the Physician who has undertaken our case, is perfectly able to master the disease, let us only obey his prescriptions, and submit to his requirements. He will not cause us any unnecessary pain, but will (if we yield ourselves into his hands) cut from us the last remnant of corruption.

After we have been aroused from our stupidity, then we first see what a vile body we are carrying around with us; and then, oh! how we are startled at its hideousness. We abhor, and loathe it, and exclaim in anguish, "O wretched man that I am! who shall deliver me from the body of this death?" Thank God, there is one who is able to deliver us, and who will deliver us, if we will but apply. O then let us go to him! and submit ourselves into his hands, though the sword he useth is a sharp two edged one. But if we refuse to submit to the operation of having the diseased body cut away, and drink in sin that we may become insensible to our wretched condition, then the burden will sink us lower than the grave, where we shall be awakened to a sense of our misery; but can not be delivered therefrom. Although, "Many are the afflictions of the righteous, yet the Lord delivereth him out of them all." Jehovah wounds, but he wounds that he may heal. Yea, the christian is called to suffer; but he is never forsaken, for saith Jesus, "As many as I love, I rebuke and chasten." The same hand that administers the bitter cup, also gives the cordial. So kind is this great Physician to his afflicted ones, that the christian even rejoices to suffer, so that he may be brought nearer to him. He hardly feels his pain, because of the comfort wherewith he is comforted. Oh! how richly is the christian repaid for all his patient suffering. He receives so much of the sweet love of God while here, which, more than compensates him for all his pain. He is delivered from the dreadful effects of sin and death, and finally admitted into the kingdom of God. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Although the righteous have many trials to endure, and are frequently wronged and abused by the wicked world, yet they possess every advantage over the ungodly; every promise contained in the Word of God belongs to the former. The world may despise the good, but "the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." The wicked may at present possess more of this world than the godly, but those must leave their

treasures at death, while these have not yet come in possession of their estate, for, "The heir while he is a child differeth nothing from a servant though he be lord of all, but he is subject to tutors and governors until the time appointed by the father." Yet while he is in his minority, his wants are all supplied, for, "The righteous are never forsaken, nor their seed compelled to beg bread. Their bread shall be given them, and their water shall be sure." "Godliness indeed, is profitable unto all things, having the promise of the life that now is, and of that which is to come."

God wills that his children shall possess nothing but that which is really valuable. The world in its present state is not worth the possessing, for it must soon perish, therefore we are forbidden to lay up treasures here, and also admonished not to love the world neither the things that are in the world. "But blessed are the meek; for they shall inherit the earth." The meek shall inherit the earth; and shall delight themselves in the abundance of peace. Yea, the earth belongs to God's children; and after he hath served his purposes with it in its present state, then he will fit it up in a most glorious manner and give it to them for their everlasting possession. Here the true church has fought and conquered. Here she has suffered and toiled, and here many have resisted even unto blood, striving against sin. Here many have endured a great fight of afflictions, and were made a gazing stock, both by reproaches and afflictions, and others have had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn assunder, were tempted, were slain with the sword; they wandered about in sheep skins, and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy. This world having been the scene of their trials, must also be the scene of their triumph.

The church has long been in the wilderness in a state of obscurity, yet her numbers have been all the while increasing. Oh how many thousands upon thousands, have been the trophies of the Redeemer's triumph. All are now waiting, both those who have crossed the flood and those who have not, for his reappearing. Then will she come up from the wilderness leaning upon her beloved, looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Abraham was but a stranger and sojourner in the land of Canaan, he did not own so much as a foot of land, although he possessed it all in prospect. Such is now the condition of Abraham's faithful children, they are now poor, but through Christ's poverty they shall be rich. Yea, rich when we shall meet Jesus in the air, and then be forever with him. Then shall this globe be given to the saints, for their everlasting possession. Paul tells the christian that all things are theirs, for they are the children of God, and if children, then heirs, heirs of God, and joint heirs with Christ. Then when Christ (who here bruised the serpent's head, who here conquered sin and death,) shall come again in majesty, and honor, then those who have suffered with him, shall also be glorified with him.

The world despises the godly because of their humble appearance; but while these bodies are so vile and corruptible it is more befitting that they should be plainly clad. When this corruption shall have put on incorruption, and this mortal, immortality, then shall we be arrayed in garments of fine linen white and clean, and decked with crowns of unfading brightness. Then will splendid robes well become us, for they will not adorn a mass of corruption, but will enhance the beauty of our glorified bodies. The most beautiful ornament that we can now wear, is "the ornament of a meek and quiet spirit." This ornament is of great price in the sight of God. It even makes these dull tabernacles shine as they reflect its lustre.

Oh how exalted a position does the christian occupy! Every thing of honor, of refinement, of beauty, is found in christianity. Nothing but purity and refinement, can gain admittance into the family of God. This holy nation is governed by the law of love; love to God and love to man is the broad platform upon which they stand. Oh! how vain earth, with all her show of justice, with all her boasted refinement, with all her gay pageantry, sinks into insignificance, when compared with the true majesty of the dear Redeemer's kingdom.

The love of God as manifested in Christ is the lever that will raise us from the pit of degredation, into which sin hath plunged us, to the mount of God. For "those who shall ascend into the hill of the Lord, and those who shall stand in his holy place, are those who have not lifted up their souls unto vanity, nor sworn deceitfully." But let us ever remember with humiliation "the rock whence we were hewn, and the hole of the pit whence we were digged," and then ascribe all the glory to him who hath exalted us.

MATTIE A. LEAR.

Hudson, Ills.

For the Visitor.

HEAVEN.

I will offer a few thoughts about heaven the home of the righteous. In most that has been written on heaven, that has come in the range of my reading, there is too much unwarrantable speculation, as in Dick's Phylosophy of a future state, which is calculated to mislead the mind of the pious enquirer after truth. The Bible says much about heaven. What that says, it is our privilege to know. And as christians we ought to have an ardent desire to know. Friendly reader, does our heaven directed steps declare to all we pass, that we seek a heavenly country and that we are tired of the "oppressions done under the sun?" Let us not only think and read of heaven when the smiles of God's countenance are upon us, or when our faith mounts up as on eagle's wings, but when our hours are loneliest, when our burdens are the heaviest, when our temptations are strongest, when our way is the darkest, when our friends are the fewest, when our faith is the weakest, and the power of the enemy is the fiercest, then for our encouragement let us read of that goodly land.

Come, then, thou who art mourning and bereft, wipe those tears from thy eyes, and read of heaven. Read those comforting words the

angel spoke to Mary, "he is not here, he is risen, behold the place where he lay." Say with the poet, "Earth has no sorrow that heaven cannot heal."

The reason we are not happier is because we love too much this inconstant world. And the reason we love it so much is because we have not sufficiently thought of a better. Why sit weeping like Marius among the ruins of Carthage, calling back the things that have died, only that they might die again? Just before us lieth a land where hope never disappoints, and where friends never die. Ye young, who are wandering intoxicated with the vanities of this world, and in your thoughts spreading the wings of hope over things on which it can never light, you have seen the world, and life only in the beauty of its morning, and have loved them, but you will yet learn that all is a vapor upon the earth, and as the morning clouds and early dew it passeth away. Then behold the glory of that heavenly Canaan, that your eyes be not dazzled with the beauties of this world. Not only must the beauty of youth pass away, but the heavens and the earth themselves will pass away. Then if you are left homeless and friendless it will not be because you have not known of a heaven where the weary are at rest.

We that are more mature in life, expect soon to pass over the stream of time. We are passing down the hill side of life towards the valley and shadow of death, our eyes are becoming dim to the loveliness of earth, and our ears are dead to its music, and our feet are becoming tired of the thorny path of life. Then let us lift up our eyes and look for a better land, for behold, it lies before us. To read of heaven is better than passtime. It will inspire an earnest desire to depart, and to be with Christ. Heaven is our Father's house, the home of angels, and all the departed saints, and where all hope to forget their sorrows, and have all tears wiped from their eyes. That we may obtain a mansion in our venly Father's house is the prayer of your unworthy brother in the Lord.

J O.

Eaton, O.

For the Visitor.

WATCHFULNESS.

"Therefore let us not sleep as do others, but let us *watch* and be *sober*." 1 Thess. 5: 6.

The watching in the above verse, undoubtedly has reference to the coming of Christ, as the preceding verses plainly indicate. The apostles instructions upon a subject so important, are certainly very appropriate. "Watching" and "sleeping" are qualities directly opposite to each other. Where we are watching, either naturally, or spiritually, we are conscious of every thing transpiring around us, and if placed in positions that would expose ourselves to danger, we would use every exertion to be extricated therefrom, and will generally be successful. But when we are sleeping just the opposite of this is the result. A sleep both of body and mind resembles death. Talk to an individual asleep from evening till morning, and it will do him no particle of good. His house may be burning over his head, thieves and mur-

derers may be stealing a march upon him, the ship may be ready to sink, (as in the case of Jonah), the boiler to burst, or the cars to make a dreadful collision, but the sleeper heed it not. He lies as unconcerned as if every thing around him was in perfect safety.

But the sleeping the apostle has reference to, refers to the spiritual man, to a state of drowsiness, lethargy, and indifference to our future welfare.

The very term "*watching*" implies danger. What would be thought of the pilot that would undertake to steer a ship safely into harbor, through a dangerous channel, and fall asleep on his way? or of the engineer sleeping while his train is running at lightning speed? Surely they would be discharged for neglect of duty, and not worthy to hold so important a trust.

My christian friends, it is now nearly nineteen hundred years since the promise was made that Christ would come the second time, with thousands of his saints to collect his jewels home, and God only knows how soon the eastern sky may be rent asunder and the train of heaven descend upon earth. Then wo to the individual found sleeping! Oh how we should watch! The watching in our text has reference to this very period of time. It is not particularly necessary that we watch with our natural eyes the direction from which our Savior is expected to come, but we must watch our hearts, the dispositions of our mind. Are we ready? would we love to see the Savior come? or are we so full of this world and the things thereof, that we would rather that Christ would not come quite so soon? These thoughts ought to occupy our minds and stir us up, to keep our lamps trimmed and burning. Brethren and sisters, we have all launched our ships out upon the great ocean, and some perhaps are near the haven of rest, while others are yet out upon mid ocean battling with the storms and tempestuous waves of a wicked world, yet if we keep strict watch, and are sober, we will all eventually arrive and be safely harbored in the desired haven of peace and eternal rest.

When for eternal worlds we steer,
And seas are calm, and skies are clear,
And faith in lively exercise,
The distant hills of Canaan rise.

The nearer still she draws to land,
More eager still her powers expand;
With steady helm and free bent sail,
Her anchor drops within the vail.

J. S. M.

IMPROPRIETIES IN CHURCHES.

It is highly improper to go late to church when it can possibly be avoided. This interrupts the service, confuses the congregation, distracts the attention, and is a sure indication of slothfulness, or something worse, on the part of those wilfully and habitually guilty of this sin.

No indecorum can be more palpable than standing about church doors during service, or whilst the people are assembling. A truly polite person will not do this. And yet we have seen members who thought themselves in good and regular standing, and even church officials, place themselves at the door of the sanctuary and gape at the people as they entered, just as if

they were the regularly appointed inspectors of all church-goers. This impropriety may be the result of "thoughtlessness," but it is very little the less culpable on that account. And when young men are guilty of it through a spirit of curiosity, it is exceedingly offensive to all well-mannered people, and always meets and merits their heartfelt reprobation.

Talking, laughing, whispering, giggling, and all vocal or visible manifestations of social greetings when in the house of God, either before, during, or after service, indicate ill-breeding in all so acting. Politeness, to say nothing of piety, avoids all such indulgences. Still we have seen young lads and lasses, who fancy they move in the most decorous circles of social life, come into church with a giddy grin on their countenance that never left it until they had made many bows, gestures, and sundry other eye and head manipulations to those around them, to the utter disgust of all lovers of true politeness.

Some church members never try to furnish strangers seats. This is a breach of politeness totally inexcusable, and a real indignity offered to the person neglected. It is almost as much an index of bad manners, as not to offer a friend a chair when calling upon us at our house.

Feet shuffling, sleeping, inattention, reading books, amusing children, spread-eagling, with the arms akimbo, on the seat in front of us are vulgarities in church that no person of cultivated manners will either indulge or excuse. The use of tobacco, (not only objectionable, but inexcusable at all times and in all places,) in the sanctuary of God, is such an intolerable nuisance, that it is truly wonderful that any lover of decency can for a moment so far forget himself, as boldly to pollute the floor and furniture of the building with the abomination.

Persons given to politeness always conform to the rules of the church in which they may happen to be. Whether kneeling or standing be the posture of prayer, they gracefully assume it. In all these things they act decorously, ever remembering who and what they are. In fine, you must go to church if you wish to learn who the real lady or gentleman is, and not the ball-room, the dancing-school, or the gay party. Politeness there may be formal, stiff, and up to the Chesterfield rule, but it is cold, heartless, superficial, and often false.

Indeed, if a person be ill-mannered at church, he will be good mannered nowhere—our behavior there is the exponent of our deportment everywhere. Reader, are you ever guilty of any of these, or of similar improprieties at church? Say?—*Cor. Presb. Banner.*

SPEAK KINDLY.

(The following article upon the subject of kind words, a loving spirit, and tender address, is from the *Independent*, and the ideas contained in it are deserving of the attention of all, and especially of ministers and parents, and such as are required to administer reproof. *Editor.*)

He knew that "a soft answer turneth away wrath, but grievous words stir up anger." He knew that if he would be successful in his Master's service, he must be as wise as a serpent and as harmless as a dove. The harsh words that exas-

perate never convince—they never reach the heart—they never lead the soul to Christ. Ah, many a faithful sermon and many a faithful rebuke and reproof are lost because they are not delivered in the words and in the accents of kindness.

Perhaps in no point do ministers err more than in this. They ought to be able to preach the truth, not only faithfully, but to do it with the tenderness of Christ. A tear will generally effect more than an argument. It will reach the heart when arguments fail. But harshness and severity seem to render the conscience of the hearer invulnerable. The strong and pointed argument cannot wound it. The harsh tone or manner, or a few harsh words, like Moses in the wilderness, when he hastily said "ye rebels," will spoil a whole discourse.

And too often, when men go to converse with impenitent sinners, they begin with something of that Mosaic style. Too often are reproofs and rebukes given in that style, and too often are church-censures.

Those whom we offend we can never benefit, as long as they are offended. We may talk to them and try as much as we please, but it is all useless. Our offense shields their conscience from our words. Men must feel that we feel for them—that we feel an interest in them—that we love them, before our words will make them feel. Hence, it we would do men any good, we must be very careful not to offend them.

No harsh treatment, no severity, no falsehoods which may be uttered by others, will ever justify us in using one harsh or unkind word. We are not to render railing for railing; but, contrary, blessing. We must love our enemies, bless them that curse us, do good to them that hate us, and pray for them who despitefully use us and persecute us; that we may be the children of our Father in heaven. No unkindness received from others—no slanders or falsehoods which they may utter—no cruel treatment—should ever beget in us the rising feeling, or cause us hastily to feel or say "ye rebels."

Notwithstanding the rage, malize, falsehoods, and cruel guilt of the Jews—that what they said of the apostles was utterly and maliciously false—yet the feeling of Peter's heart was pity rather than vengeance. He would not call down fire from heaven, but blessings. He could weep for them, but not curse them. He could pray for them, but not despise them. He addresses them with words of kindness and respect. Brethren—not enemies. Men—not savage brutes. And though he goes on and tells them some plain and severe things, yet they were no severer than the truth, and his tenderness, his feeling tones, his whole manner, was such as to cause those severe truths to reach their hearts and produce conviction.

An old writer has truthfully remarked, that we may say what we please if we speak through tears. Tender tones prevent severe truths from offending. Hence, when we are most tender, at heart, our words are most powerful. Hence one great reason why our words have so much more power during a revival than at other times. Our hearts are more tender then than they usually are—we feel more, and it is

easy for the impenitent to see and feel that our hearts are interested in their behalf. They feel that our words are not mere lip-words, but heart-words.

It is then very hard to exasperate us and rail our spirits. Men may rail at us as much as they please, but their railing does not hurt us—it does not bring railing in return. They may treat us as they please; but their unkindness brings tears and not unkindness in return. It is then easier to drive us to the mercy seat than to utter harsh, unkind words.

When we get near to Christ, it makes us tender, and it is then very hard to hurt our feelings. We are then more easily hurt through Christ than through ourselves. We feel indignities which are cast upon Christ; but even they excite in us pity, and lead us to pray for them rather than utter harsh, unkind words. The farther we get away from Christ, the more sensitive we are—the more touchy—the more easy it is to hurt our feelings—the more easy it is to exasperate us and cause us to render railing for railing, harsh, unkind words for unkind words, and to say severe, cutting things.

Peter was in the midst of a most prowerful revival, and his own heart was to tender to have one harsh feeling, utter one harsh word, or speak one severe truth in severe, harsh tones. His language was not merely the language of the lips, but the feeling of his heart, and hence they felt it. Lip-language must be heart-language in order for hearts to feel it. That which does not come from the heart can never reach to the heart. We can never make the hearts of others feel that which our own do not feel. Hence mere lip-words are a waste of words. Hence many a sermon is lost. Hence many a conversation with the impenitent is worse than lost. The hardness of our own hearts causes our words to harden those who hear us.

"Christians should always use respectful forms of salutation, whatever contempt and reproaches they may meet with from their opposers." The venum of other men's tongues should never reach our hearts and poison them, and then, through our hearts, poison our language. Peter was to near his Savior to be in danger from the venom of tongues. Nearness to Christ protects us from that venom, and distance from Christ leaves us perfectly exposed to it.—*Selected.*

SPEAKING WELL OF OTHERS.

If the disposition to speak well of others were universally prevalent, the world would become a comparative paradise. The opposite disposition is the Pandora-box, which, when opened, fills every house and every neighborhood with pain and sorrow. How many enmities and heart-burnings flow from this source! How much happiness is interrupted and destroyed! Envy, jealousy and the malignant spirit of evil, when they find vent by the lips, go forth on their mission like foul fiends, to blast the reputation and peace of others. Every one has his imperfections; and in the conduct of the best there will be occasional faults which might seem to justify animadversion. It is a good rule, however,

when there is occasion for fault-finding, to do it privately to the erring one. This may prove salutary. It is a proof of interest in the individual, which will generally be taken kindly, if the manner of doing it is not offensive. The common and unchristian rule, on the contrary, is to proclaim the failings of others to all but themselves. This is unchristian, and shows a despicable heart.

For the Visitor.

MODERN IDOLATRY.

Idolatry is the worship of idols. Pagans worship gods of wood and stone. These are their idols. But among Christians (?) many persons worship other sorts of idols. Some worship a gay and splendid dress, consisting of silks and muslins, gauze and ribbons; some worship pearls and diamonds; but all excessive fondness for temporal things is idolatry. *Webster.*

To charge this enlightened age of the Nineteenth century with idolatry—the greatest of the abominations of the earth, may be considered highly presumptuous if not almost unpardonable. True, the fine arts flourish,—learning assumes a degree of prominence hitherto unknown in any age; philosophy has sounded the depths of creation and astronomy unfolds the vast expanse of the universe teeming with countless worlds; while the extent of civilization and refinement to which this polite age has attained causes it to look back to the first ages of the world with disdain. A high degree of superstition and ignorance is ascribed to men falling prostrate before gods of wood and stone. The idolatry of the so called dark ages of the world is imputed to the supreme rule of the Prince and Power of the air before the onward march of learning and civilization, usurped the dominion and wrested from Satan his great power to cause mankind to do beastly homage at the shrine of idolatry. There is a principle involved here which the wisdom even of this enlightened age has failed to perceive.—Satan, the author of idolatry in all its forms, now the prince of darkness, then an angel of light, suits his worship to the times and circumstances in which men are placed. *He invests himself with whatever is most attractive to the eye and fancy of the age in order to receive the homage due to God alone.* Here lies the secret of all false worship since the world began.

The idolatry of the ancients as well as that of the greater part of the heathen world at the present time, is not attributable alone to the low and depraved state of the intellect,—for the apostle Paul gives as a reason of it that men "*professing themselves to be wise*, became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. 1 : 22, 23. "Ye shall be as gods" has been the charm whispered in the ear of all the idolaters of the earth, whether Pagan or Christian, barbarous or enlightened, ancient or modern.

It is estimated that of the nearly one thousand million inhabitants on the globe more than one half are gross idolaters. Could a superficial eye bring within the compass of his vision all the "isles of the sea," pay a passing visit to the sunny clime

and burning sands of Egypt and Ethiopia,—survey the "Central Flowery Kingdom" and the nations of the east, thence westward through the regions of the "false prophet," cross the Dardanelles, enter the dominions of the Pope and the refined nations of the north and west, view the costly edifices, the rich vestry and gorgeous array of priests and bishops, their worship of images, beads and relics of saints,—and compare the presumptuous claims to christianity and intelligence of the latter with the superstition and ignorance of the former—the balance would doubtless fall in favor of the east. But, perhaps, a more just estimate might be formed by contrasting the idolatry of the Pagans traced through the dark past without a ray of superior light, with the idolatry of the so-called christian nations of the earth enjoying the full blaze of the gospel sun.

The introduction of christianity marks a new epoch in the work of deception. Doffing his garb as "prince of darkness" in which with redoubled energy he still rules the nations of the east, Satan followed in the wake of christianity as an "angel of light," a lover of learning, a patron of the arts and sciences and as the advocate of a "better way of things." Under his administration, the truths of christianity were scrutinized in the light of philosophy and expediency. Councils were called. The plan of the gospel was considered inadequate to the occasion; nonessentials were detected; and finally, a new order of things was instituted under one grand Head. Again; at the period of the Reformation, the populace were accommodated with a variety; as many forms of worship were introduced as fancy and taste could suggest. The civilization and refinement of the present age have raised idolatry so far above "the times of its former ignorance" that it now floats in the aerial regions of an exuberant fancy with its gaudy colors waving in the breeze of popularity.

If the ancients were under the necessity of forming an object for worship "like to corruptible man" out of such gross materials as wood and stone, modern science has reduced this process to the simplest matter possible: the Daguerreotypist's camera places an exact image of "self" in the hands of every worshipper of the human form. If the minds of the ancients were lulled by the dreams of superstition, the cultivated intellect of the nineteenth century is charmed by images drawn from the romantic fields of imagination in the shape of novels and newsmonger sheets. If the ancients in their simplicity worshipped herbs and plants, the *beau-monde* of modern times "worship a gay and splendid dress, consisting of silks and muslins, gauze and ribbons," the works of their own hands. Did the people of old time adore their heroes? now

> It is the ever moving, acting force
> The constant aim, and the most thirsty wish
> Of ev'ry sinner unrenewed to be
> A god; in purple or in rays to have
> Himself adored.

Inspiration and prophecy declare that the "great city" "is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18 : 2. Reader, take an inside view of this wondrous farce by which all nations are de

ceived,—this mixture of truth and error, light and darkness, under the light of the gospel yet shrouded in the mist and gloom of man's invention.

"Little children keep yourselves from idols." D. H.

Greenland, W. Va.

For the Visitor.

AGAINST SEVERE JUDGMENT.

"Who art thou that judgest another man's servant? Rom. 14 ; 4.

The above expression of Paul here seems to have direct reference to eating meat and abstaining from the same, and the observance of certain days of festivals, peculiar to the Jewish religion. "One believeth, he may eat all things; another who is weak, eateth herbs." "Let not him, that eateth, despise him that eateth not, and let not him which eateth not, judge him that eateth," "For God hath received him." Rom. 14 : 2, 3.

The church at Rome was composed of both Jews and Gentiles; hence the dispute in regard to eating, festivals, &c.

Paul commands them to have charity one for another, and not devour, destroy, or even judge one another, on account of differences in regard to eating; that Gentiles are not to be judged by Jews, neither are Jews to be despised on account of their abstinence; but "we are the Lord's." "Therefore, why dost thou judge thy brother? or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ." The teaching of Paul, here, agrees with the declaration of Christ in his sermon on the mount; "Judge not that ye be not judged, for with what judgment, ye judge, ye shall be judged." This declaration of Christ is of a general character, and applies to general things, or things of a general nature.

And the teaching of Paul which we have under consideration, might to some extent, at least, be applied in the same way; as it refers, in the same connection, to the judgment of Christ, which will, unquestionably, be of a general nature. We may, therefore, justly apply it to ourselves, as we are interested in the judgment of Christ; and with a great degree of propriety, ask—why do I judge my brother? or why does he judge me? I am not his servant, neither is he my servant. "But we are the Lord's," and must appear before him to be judged, which judgment is a common judgment. Brethren let us not be too fast in passing judgment, one upon another, especially on account of some little, external performance, or difference. We are involved in the same dilemma, and we are equally as much interested in the same redemption, which we should make a common redemption. We expect to participate in the same felicity beyond this vale of woes, where there is no more tears, nor death, nor sorrow, nor pain.

Our interest is so nearly analogous that the strongest cord of sympathy should exist between us, and instead of one brother judging another, who is weaker than himself, he should help him to bear his burdens and infirmities; encourage him to put his trust in the Lord, "who is a present help in every time of need." Whether we live, therefore, or die we are the Lord's. Brethren and sisters, let me once more appeal to you to be ready to every

good work, and we will finally, land in the haven of eternal bliss.

W. R. DEETER.

Eaton, Ind.

A Letter to a Sister under Trials.

My dear sister:

Your very interesting letter addressed to sister —— is now before me. She sent it to me yesterday, with the request that I should present to you a word of comfort, which I do with much pleasure. I do assure you that the brethren and sisters sympathize deeply with you, and that our prayers are not wanting in your behalf. And while we cannot enjoy that fellowship with each other in the body in our devotions, attending upon the ordinances of the house of God, sacramental communion, &c., so much desired, and so necessary to our happiness and comfort, yet if there is a true engagedness on our part, I do most earnestly believe that we enjoy communion and sweet fellowship together in the Spirit. You remember that the Apostle Paul upon one occasion spoke of the church being assembled and his Spirit with them. And so while it is not your privilege to be with the brethren in person upon those festive occasions, yet you may, and doubtless do, through the truth feast upon the blessed Savior by faith, and thus waiting upon the Lord in the body and spirit, or in the spirit when not permitted to be with the body, the church, our strength is renewed, and "we mount up on wings as eagles, and, by faith soar above the [illegible], the strife, the turmoil, and *persecution* of this sinful, cold, and heartless world, and like the eagle who can steadily gaze upon the sun in its meridian blaze, so may we look up, and behold in the distance the luminous mansions of the blessed, the building of God, our house not made with hands eternal in the heavens, where dwell our heavenly Father, the blessed Savior, the church of the first born, and the spirits of just men made perfect, and shortly according to the laws of nature we shall be done with earth, and then if we hold out faithful, we shall enjoy in raptures the full fruition of our fond anticipations, the full consummation of our fondest hopes. Then affliction and sorrow, pain and anguish, persecution and hatred, sickness and death, will be for ever done away. But when in the presence of all that is holy, we shall realize fullness of joy and pleasures flowing from the right hand of God for ever more.

"A few more days on earth to spend,
And all our toils and cares shall end,
And we shall see our God and friend,
And praise his name on high.
No more to sigh, or shed a tear,
No more to suffer pain or fear;
But God, and Christ, and heaven
Shall appear to our enraptured eyes.

Dear sister, "be not weary in well doing, for in due time you shall reap if you faint not." Live near the Lord and he is pledged to comfort you. "As a mother comforteth her child, so will I *comfort* you, and you shall be comforted in Jerusalem." You complain that your relations are all opposed to you. Remember the sufferings of our Divine Master, when the powers of darkness were let loose upon him, with all his votaries on earth, his disciples forsook him. Peter denied him, and his own familiar friend betrayed him into the hands of his

enemies, as David in spirit testified and said, "Reproach hath broken my heart, I am filled with heavings, I looked for some to help but there was none, for comforters, but found none."

Jerusalem represents the church. Here we find the messengers of comfort, the comfortable promises of God's word confirmed by his oath, "that by two immutable things by which it is impossible for God to lie." There is strong consolation to them that have fled for refuge to the hope set before us, which hope we have as an anchor to the soul both sure and steadfast, and entereth into that within the veil," &c. Like the anchor to the ship causing it to ride out safely the gale upon the ocean, so this hope will buoy us up under all affliction and persecution here also in our relation to the church, we find the spirit of comfort. And when we shall pass through the valley of the shadow of death we shall fear no evil, for our father will be with us and will prepare a table for us in the presence of our enemies, in spite of all their opposition and fury. Then shall we enjoy a feast which they shall never taste.

"Our troubles and our trials here,
Will only make us richer there,
When we arrive at home."

Then shall we realize in its fulness the river the streams whereof maketh glad the city of our God, and the waters which Ezekiel saw, swimming waters, that cannot be passed over. No cessation of time or enjoyment of that blessed river of God's love and goodness.

"Then shall we bathe our weary souls
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

Dear sister, you say you cannot feel free to leave the brethren, and come back to the Methodist Church. I hope that God will grant you grace to withstand all such temptations. Be steadfast, unmovable, always abounding in the work of the Lord, for we know that our work is not in vain in the Lord. Hear the language of Peter saying, "Lord whither shall I go, thou hast the words of eternal life." As to having fellowship with the fashionable churches of the world, I simply refer you to what the apostle says, 2 Cor. 6th chapter, from the 14th verse to the end of the chapter inclusive, "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel, and what agreement hath the temple of God with idols, for ye are the temple of the living God. As God hath said I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a *father unto you* and you shall be my sons and daughters, saith the Lord Almighty."

Now according to the light that I have on the gospel, he or she that repudiates any part of God's word, is virtually an unbeliever, and those who indulge in the forbi den things and vanities of the world are unrighteous. And those who cannot now discern the distinctive line between the body of Christ, and the

body of the world, with the history of the last few years before us, must really be unlearned, "and cannot see the kingdom of God," and are truly in darkness, and cannot have fellowship with him. "If we say we have fellowship witn him and walk in darkness, we lie and do not speak the truth." Now I would ask, have not all fashionable professors, been walking in darkness, and not in the light of God's truth? "What concord says Paul hath Christ with Belial?" Belial, relating to war, warlike, according to *Webster*, all showing that there can be no fellowship between christians and such characters. Wherefore we are exhorted to come out from among them, and be separate, and he will receive us, and be a father unto us. With all this before us, how can we, who know these things, have fellowship with them. How can a disciple of the peaceful Savior, come to the Lord's table, and unite with those in sacramental communion, who come with the blood of their fellowman, and brethren by profession, dripping from their fingers. These are grave thoughts, ponder them well.

"It is not all of life to live,
Nor all of deathh to die."

* * *

The above is addressed to a sister in answer to a letter to another sister, wherein she speaks of her trials and her temptations and her hopes. Her history is one of thrilling interest. She had for many years belonged to the Methodist organization, but happening to hear the brethren upon a funeral occasion she was convinced that they preached and practiced the truth. From that time she desired and sought connection with the church, but was prevented by her family for seven years, when she managed to evade their vigilance, went over twenty miles to meeting, demanded baptism, und partook of the communion, and has since been forcibly prevented from having any intercourse with the church. The day on which her letter was written above alluded to, was the fifth anniversary of her baptism; using her own expression "she is peculiarly situated." Doubtless her case will call forth the warmest sympathies of the brethren and sisters everywhere, many prayers will ascend in her behalf.

* * *

[From the *Companion.*]

MISSIONARY.

We have seen that brethren are willing that something should be done to spread the Gospel, but to get up a plan in which all the brethren and sisters would agree, is the only trouble. I will in my weakness make a few propositions towards a plan in which I think they all will agree. Now that charity begins, or should begin at home, no one will deny. Then let home mission be rightly started, and foreign mission will follow as a natural consequence. Now to the plan: Let each congregation, or district, see that the Gospel is preached in all the vacant places in their District, in their towns and villages. Let meetings be appointed, and let two ministers fill those appointments as far as their congregation or District goes, which may take two or three weeks till they get home. Then let two of the other ministering brethren take their turn and so on until

they get around; and if every congregation in Pennsylvania, and Ohio, Maryland, Virginia, Iowa, Indiana, Illinois, would do what they could in this way there would not be many vacant places in those States left. After this manner the Gospel might be preached or spread, twice, yea thrice as much as it is, with little or no money. This is the best way that I can see to get up the spirit in the congregations, to send missionaries. Let no one say that where the Gospel has been preached once in five or ten years, that the people know our doctrine; remember what a large number cross the line of accountability every year. There are multitudes of the young coming to years of discretion, that can say, we never heard the brethren preach. And what others tell them is not the truth. The harvest is plenteous, but the laborers are few; pray the Lord of the harvest that he would send more laborers into the vineyard.—The Lord calls and qualifies his ministers. There are brethren not in the ministry that are willing to help to preach the Gospel if the Church would say so. Jesus sent out seventy two disciples to preach. They went two by two. How fast, far, and wide could such a number spread the Gospel. They began at home in their own land, among their kindred and neighbors, without money, and afterwards to foreign lands. They were not learned Doctors.—The apostles could read and write. They did preach in demonstration of the spirit and power, which does more good than all the learned eloqence of speech. I wish some of the brethren would try to set forth a plan that all the congregations would agree to and help in the cause, and may Jesus spread the sail, and speed the way.

Yours,

DANIEL LONGENECKER.

Hunterstown, Pa.

PHYSIOLOGY OF REPENTANCE.

The religious sentiment of the whole country has experienced a revulsion and a shock recently which, it is to be hoped, will not be repeated while time endures. The model monster, who was recently executed at Philadelphia, for the murder of a confiding family of eight persons within an hour, in the expectation of getting a little money, professed repentance, and a confidence of forgiveness, just as he was swung off by the neck like a dog, and that with a known lie in his mouth: and what makes the matter worse, educated religious advisers did not hesitate to give countenance to the horrible profanation of professing their belief in his sincerity.

Akin to such an absurdity is the workings of the mind when a man wishes to commit a crime; he first persuades himself that the act contemplated is not a crime in this particular case, although as a general rule it is unquestionably so. Men have committed adultery, and then hushed their own consciences by pleading the examples of Abraham and David. Passion, Appetite, Fear—these, when they reign supreme, seem to cloud the intellect, or in some way derange the mental machinery, and, for the time being, prevent its healthful working. It is known by those who have been reared among negro slaves, that they do not believe it wrong to steal from their masters. A lady

who had inherited a faithful domestic, to whom was entrusted everything, was so shocked one day in finding her pilfering, that she burst into tears. "La, Missus!" exclaimed the surprised darkey, "you needn't take on so. I'se been doin' sich things all my life." In a professional experience of thirty years at the bedside of the sick and dying, the writer has never known a single case when, in the immediate prospect of death, professions of religious sentiment were for the first time made, that were not repudiated on an unexpected recovery. The truth is a true religious sentiment is the offspring of love, and affection and gratitude to Him whose offspring we are; the semblance a sham piety, arises from threats, fear, compulsion, as was ludicrously exhibited in our little Robbie, when one day, in his seventh year, we being down town, the tall chimney of our dwelling was induced, by a tornado, to make a voyage of discovery through the roof, with a young ocean of water. "What shall we do, mother?" cried the boy, in great terror. "Pray to the Lord, my child." But Robbie being a minute man, and seeing no signs of the remedy being put in operation by his respected maternal projenitor, exclaimed, with the utmost impatience, the bricks still tumbling in, and the cataract of waters giving no indications of a surcease. "Why don't you do it, then?" and feeling thrown on his own resources, down on his marrow bones he went—"Now I lay me down to sleep." Just as he arose from his spontaneous devotions he observed that his younger sister was following in the same line," but looking up through the roof, and seeing the clouds all gone, his whole countenance overspread with joy, exclaimed, "Needn't pray now, Alice, the sun's shining."

Reader, let your piety be prompted by the habitual contemplation of the goodness of God in the sunshine of health and prosperity and a calm life; then, should storms threaten, and adversity come, and sickness waste the health away, you can look it all in the face fearlessly, and feel, as the last life strings are breaking, "I KNOW that my Redeemer liveth;" and at the first blast of the trumpet, which wakes the world to judgment, you will find yourself robed in spotless purity, among the shining ones.

Hall's Journal of Health.

The Family Circle.

Husbands and their Habits.

Some husbands never leave home in the morning without kissing their wives and bidding them "good by, dear," in the tones of unwearied love; and whether it be policy or fact it has all the effect of fact, and those homes are generally pleasant ones, providing always that the wives are appreciative and welcome the discipline in a kindly spirit. We know an old gentleman who lived with his wife over fifty years, and never left home without the kiss and the "good-by, dear." Some husbands shake hands with their wives and hurry o as fast as possible; as though the eff rt were a something that they were anxious to forget, holding their heads down and darting around the first corner.

Some husbands before leaving home ask very tenderly, "What would you like for dinner, my dear?" knowing all the while that she will select something for his particular palate, and off he goes. Some husbands will leave home without saying any thing at all, but thinking a good deal, as evinced by their turning round at the last point of observation and waving an adieu at the pleasant face or faces at the window. Some husbands never say a word, rising from the breakfast table with the lofty indifference of a lord, and going out with a heartless disregard of those left behind. It is a fortunate thing for their wives that they can find sympathy elsewhere. Some husbands never leave home without some unkind word or look, apparently thinking that such a course will keep things straight in their absence. Then, on returning, some husbands come home jolly and happy, unsoured by the world; some sulky and surly with its disappointment. Some husbands bring home a newspaper or a book, and bury themselves for the evening in its contents. Some husbands are called away every evening by business or social engagements; some doze in speechless stupidity on a sofa until bed time. Some husbands are curious to learn of their wives what has transpired through the day; others are attracted by nothing short of a child's tumbling down stairs or the house taking fire. "Depend upon it," says Dr. Spooner, "that home is the happiest where kindness and interest and politeness and attention are the rule on the part of the husbands— of course all the responsibility rests with them—and temptation finds no footing there."

MAXIMS FOR PARENTS.

When the ground is soft and gentle, it is time to sow the seed; when the branch is tender, we can train it easiest; when the stream is small, we can best turn its course.

1. Begin to train your children from the cradle. From their earliest infancy, inculcate the necessity of OBEDIENCE—*instant, unhesitating* obedience. Obedience is very soon understood, even by an infant. Read Prov, 22: 6; Col. 3: 20; Eph. 6: 1-3.

3. Unite firmness with gentleness. Let your children understand that you mean exactly what you say. Gen. 23: 19; 1 Sam. 3: 13; 1 Tim. 3: 4.

3. Never give them anything because they cry for it.

4. Seldom threaten; and be always careful to keep your word. Prov. 19: 18, 18: 13, 14; Lev. 19: 3.

5. Never promise them anything, unless you are quite sure you can give them what you promise.

6. Always punish your children for wilfully disobeying you; but never punish in a passion. Be calm as a clock, yet decisive. Prov. 14: 29; 16: 32.

7. Teach them early to speak the truth on *all* occasions. If you allow them to shuffle and deceive in *small* matters, they will soon do it in greater, till all reverence for truth is lost. Prov. 12: 19, 22.

8. Be very careful what company your children keep. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." Prov. 13: 20.

9. Make your children useful as soon as they are able, and find em-

ployment for them as far as possible. Prov. 10 : 4; 18 : 9; 15 : 2. Thess. 3 : 10.

10. Teach your children not to waste anything; to be clean and tidy; to sit down quietly and in good order to their meals; to take care of and mend their clothes; to have "a place for everything, and everything in its place." 1 Cor. 14 : 40; John 6 : 12.

11. Never suffer yourself to be amused by an immodest action; nor, by a smile, encourage those seeds of evil which, unless destroyed, will bring forth the fruits of vice and misery. Eph. 5 : 11, 12.

12. Encourage your children to do well; show them you are pleased when they do well. Prov. 1 : 8, 9.

13. Teach your children to pray, by praying WITH and for them yourself. Maintain the worship of God in your family, if you desire His blessings to descend on you and yours. Josh. 24 : 15; Psa. 101 : 2.

14. Impress upon their minds that ETERNITY is before them, and that those only are truly wise who secure eternal blessings. Say, "My child, what concerns you most, what I am most anxious about, is not what you are to be or to possess here, for a little while; but what you are to be, and to have, FOREVER!" Deut. 6 : 7; 2 Tim. 3 : 15; Matt. 19 : 14.

15. Above all, *let parents be themselves what they would wish their children to be;* for it is only by the power of the Gospel of Christ in our own hearts that we shall be enabled to bring up our children for God.

Youth's Department.

SAVE MY MOTHER.

"Breakers ahead!" shouted the lookout at the bows of a ship which had been drifting her way for days through a dense fog accompanied by a heavy gale of wind.

"Port your helm!" cried the captain to the steersman. The order was too late. Before it could be obeyed the ship dashed on the rocks, a total wreck.

All the confusion and haste and terror incident to such a time of peril were now manifested. Boats were got out, and most of the passengers and crew crowded on board. Among the passengers were a lady and her son, who had been left unnoticed till the last seamen was leaving the wreck.

"There's room for you boy!" said he, grasping the lad, and raising him up to lower him over the bulwarks into the boat.

"*Save my mother, if you let me drown!*" shrieked the boy, wrenching himself from the sailor's grasp, and thrusting his mother forward.

There was no time for hesitation, and the woman was hurried into the boat. The noble boy leaped overboard. But in the providence of God he was picked up by another boat, and saved with his mother who might have perished, but for the devotion of her child.

Young man, to "honor thy father and thy mother" is the first commandment with promise. You can never out-grow it. It was said in praise of one great public man that his mother's tears had more influence with him than all the counsels of the advisors who surrounded him. With all the faults she may have,

you have not in all the world a more earnest friend than your mother. You may rebel against her counsels, and laugh at her fears for your safety, but you will live to prove the virtue of her prayers, and the faithfulness of her teachings.

As the son of God hung upon the cross, amid the horror and agony of his expiring hours, when the sins of a world and the salvation of millions were filling his thoughts, he remembered to care for his mother.

Young man, follow Christ. Remember your mother. Her blessings will be your choicest legacy. Her curse will be awful. Let nothing but duty to God stand between you and obedience to your mother. Prize her love; deal reverently with her faults; respect her counsels; prefer her interest to your comfort. So shall blessing and prosperity follow you through life.—*The Christian.*

Correspondence.

Dear Brethren: We would like to have you to publish a few words for us, as we moved from Stillwater church in Ohio, to Missouri last September, and have enjoyed the blessings of our Heavenly Father here, as well as when we were in Ohio. The brethren that live here in Mo. have organized a church, and we would invite brethren that are moving to the west, or traveling through to call and see our country, and especially ministering brethren for we need their help here. We live seven miles south west of Kingston, Caldwell Co., Mo. Brethren coming by railway will get off at Hamilton station, and go south to Kingston. Yours in love.

DAVID C. HARDMAN.

Correspondence---The Visitor.

A number of our subscribers in renewing their subscriptions have dropped us some words both of encouragement and approval. We appreciate these, and will try and profit thereby. We make the following extracts from a letter from a brother in eastern Pennsylvania, one of our most intelligent brethren. The letter was strictly private, and hence we withhold the name: "This day being very stormy, I read the *Visitor* carefully through instead of going to meeting. And I thought what a blessing must that little periodical be to those who have no privilege of going to meeting. . . . . We have some people who highly appreciate the *Visitor*—some who depreciate it, always looking at the blemishes, and never appreciating its excellencies. But many are indifferent, and wont read enough to determine its worth. . . . I see a perceptible improvement in the *Visitor* (according to my judgment) each one of late appearing better. I look for, and read it, with interest. . . . I am much afraid people will neglect to send in time, and you may feel as if you were deserted. To discontinue when pay is out, is right, and once properly known, will do well."

EDITORIAL MISCELLANY.

The Union of the Greek and Latin Churches.

It is reported, and it is said there is respectable authority for the report, that there is a secret negotiation going on between the Greek and Latin churches for a union of the two bodies. This negotiation has been carried on, it is further said, through France. It is well known that the Emperor Napoleon takes a deep interest in all questions touching the East. Among the difficulties to be overcome in bringing about a union between the two religious bodies, was that of the mar-

riage of the priests. The Greek church permits its priests to marry, but the Roman Catholic church does not. But it is said there has been a concession on the part of the Papacy, and that it has yielded the right of the priests to marry, provided the bishops are still prohibited.

The above negotiation has reference only to a part of the Greek church—that under the Patriarch of Constantinople, embracing the Greek Christians of Turkey and the Danubian Principalities, numbering about ten millions. It is hardly likely that the Oriental church will accept of the authority of the Pope, and hence a fusion of the two bodies is doubtful. But as the strength of both is declining, they may seek a union to increase their power.

American German Baptists.—There is an organization of German Baptists in the United States and Canadas, holding the same doctrines the common Baptists do, but their religious exercises are conducted in the German language. The Eastern conference was held in October, in Wilmington, Del. This conference reports a membership of 2,430. From the proceedings of the conference it appears there is a demand for ministers to meet the wants of the German population of our country. Our own denomination should not neglect the Germans that are in our country.

The Roman Catholic Council in Baltimore.—The Second National Council of the Roman Catholic church in the United States, assembled in Baltimore, on the 7th of October, and continued in session two weeks. Such National Councils are called by the Pope, and consists of all the Bishops living in the country in which they are held; and such Councils are not common. The sessions of the Council except on Sundays were strictly private, and for the most part conducted in the Latin language. The special object of the Council is not known; perhaps it had different objects in view—all no doubt designed to strengthen the Catholic church. The subject of public schools was before the Council, and it insisted that the Catholic youth of the country shall be educated in Catholic establishments.

The freedman of the South was before the Council, and, their claims upon the church seem to have been acknowledged. It is thought that the Council labored to devise means to inspire new zeal into the church, and especially into the ministry, that increased efforts may be made to make converts to the Roman Catholic faith in the United States. It is thought that those efforts will not be of that severe and persecuting character, that the efforts of the Roman Catholics have frequently been, but of a more secret character.

☞Our First No.—Many of our agents and friends have responded favorably to our request, and sent us encouraging and increased lists of subscribers. In the most of cases where some little extra effort has been made, an increased number of subscribers has been the result. While this is encouraging to us, we hope it will likewise be encouraging to others to make similar efforts. Many of our old subscribers have not yet sent in their names, but we hope to hear from them favorably soon. It is much the best to take the volume from the beginning, and have the volume entire. It is also best to commence taking it as soon in the year as possible. We shall, however, try to be able to furnish all subscribers for the present volume, with the numbers from the beginning. Friends, please aid us in our labors.

☞ Improvement.—Our readers will notice that we have used for the present No. a better article of paper both for the body of the work and for the cover, than we formerly used. We should like to make still further improvements in this direction, as well as in others if our sub-

scription list would justify us in doing so. When it does, we shall make further improvements.

POETRY.

The fellowship of Suffering.

Thy cruel crown of thorns?
But where, O Lord, is mine!
Are there for me no scoffs and scorns,
Since only such were thine?

Or having named thy name,
Shall I no burden take!
And is there left no thorn, no shame,
To suffer for thy sake?

Unscourged of any whip,
Unpierced of any sting,—
O Lord, how faint my fellowship
With thy sad suffering!

Yet Thy dread sacrifice
So fills my soul with woe,
That all the fountains of mine eyes
Well up and overflow.

The spear that pierced Thy side.
Gave wounds to more than Thee.
Within my soul, O Crucified,
Thy cross is laid on me.

And as Thy rocky tomb.
Was in a garden fair,
Where round about stood flowers in bloom
To sweeten all the air,—

So in my heart of stone
I sepulchre Thy death,
While thoughts of Thee, like roses blown,
Bring sweetness in their breath.

Arise not, O my dead?—
As one whom Mary sought,
And found an empty tomb instead,
Her spices all for nought,—

O Lord, not so depart
From my enshrining breast,
But lie anointed in a heart
That by Thy death is blest.

Or if Thou shalt arise,
Abandon not Thy grave,
But bear it with Thee to the skies,—
A heart that Thou shalt save!

THEODORE TILTON.

OBITUARIES.

Died in the Solomon's Creek congregation, Elkhart county, Ind, October 2nd 1866, ANNA MYRA CRIPE, daughter of brother George W. and sister Barbara Cripe, aged 2 years 9 months and 24 days. Funeral by elder Jacob Berkey.

Also in the same congregation, friend DANIEL F. LONG, on the 7th of October, 1866, aged 23 years, 6 months and 3 days. Funeral attended by brother Daniel Shively.

JOHN ARNOLD.

Died in Logan Co., Ohio, March 27th, 1866 of typhoid fever, BARBARA DOUGLAS, daughter of brother Jacob and sister Dianna Miller, aged 23 years, 2 months and 15 days. Funeral services by the brethren, Abraham Frantz, J. L. Frantz, and the writer, faom Rev. 14: 13.

JOS. N. KAUFFMAN.

Died in the Logan County church, of typhoid fever, Oct. 14th, 1866. Elder JACOB MILLER, aged 56 years and 29 days. He endured his sufferings very patiently, with a hope of a crown of immortal glory. He admonished his companion and chidren heartily a few days before he died to live out their time here in the fear and service of the Lord that they could meet him in the eternal world. His time was principally devoted to the service of the Lord and the care of the church, and so we all feel the loss of a father in Israel. Funeral services by the brethren, Isaac Miller, Abraham Frantz, and the writer, from Rev. 14: 12, 13.

JOS. N. KAUFFMAN.

["Companion" please copy.]

Died in Miami county, Ind. our friend JACOB KINSEY, on the 12 of March, 1866, aged 28 years and 3 days. Disease, diptheria. Funeral services by Elder Samuel Murray, from Job. 14: 1—3.

Died in Marshall county, Ind. IDA ELLEN VANCE, aged 3 yearse and 23 days. Also on the 14th of the same month, ALVIN VANCE, aged 1 year and 26 days. This truly was a strong call for our dear friends, Elias and Susannah Vance. May God help them to prepare themselves to meet their children on the flowery banks of deliverance where parting will be no more. Funeral seevices by elder Samuel Murray, from Matt. 18: 2, 3.

Died at the residence of brother Joseph Leedy in Huntington county, Ind. our beloved old br. SAMUEL WITER, aged 80 years, 9 months, and 28 days, Funeral service by Elder Samuel Murray, from Rev. 14: 13,

Died of typhoid fever, in the Iowa River church, Marshall county, Iowa, brother HOWARD HILLERY, on the 3rd of November, 1866, aged 50 years, 7 months. I was informed he was a member of the church 19 years and a minister 17 years. By request of the sister, the widow, the funeral services were performed by the writer from the words selected by her which are "Blessed are the dead which die in the Lord." JOHN MURRAY,

Died of Epilepsy, in the Iowa River church, Marshall county, Iow, September 11th, 1866, sister HANNAH MURRAY, aged 50 years, 7 months and 25 days. Funeral services by br. Howard Hillery and br. Lemuel Hillery, from 1 Cor. 15: 26. JOHN MURRAY.

Died in Nimishillen church, Portage county, O, September 16th, 1866, MARY ELLEN, daughter of br Ephraim and sister Catharine Brumbaugh, aged 1 year, 4 months and 18 days. Funeral services by the brethren.

J. B, MISHLER.

Died in Appanoose church district, Appanoose county, Iowa, at the residence of her father, on the 16th of Nov. 1866, sister HANNAH REPLOGLE, daughter of Elder Abraham and sister Barbara Replogle, aged 16 years, 9 months and 23 days. Funeral services by brethren Wm Stickler and B. W. Leavell, from Rev. 14:

13., to a large and sympathizing congregation. The subject of this notice became a member of the church of God in May last, and during the short time of her christian pilgrimage was devoted and consistent. G. B, REPLOGLE.

Died near Caginsville, Logan Co. O. October 23rd, RACHEL HARDEN, wife of Isaac Harden, aged 23 years, 1 month and 29 days. She lamented on her death bed (as many do) that she had neglected one thing, and that was baptism. And just a few hours before her death, she wished she could only be baptized, and admonished her father and mother, and friends to not do as she had done, put off the day of grace until she was brought to a death bed. Funeral service by brother Abraham Frantz, from Matt, 24 : 44.

A FRIEND.

Died in the Covington church, Miami Co., O. Nov. 8, sister EVE, wife of br Ezekiel BOGGS, aged 25 years, 1 month and 2 days. Funeral services by the brethren. EDITOR.

MRS. HARRIET S. KIRKER, of Lowell, Mahoning county, Ohio, departed this life on the 20th of October, 1865, in the 36th year of her age.

Her maiden name was Summer, and she was reared four miles south of Poland, her parents having always lived in this community until about ten years since, when they moved to the West, and settled in the southern part of Indiana. Seven years ago she was married to Dr. Kirker, her surviving husband, who so deeply feels his irreparable loss. Mrs. Kirker discharged all her obligations as a neighbor and wife with fidelity and honor to herself, her family and her sex. During her illness, which was somewhat protracted, she manifested much composure, patience and Christlan resignation. It is due to say that, although reared under the influences of our holy Christianity, and generally thoughtful on the subject, she, like many others, never made a public profession of religion until during her sickness. But I have good reason for saying and believing that she truly repented of her sins, and by faith in the great Savior found pardon.

(At the request of Mrs. Davis, sister of Mrs. Kirker, we insert the above for the information of many friends of the deceased who were acquainted with her and the family of brother Jacob Summer. Editor.)

Died in the Green Tree congregation, Montgomery county, Pa, December 9, br. WILLIAM CASSELBERRY, in the 70th year of his age. "His loss will be felt in the church, in the neighborhood, and in his family."

Not having received any obituary notice of the death of brother Casselberry, we take the above from a private letter, We knew the deceased, and agree with our correspondent that his loss will be felt. We sympathize with the church and family in their loss of a faithful and useful member. EDITOR.

Died in Martin county, Indiana, Nov. 11, 1865, sister ELIZABETH STEPHEN, daughter of br. Leonard and Mary Stephen, aged 16 years 5 months and 5 days. She had been a member of the church for more than five years.

L. STEPHEN.

Died in the Elkhart church, Elkhart co. Ind. December 3, 1866, infant child of our beloved members William and Sarah Coffman, aged 8 months less 4 days. Funeral service by the brethren on Mark 10 : 15, 16.

Also in the same church, December 4, our friend GEORGE GANGER, aged 32 years and 10 months. He desired baptism on his death bed but could not receive it, but was received by the brethren as a candidate for baptism. Funeral service by the brethren on John 11 : 20—27. JACOB STUDYBAKER.

Died in theQuemahoning church, Somerset co, Pa. December 6, JOHN BLOUGH, as a faithful brother upwards of 48 years, aged 72 years 7 months and 16 days. His remains were followed to their last resting place by a large concourse of brethren and sisters and friends. He left a disconsolate widow (sister in the Lord) and 8 children to mourn their loss of his kind care to them. Funeral service by brethren Tobias Blough and Jacob Blough from Heb. 4.

J. CABLE.

Died in Manor church, Washington Co. Md. on the 6th of December, brother EMANUEL LONG, in the 39th year of his age,. His sickness was dropsy in the chest. He suffered much in the last stage of illness, not being able to lie upon a bed. He leaves a wife and four children to mourn their loss. Brother Long was a faithful minister of the gospel, sound in the faith, and always at his post. In his death, (not only his dear family, but also the church and community in which he lived, have sustained a serious loss. His remains were followed to their last resting place by a large concourse of relatives and friends. Funeral services by brethren J. Highbarger and Henry Koontz, from John 14 : 3.

J. R.

Died near Oakley, Macon Co, Ills, Dec 6th of typhoid fever, CATHARINE, wife br Leonard *Blickenstaff*. She was truly a helpmate to her loving husband, a kind and affectionate mother, and a loving sister in the church. She leaves her husband and 9 children, and a large circle of friends to mourn their loss. But we hope our loss is her great gain. Her age was 55 years and 2 months.

DAVID FRANTZ.

Companion please copy.

Died in Clark county, O. Sep. 4th, ELIZABETH LIPPENCOTT, aged 44 years, 10 months and 11 days. She was the oldest daughter of Elder Henry and Julian Boontz. She leaves a husband and 4 children to mourn her loss. But we hope our loss is her great gain J. N. B.

Died in East Union township, Wayne county, Ohio, Aug. 11th, 1866, sister SUSANNAH PINKERTON, wife of brother Reuben Pinkerton, aged 50 years, and 4 months. The deceased was a consistent member of the German Baptist church for many years, and lived the life of a devoted christian. During her brief but painful illness she expressed herself resigned to the will of God, and died in faith and hope of a blessed immortality. Funeral services by John B. Shoemaker and the writer, from John 14,

JACOB KURTZ.

Died Dec. 3rd, 1866, in Jefferson county, branch, Iowa, brother JOSEPH HOLSINGER, aged 36 years, 1 month and 27 days, leaving a widow and 2 children to mourn their loss. Funeral service from Rev. 22 : 14, by B. Byerly and J. H. Fillmore.

M. GLOTFELTY.

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HENRY KURTZ.

Columbiana, Columbiana Co. O.
August, 1866.

CONTENTS OF NO. 1.

OF THE ABOVE WORK.

Acknowledgement. Admitting strangers, Adultery, Advancing brethren Alms collecting, Annual meeting Anointing the sick Anxions bench, Appeal to Y. M. Ardent spirits, Assigning property, Attest, taking, Authority of a bishop, Avoidance.

Bailship for criminals, Ban. Baptism, Baptism of the Holy Ghost, Beards. Bishop or elder. Bonds or notes, buying and selling, Borrowing from banks, Breaking of bread, Brewery, Butchering.

Camp meetings, Carpets, Carriages, Certificates of membership, Choice and installation of ministers, Church council, Churches too large, Class meetings, Collecting alms, Colonization society. Colyred persons, Communing with other denominations, Communion, Complaint. Conformity to the world, Congregational, Council of the church. Covering of the head, Deacons, their office and duty.

Prospectus

Of the

Gospel-Visitor,

For the Year 1867, Vol. XVII.

The Gospel Visitor, edited by H. Kurtz, and J. Quinter, and published by J. Quinter and H. J. Kurtz, at Covington, Miami Co., O. will close its sixteenth volume with the present year. The Lord willing, we propose to commence the seventeenth volume in January, 1867. And we now issue this prospectus as an appeal to the Brethren, and to all the friends of our work, requesting them to favor us with their continued patronage, and not only so but likewise with their assistance to extend our circulation.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object, we shall try to labor in the Spirit of Christ, and spare no pains to make our work edifying to the brotherhood and useful to the world.

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HENRY J. KURTZ.

Covington, Miami County, O.
September, 1866.

THE GOSPEL VISITOR,

A MONTHLY PUBLICATION,

BY HENRY KURTZ AND JAMES QUINTER.

Vol. XVII. FEBRUARY, 1867. No. 2.

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BY JAMES QUINTER AND HENRY J. KURTZ.

CONTENTS

OF FEBRUARY NO.

Christiaas. the property of the Lord - - page 33
A talk with the dead - 38
Some observations on love - 42
Our knowledge of God's works very limited - - 44
Christians, a peculiar people 46
Free inquiry in theology . 48
Forgiveness - . - 50
We do not see as we are seen 51
The church and school - - 53
Encouragement to the young 54
Is religion beautiful? - 55
How to be edified with preaching 56
The closet - - - 57
Family Circle.—The best legacy —
Correspondence - - 58
Remarks - - - 59
Church News - 61
A request from Oergon . —
Remarks - - - —
Editors' Table . - 62
Poetry.—'Tis right to mourn —
Obituaries. - - - 63

Letters Received

From John Friedly. Sam H Myers. C K Burkholder. David Geiser. Wm Buckley. D M Holsinger. Josiah Gonghnour. B F Moomaw. D C Moomaw. Leon Furry. Isaac Meyers. Henry Garst. Abr H Cassel. Mary Custer. Wm Bailey. D P Sayler. John Gotwals. David Boop. S F Case. C Nininger. S Z Sharp. Sam Kline. M Nead. H B Brumbaugh. Sol W Bollinger. C Vandolah. Henry Koontz 2. Jac Renhold. J M Thomas, Jac Auker. Isaac Meyers.

WITH MONEY.

From Jos Arnold. Jos G Coleman. Martin Cochran. Isaac Price. J F Ross. J E Pfoutz. W E Roberts. Hardin P Hylton. Dan Houser. Kate G Stover. Philip Boyle. S C Keim. John Brower. C G Lint. C Custer. Dan Thomas. John Goodyear. Sam Brallier Sam Gallatin. Nancy Crumrine. C Gnagy. Geo Reitz. J R Supplee. F W Dove. James Tabler. John W Provance. Simon Herhey. Jacob Reichard. Dan Klein. Nicholas Martin. Edward S Miller. S H Miller. Abr Cassel. Jos R Royer. Elias Auvil. Henry Garst. Moses Miller. Jacob Reiner. Martin Meyers. Sam Teeter. David B Klepper. David Connell. John Vantrump. John H Gehr. Dan Moser. Jos R Long. Mich Zug. J Newcomer, Sam Myers, Leon Furry, David Miller, John Slingluff, M F Worrell, Jac H Hunsberger, Henry Kline. John Litz, D Keller, Peter B Kauffman, Wm Sefton, Geo Wolfe. Jac Sipe. James A Naylor, Henry Herr, sen, John Brindle, Sam Mummert, Andrew Umble, David Bosserman.

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THE GOSPEL - VISITOR.

Vol. XVII. FEBRUARY, 1867. No. 2.

CHRISTIANS, THE PROPERTY OF THE LORD.

Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's. 1 Cor. 19, 20.

The positive declaration, Ye are not your own, denying man's right to himself, may be very humiliating to the pride of man. It is, however, strictly true, and that person who denies the ownership of God in him when the subject is presented fairly to him, has indeed "his understanding darkened, and is without feeling," at any rate, without feeling the sense of justice. Man contemplated in the light of the various relations in which he stands to God, must surely belong to him, and to no other. While God might, with perfect justice, claim man as his own on the ground that he stands related to him as his Creator, yet it is worthy of remark, that in the New Testament Scriptures his claim is not founded on his right as Creator, but on that of Redeemer—on what he has done for and paid for man in the work of redemption. And this being the case, the work of human redemption is made to occupy a very conspicuous place among the great things that God has performed. And hence David, when he was celebrating in the language of praise, the loving kindness and truth of God, says, "thou hast magnified thy word above all thy name." This language seems to imply that God has manifested his word more clearly, fully, and gloriously, than any other peculiarity of his character; and this has been done in redemption.

The scriptural view of human redemption is frequently that of a business transaction, and God is represented as buying man; "ye are bought with a price;" ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ; as a lamb without blemish and without spot;" "ye have sold yourselves for naught; and ye shall be redeemed without money." As God never relinquished his claim in. or lost his right to man, or as there was no other party, not even man himself, who justly owned him, the business transaction which the work of redemption assumes, is rather figurative or illustrative than real; since there was no other owner of man than God. But the important and practical truth conveyed to the mind by the terms *bought* and *redeemed*, is that God in the great work of recovering man, and in restoring him to his primeval state of holiness, usefulness, and happiness, made a sacrifice, and paid a price. And that sacrifice was his only begotten Son; "God so loved the world, that he gave his only begotten Son." God in addressing his people Israel, says, "I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I

give men for thee, and people for thy life." The meaning of this passage seems to be that the countries of Egypt, Ethiopia, and Seba had been desolated by God in furthering his purposes relative to Israel. But the complete salvation of the church, required still greater sacrifices and a greater price. "Christ loved the church, and gave himself for it," and it is redeemed by his precious blood. Hence David says "the redemption of their souls is precious." The fact that the redemption of man occupied the attention of God so long, and required such a long chain of events to accomplish it; and especially the fact that it could not be accomplished without the sacrifice of the Lord Jesus Christ, who became a sin-offering, is most suggestive and instructive.

The exceeding sinfulness of sin, the wonderful love of God, and the preciousness of humanity, are subjects plainly revealed in the work of redemption.

God is represented in the Bible as being the proprietor of all things. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." "For every beast of the forest is mine, and the cattle upon a thousand hills." "The silver is mine, and the gold is mine, saith the Lord of hosts." "By me kings reign, and princes decree justice." The fact that God is the proprietor of the world and all things in it, seems to be realized by but few. How little is this fact acted on by men in the practical operations of every day life! Satan through the agency of men, has sought to wrest the world from the authority of God and appropriate it to his own purposes and glory. And a hasty glance at the affairs of the world from a human stand point seems to indicate much, if not entire, success. Occupation for a certain length of time under certain state laws of human authority, gives the right of possession to the land occupied. But there exists no such law under the divine government by which Satan or man can hold the possession of the earth. At the great court to be convened at the proper time, God's claims to the earth and all things contained in it, man included, will be sustained, and the injustice and dishonesty of all his rivals made manifest.

While all men belong to God, and justly owe him their service and all they possess, Christians are in a special sense the property of God. They have already realized an application to their personal wants, of the price of redemption—the application of the precious blood of Christ to the sprinkling of their hearts from an evil conscience. They have become reconciled to God by the death of his Son. They have a divinely sealed title to heaven, and their names written in the Lamb's book of life. Surely we are not our own, and a more just claim never existed, than that by which God claims us for his own.

And what a claim it is—the claim of redemption! Alas, that our familiarity with it should ever diminish its freshness and force; that we do not always feel as if the price had only just been paid—the mystery of the cross just transpired! To think that there should have been a period in our history when we were lost; lost to ourselves—all our capacity for enjoyment being

turned by sin into a felt capacity for suffering; lost to the design of our creation—all our powers of serving Christ being perverted into instruments of hostility against him; lost to the society of heaven—the place which awaited us there to remain eternally vacant; the part we should have taken in the chorus of the blessed to remain forever unfilled; heaven itself, as far as in us lay, turned into a place of mourning and desolation; lost to God—to the right of beholding, approaching, and adoring the vision of his eternal glory! To think that, in point of law, we were thus lost as truly as if the hand of justice had seized us, had led us down to our place in woe, drawn on us the bolts of the dreadful prison, and as if years of wretchedness and ages of darkness had rolled over us there. Well may we ask ourselves, again and again, how is it we are here? here in the blessed light of day? here, in the still more blessed light of God's countenance? here, like children sitting in their father's smiles? Why is this, and how has it come to pass? Has justice relaxed its demands? or have the penal flames become extinct? What, know ye not that ye are bought with a price? It is the theme of the universe. Look on that glorious being descending from heaven in the form of God; know ye not "the grace of our Lord Jesus Christ"—that he sought no resting-place between his throne and the cross? Behold that cross! Know ye not that "he loved us and gave himself for us?" that he "bare our sins in his own body on the tree"? Approach nearer, and look on that streaming blood; know ye not "the precious blood of Christ," and that that blood is the price of your redemption? Hear you not the voice from heaven which now says, "Deliver them—from going down to the pit, for I have found a ransom?" Feel you not the Spirit of God drawing you, with gentle solicitations and gracious importunities, to the feet of Christ? See you not that he who was delivered for your offences, hath been raised again for your justification, and is now waiting to receive the homage of your love? How much owest thou unto thy Lord? Try to compute it. He asks only his due. So that if there be any part of your nature which he has not redeemed, or any thing in your possession for which you are not indebted to him, keep it back, and apply it to some other purpose. But does not the bare suggestion do violence to your new nature? does not every part of that nature resent the very idea, and find a voice to exclaim, "O Lord, I am thy servant, I am thy servant, thou hast loosed my bonds?"

We are not our own. And what have we that we did not receive from God? And as he has paid the redemption price for us, and hath redeemed both soul and body, *we are required to present our bodies a living sacrifice, holy, acceptable unto God, as our reasonable service.* The apostle in the same epistle makes another solemn appeal to his Christian brethren in the following words: "Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members

servants to righteousness unto holiness." The command to yield our members servants to righteousness, in the sixth chapter of Romans, is equivalent to that in the twelfth, which requires the whole body to be presented to God.

Now if our bodies, with all their members belong to God, must not every thing else which we possess likewise belong to him? This would surely seem to be a fair inference. If we ourselves belong to God, the increase of our labor must likewise belong to him. And, therefore, our wealth and property in some degree are his, though he may make us his agents for distributing and applying them. We are strongly impressed with the fear, that Christians generally, do not feel as they ought to feel upon this subject, and under this impression we write this, wishing to call the attention of our dear brethren to the matter, and suggest a few thoughts to them for consideration.

Money has been much abused as many other things have been, and it has been made to subserve bad purposes. But as things are constituted here in the world, and as business is done, it cannot well be done without; and it may be used in many ways to promote the cause of Christianity. Christ and his apostles had a treasury. And the fact that he who held the funds became the betrayer of our Lord, is no argument against the utility of the treasury. The Savior condemned the conduct of Judas, but he did not condemn the treasury. Paul directed the church at Corinth to collect funds by the time he should visit it. We simply refer to these well known cases, to show that money was used by the apostolic church in doing good; and it still may be made to subserve good purposes if judiciously applied. It is a talent, but too often buried, and even worse than that. It is an instrument of power for accomplishing either good or evil according to the purpose to which it is applied. It may directly procure the necessary temporal blessings for the bodies of the poor and needy; and it may indirectly procure the bread and water of life for the souls of the perishing. It may be put under contribution and made to accomplish many Christian and noble objects. It is to be much regretted that the wealth of the world has never been consecrated to God as it should have been, but has been appropriated to the accomplishing of objects of much less importance than that of reforming and saving sinners.

We are thankful to God that our own beloved fraternity has the reputation of being liberal and benevolent not only to the poor within the the church, but also to the poor without. We are glad to believe we are not altogether undeserving of this reputation, as it is such a prominent characteristic of genuine Christianity. But while we thank God for whatever good there is among us, we entertain fears that in proportion to the amount of wealth there is possessed by us, as a denomination, we are not appropriating as much of it as we should in spreading the gospel by preaching, by circulating books and tracts of a Christian character, by building meeting houses, and by promoting such Christian enterprises as will extend the saving knowledge of the

Lord and the church of Christ in the world; that we do not realize fully the responsibility that is connected with wealth. And hence we feel that we have cause of humiliation before God, and of humble but earnest efforts, relying upon him for success, that there may be an improvement in this direction.

There are probably few brethren who, when disposing of their property by will, bequeath any thing to the church to be spent in promoting the cause of Christ. We have some noble instances, but even too few of these, where something has been left for the use of the poor. And why is it that the blessed cause of Christ does not come in as an heir and receive a portion of the property of the Christian testator? We do not think for a moment that it is because that cause is not near the dying brother's heart; but it is because property has not been generally looked at as a talent which may be improved to the glory of God, to the good of men, and to the increasing of the usefulness and spiritual happiness of its possessor.

The following case may be suggestive. We know a brother who is in very good circumstances as it regards his pecuniary affairs. The most of his children have united themselves to other denominations, and it is altogether likely that the balance will do the same. Now that brother when he dies will probably will all his property to his children and none to the church. And, if so, a part of his property at least, will go to the building up of other denominations, and, perhaps may be turned to the sustaining of agencies for the opposing of the truth. Now if that brother loves Christ and his cause as he ought to do, will he not feel anxious that the church of his own choice, should at least receive as much of his property as other churches, which he believes less evangelical in their doctrine? We think he would, if he takes an intelligent view of the subject from a Christian stand-point. The idea we here wish to present is this: should not the Christian, who acknowledges the justice of the claims of Christ upon him for all that he possesses, when disposing of his property from time to time as he makes a disposition of it, while attending to business, or when disposing of it by will when he makes a final disposition of it, think of the church and the cause of Christ; of God's poor and a perishing world, and contribute something of his wealth to meet the wants of these?

Paul directs Timothy to give the following charge to the rich: Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate. Here are commands and precepts which should not be overlooked, and which cannot be overlooked, by those who belong to the class addressed by the apostle, if they would make such an improvement of all their talents as will secure the approbation of their heavenly Master.

In the catalogue of human crimes, there stands the sin of robbing God, and the charge is made by God himself. "Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In

tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Such is the solemn charge made by God against the Jewish nation. But this sin was not peculiar to the Jews or confined to them. We all belong to God, and when we take any thing that belongs to him and appropriate it to purposes contrary to what he designs; when we fail to render him the faithful service both of soul and body which belongs to him, is not such conduct similar to that of the Jews which the rd pronounced robbery? Solemn reflection! Terrible crime!

Dear Christian reader, let us remember whose we are, and at what price we have been bonght; and act accordingly. And if we do so, every thing we possesss will be looked upon as belonging to the Lord, and will be used as will best promote his cause and glory.

And you dear reader, who have never given your bodies a living sacrifice to God, will you not acknowledge the justice of his claims upon you for your service and all you have? And if so, will you render to God the things that are Gods? Justice and right and the highest and holiest motives all combine to urge you to give up yourselves to him. Then yield to motives so strong and demands so just.

J. Q.

For the Visitor.

A TALK WITH THE DEAD.

Let us leave awhile the cares of life, and go where the departed sleeps, and as we hold solemn converse with them, will not forget that soon we'll join the spirit band, and reap the fruits of all our deeds on earth.

Say, infant sister, since thou left us, and took thy flight to unknown, distant realms, where hast thou been, what seen, what heard? Come, tell us all, we'll sit and hear thee. Dear friends of earth, I am not dead, but sleepeth. I left at Jesus' call, and came to God, who spirits gave and takes them up again. I'm here in spirit's land, and all that passed from earth are here. The population dense of these vast realms; here myriads roam o'er desolate fields, on burning embers tread, who utter horrid yells and shrieks, and cry in vain for drops of cooling water to assuage the raging thirst; whose glaring, bursting eyes, and hollow cheeks, and wasting, writhing frames, give dreadful evidence of Jehovah's wrath.

They say, oh Moses come! and Lazarus; ye spirits of the just, ye blood-bought children come, with finger dipped in water, and touch our tongues; we're parching in this flame. Dives, and they that sumptuous fare, and they that sold the Lord, and pierced his holy side, are here in dismal plight. The hosts of them that spill the blood of men in God's own image made, such men as Cæsar, and he that walked through Europe's plains in blood, and died on barren rock, and all that followed in their train, and he that wept for other worlds to waste: they too are here. The beast, and prophet false, and all their dupes, the blind and leaders of the blind, and all the nations that forget their God, the pharisee professing loud, and they that say they love the Lord and yet refuse to do his holy will, and laugh to scorn the humble, lowly ones that bow the heart, and

in the steps of Jesus walk: these are all here. The lovers of that yellow earth, (they call it gold, and bow the knee, idolatrous), who dig in bosom of the deep, and rage and strive for gain, are here, and, odoriferous, smell of blood and tears.

Here all that seek for latest styles and modes of dress, how cut, how trim, how decorate, this was their constant cry on earth, and all that made these wares, and hung the tempting morsel out to view, and cried, oh come! and buy of us, ours is best and cheapest, come and buy, oh come and buy! The giddy, simple crowd adorned the outer man, and sacrificed their bodies to Beelzebub and not to Christ, who said, thou child of earth, thy body give to me, a living sacrifice. These all are here. I see them just across the gulf: Oh dreadful sight! But saith Jehovah great! my justice sent them there—my will it must be done—I'll teach them in that place humility—I'll keep them there until they've paid the debt, the farthing uttermost—I said it, in the book, it must be done. I told them not to mind the things of high esteem, but condescend to men of low estate; I told them men's trespasses to forgive, and I in my own time, would ample vengeance pay, and they should turn the other cheek, and take the smiter's blow. I told them that my servants would not fight the carnal war, that they might know who served me right, and who the prince of darkness loved, and yet they heard me not. They read in holy book by inspiration penned, that they who loved me and obeyed my righteous will should wash their brethren's feet, as did my Son, and should salute with kiss of holy love, all those that bowed the heart to Jesus' yoke, by thrice submerged 'neath purple wave in my own honor, my Son and Holy Ghost, and all that broke the blessed bread, and drank the blood of Christ, with broke spirit, and heart of deep contrition, dead to the world, its lusts all crucified, and customs all condemned: These they should thus salute by high command. They did it not. They read again, that they who were of my elect, should come out from the world and separate be, that men might see them, their good works all, that they should feed the poor, the sick to visit, and widows, orphans comfort, and then to keep themselves unspotted from the world. My angel child, come near me while I tell thee all their deeds.

They boasted much of love to me, and of obeisance to my holy law, and then among the proud they loved to walk, and courted praise of men, frail, sinful, men, and loved to see their deeds proclaimed in letters large and red, and hear the rabble, as they passed through wicked streets, shout, yell with mouths opened wide, in honor of their hard-fought holy wars, so-called on earth. They never fed the poor, save with the loud-mouthed trumpet in other hand, thus visit they the sick, and thus the widows comfort, but, in their wars, the poor are starved, the sick left languishing alone on bed of death, or thrown in heaps to die, unpitied and unattended, while still they work death's horrid work, and of the widows lone and orphans, they comfort none, but multiply their countless number till earth and heaven resounds with cries and

moans of piteous lamentation :—Oh dreadful truth—these deeds are done by men, my name professing, and then blind men, who call themselves apostles of the Prince of Peace, and haste to assume the functions of my chosen priests, proclaimed in all the pulpits of the earth, the gory work, and say the will of heaven's done, and God approves, and in loud and long acclaim they shout, Amen! and men of vulgar, unrenewed minds, the shout catch up, and through the earth resounds, heaven's will is done, God approves, Amen.

My angel child, thou seest them o'er the broad unfathomed gulf. They're there to weep and wail and gnash their teeth, and gnaw their tongues for pain. They knew their duty but they did it not. Thus spake our Mighty King, and all the hosts of glory, with trumps in hand, and harps attuned to sweetest song, sang praise and honor to him that judgeth righteous judgment, and avengeth himself of all his enemies.

Thus I have told thee much of things on the other side, yet much remains untold. I'll leave the darker picture now, and haste in narative brief, to tell thee of the scenes of glory, the order of the holy court of heaven, the city vast, whose maker and whose builder is God, Almighty God. I'll tell thee all that will delight thy soul to hear.

I left the fields of time on that dread night, thou knowest it well, and crossed the vale of death, and passed th'eternal shades with angels, strong, mighty angels on either side, and Jesus led the way with mighty, conquering tread—on either hand were goblins fierce, that glared at me through dreadful eyes, and shook th'envenomed dart, and cursed the day that saw their master fall on Calvary's mount. I'm now in Paradise. By safe escort in chariot strong, I sped my rapid flight through realms of darkness, o'er continents vast of formless, shapeless void, passed worlds in constant revolutions round their several suns, and sat me down, unwearied in this blest place, and saw around me and above, all those from earth who walked by faith; the blood bought throng, and hosts of tender infant souls baptized in Jesus' blood, and all that Jesus freed from death's dark prison, all those that followed peace through love, and walked in humble path, the poor in spirit, and they that weep and mourn for sin—the meek and all that after righteousness do thirst and hunger, the merciful and pure in heart, and they that maketh peace—these all are here.

I've seen the mighty man that burst the sea asunder and led his thousands through, high throned above the powers, and by his side, Elias sits, in glory shrouded, with conquering palms. Around them all, and loudest in the song of joy, th'illustrious twelve, with dazzling crowns, and harps of gold, enrobed in linen white and clean, singing of the Savior's priceless gift. The four and twenty elders and the four beasts, I've seen with faithful eye: they all with sweet accord fall down before the throne that's high above, and worship God for all his works of love. Oh happy thus to throng the court of bliss. They haste on wings of love to do the holy will, and these are they that fill the wondrous place, the New Jeru-

salem. They walk on golden streets as glass transparent, pure, solid gold, and all the city vast is pure gold. The glory of the Kings of earth is here; we need no sun, nor moon, nor stars, to give us light, for God's eternal glory, and the blessed Lamb, doth light from north to south, from east to west, around, above, beneath; abundunt, never ceasing light. Here is the eternal throne and forth are sent, by high behest, seraphic messengers of love and mercy, to salvation's happy heirs in distant worlds beset, or, else of wrath, to execute the stern decree on wicked men, such men as he that wished to curse the holy people for lucre sake, or he that wished to come to David's city, but found in early morn that all were dead; yea, dead by angel's stroke. Here are the chariots strong that brought Elijah here, and that were round his son at Dothan, and all that's soon to go to mighty wars on earth to battle for the saints. Here are the harps of gold, the sound thereof fills all the holy place, and with them, praise we God and praise the Lamb, saying, thy works so great, thy ways are just and true, thou mighty King. I've seen the robes of saints; the robes of them that bathe in Jesus' blood, they're white and clean, of linen made, and all the armies of this blissful place are clad in beauteous robes of linen fine. Oh happy sight! These are all here; robes, harps, and all the precious gifts, in deep, exhaustless store, in rich profusion spread for all to come and take, who will, no money coined on earth, nor price is asked, but all who will can come. There's many tihngs I've seen but time would fail to tell of all that's here, of Jesus' mansions in his Father's house, prepared for lovers of the truth, and all the precious gifts which neither eye hath seen, nor ear heard, nor ever entered into mortal heart; the gifts so wondrous fine.

But, I must tell thee of the things I've heard, of all the songs of honor and of praise, by angels sung, by cherubs and seraphic host, for all the mighty works of God, the Lamb, and Holy Ghost. Oh! how they sang for joy, and shook the boundless realms of bliss with strains of melody unheard by mortal ear, when God, by summons brought from all the fields of light, the faithful band, and loud proclaimed his purpose high, to send his Son on earth to gather up the spoils of death, and take away the dreadful sting, and rob the boasting grave of victory, and thus, by holy sacrifice to bring back men to Father's house, long left.

And when the Son descended from the throne, on mercy's mission sent, and 'mong the beasts in Beth'lem's manger laid, 'twixt heaven and earth suspended on rugged tree, nailed on with cruel nails, and down in earth among the dead, they weeping looked; but when he burst the bars of death, and tore the crown from off the monster's head and crushed it 'neath his feet, and snatched the victory from the vaunting grave and rose triumphant over all his foes and gave great gifts to men of free salvation; long, loud and deep they sung the victors song of men redeemed from death and hell; and earth, as thou hast learned from book of ancient date, caught up the strain prolonged and sung of love, re-

deeming, self sacrificing love, through all the years of time. Another note is touched, when, by the power of the Holy Ghost that was to bring reproof of sin to wicked hearts, and was to tell of judgment and of wrath to come, a heart was turned to God, renouncing every sin, the devil, and all the works of darkness, great joy was felt through all the regions of the happy land, and deep toned harps, innumerable, and voices tuned to song sublime gave attestation true of their devotion to the work of love. I have heard other things which thou would'st love to hear but 'tis against the holy law to tell. St. Paul, the servant and apostle of the Lamb did hear, but high command forbade to tell, and 'tis unknown on earth; thou soon wilt know it all. A few more days in humble, lowly walk, is heaven's holy will. Be thou faithful unto death, and thou shalt have a crown of life. Thus 'tis written. Thy crown is thy reward. Speak to thy neighbors all, of things that's done for thee, and go to father's, mother's house, and tell my erring brothers what I've told thee; perhaps they'll hear me. I know they loved me once.

Farewell, dear friend of earth, I'll come again and greet thee.

D. C. Moomaw.

Clover Dale, Botetourt Co., Va.

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r the Visitor.

Some Observations on Love.

The wisdom and power of God in their exercises are attended with such blessed results, that in consequence thereof, they assume the name of and are denominated Love. Love therefore resolved into elementary principles seems to consist of wisdom and power. See James 3 : 17.

The love of God is manifested to us-ward by devising the scheme of redemption, attended with power necessary to accomplish that which his wisdom devised. Love therefore is not confined, neither does it terminate in self. See Rom. 5 : 8. The conclusion I wish to obtain from the foregoing consideration, is a correct understanding of the term *Love* as employed in the Scriptures, in its practical bearing.

Strictly considered, it may perhaps with propriety be understood that the basis of love is wisdom. Power is wisdom's form—Its visible, external demonstration. If wisdom lies underneath and gives birth to love, does it not follow that to love God we must have a knowledge of his natural excellencies and of his goodness to us? Therefore in proportion to our knowledge of him, will our love be to him.

The love of God includes a knowledge of our wants with a selection of the appropriate means those wants demand to meet them. If so, then there is an intelligent ordering of the means employed; and, therefore, productive of permanent good. Hence it is an intelligent exercise, and not to be understood in a general, undefinable, or purely emotional sense. In imitation of the love of God, we exhibit love to our brethren and to all, by comprehending their wants, and by selecting and making use of the proper means to their relief. See 1st. Epistle of John 3 : 17. t therefore indicates n all its phases, mental or intelctual qualification as being absolutely necessary as the proper ba-

sis of love, that its operations may be intelligently performed standing opposed to impulsive movements and their exercise, which by some are regarded as love, and is so regarded because the emotional is with them the impelling cause; having substituted the emotional or the impulsive for the mental or intellectual. Under the natural or perhaps the unnatural, ordering of ourselves, the impulsive is in the foreground, and prevails, holding the mental subservient thereto. See Rom. 6 : 13, 1st. clause. In the exercise of love, there obtains a reversal of the foregoing consideration; the mental is in the foreground, and prevails, while the impulsive is servant to it. See again Rom. 6 : 13, latter clause. Therefore in the exercise of the mental proper, as indicated under the term love, there is a reversal in all its phases of the purely human; or in other words, a reversal of the essentially injected devilish, which obtained entrance at the impulsive point of our concrete natures, and still hold its dominion there.

The purely mental or heavenly intellectual, differs from the impulsive, 1st. in this: The exercises thereof have a primary reference to others and only an incidental reference to self, and hence is called love. 2nd. The possessor thereof, is therefore only made happy in proportion to the happiness he is enabled to impart to others. 3rd, The enjoyments thereof, are, therefore possessed in common, and in no instance does it terminate in self. 4th, The attribute of love is therefore to minister, and not to be ministered to; and therefore forms the true basis to general or lasting good. See Matt. 20 : 28. Whereas the impulsive always have a primary reference to self, with only an incidental reference to others. Hence all the exercises thereof terminate in and contribute to the advancement of self. See 2nd Thess. 2 : 4. It will be ministerd to, and does not minister. It will always be worshipped, and is never the worshipper, unless by so doing it may bring more worship to itself. Therefore so far as the will of the impulsive induces them to act, they in the very nature of things, are incapable, and powerless to effect good. It wills no good to others, it is all self. Hence in that one act in Eden's garden, the principle that would exalt itself above all that is called God was embodied, and if possible would force obeisance throughout all of, and over all of the visible and the invisible world, making all tributary to its aggrandizement, until there remained nothing beyond its own arbitrary "self."

That the emotional is called into exercise by the mental, is clear. But while so, it is held servant thereto. It serves as an elastic spring, and imparts ardor to mental exercise, because of which we feel an earnest desire to know more, and hence the more we learn of God, the greater the emotion; and, also, the better we are prepared for intelligent exercises. The emotion seemingly is the medium between the will and the object.

Possessing the love of God in this form, seems to be the ground upon which our consciousness of doing right is based. There may, however, be christians, who notwithstanding the correctness of the foregoing consideration, are unable to reduce

to form the cause why they are such; yet such still posses the germ out of which there can be produced the highest order of moral excellence. They simply are babes in Christ.

One of the attributes of love as defined in the foregoing thoughts, is charity, or a fair consideration of the circumstances men may be surrounded by, making due allowance for the disabilities arising therefrom. Upon these premises they as well as those who attain to the highest possible degree of christian culture, may be accepted of the Lord.

The existence of love on our part to others, can only be shown to exist by intelligent, condescending, exercise unto them, possessing the enjoyments thereof in common. Self, or the individual is lost sight of in the general good affected. Hence the principle under which we can sacrifice our own for the general good, must be obvious to all, for it is Christ-like. Is this not love's form? S. M.

For the Visitor.

Our Knowledge of God's Works very Limited.

"Must we in all things look for the how, and the why, and the wherefore."

The immortal spirit still seeking its lost estate, knocks at every door in nature; at some it has but to say *"open sesame"* and the portal flies wide at its bidding, but there are others, locked, barred and bolted, at which it knocks in vain. The Eternal one still holds the keys, and not until the heavens are rolled together as a scroll, will they be used to reveal the hidden things that belong to the Lord. The starry heavens spread like a canopy above us, where millions of worlds walk their nightly round, may well cause us to sink down utterly overwhelmed with a sense of our insignificance.—How wonderful are thy works, in wisdom thou hast made them all! What are we that we should raise the puny arm of rebellion against Him, who holds worlds, and systems of worlds in his grasp? Canst thou by searching find out God? No! for his ways are not our ways, nor his thoughts our thoughts.

Many things are open to our view while others lie deep hidden in the great store-house of nature. We walk abroad in spring time and see swelling bud and bursting leaf, and in our presumption, we would question the process by which each delicate leaf and flower threw off its wintry wrapping and sprang from nothingness into glorious being. But here as elsewhere an allwise Providence has sent forth his decree, and has set his seal on many a sepulcher, and stationed a band of guardian angels to watch for and herald the resurrection. Or we go into the naked moaning forests and bleak barren fields, and ask where their beauty is fled; but "if we listen to nature's teachings," they will answer, God has folded close in our echoless cells, all next summer's glory of leaf and blossom, they only wait for winter to unbend and spring to smile to burst their prison house and come forth clothed in gladness.

Man sometimes murmurs at nature, when he is compelled to dig and delve before she yields her treasured wealth. He forgets that in

her great economy there is no compensation without its legitimate cost, and that object is the most valuable upon which the most labor has been expended. Golconda's diamonds would soon lose their value, if every stream and mountain side sparkled with gems,—California would soon cease to be the *El Dorado* of the world if every sunken shaft scattered gold dust like grains of sand. Therefore "in this dim spot that men call earth," we must toil unquestioning until the evening brings us rest.

"Why must mortal man always look for the *how* and the *why* and the *wherefore?*" Why can he not come trusting like a little child, and leave the mysteries of God's plan to be unfolded at his own good pleasure? He has "made us of clay and formed us men," and it would be folly and presumption in us to attempt to fathom the depths of our being. We know there is a living, moving, acting principle within us with immortal longings, and aspirations ever reaching onward and upward to that higher life and holier being that makes us but little lower than the angels and crowns us with glory and honor. From Holy Writ we gain a knowledge of our origin and destiny—but even here the portal closes before the revelation is complete, and *many* things are not written in the *book.* No hand of mortal mould has ever dared unbar its fated bolts, or penetrate the unseen or unrevealed abode where Omniscience dwells.

If you make this world your all, and find your chief happiness in the pursuit of doubtful pleasures, you will learn a sad and bitter lesson, for "all worldly shapes must melt in gloom," and turn to ashes in your grasp. Then when your schemes fail and your plans come to naught you would cast blame on God. But he looking down in sorrow says "let them alone they are joined to their idols." Wealth or ambition may claim your time and talents, until you have become so absorbed that God is not in all your thoughts. Or you may have poured out the wealth of your heart at the feet of one who scorns the offering, and in the bitterness of your soul you cry out against that power that binds only to pain. God has so ordained that they who 'make unto themselves idols shall find them clay,'—that the Creator and not the creature shall receive supreme homage.

But we who are called "woman", have toiled long outside of Eden's gate, with the crushing weight of the curse resting upon us;—is it then any wonder our hearts fail us sometimes because the Lord delayeth his coming? Woman's lot is on us, therefore we above all others need to be "armed with the panoply and clothed with the power of religion"; our cares, our trials and our perplexities all need religion as a soother, sustainer and comforter. There is an old Jewish tradition that when man went into the temple to pray he said, "Lord, I thank thee that thou hast not made me a woman,"—but she lifting up her tear-dimmed eyes said, "Lord *I* thank thee that thou hast made me as it pleased thee." So we see in every condition and in every situation and circumstance in life, "God works in a mysterious way, his wonders to perform." How doubly true it is that man proposes but God disposes, for he rules over all

and in all, and causes all things to work together for our good, if we but listen when he warns.

In looking over the world we see so much misery and degradation, and things are so unequally divided, that in our heart-sickness we feel almost like questioning the wisdom that placed us here to suffer pain, disease and death, yet when we remember that disobedience "brought death and all our woe" into the world, and that it is necessary for the working out of the great plan of love and mercy, we humbly bow and say "thy will be done." And when we open the inspired volume and drink anew the water of life, we are content to suffer afflictions for His sake; for He was tempted as we are, and for us he suffered that we might inherit eternal life. Can we then hesitate to obey when he commands us to follow in his footsteps. We may not know the full import of the command now, but it is the christian's privilege to obey and not to question. "What I do thou knowest not now, but shalt know hereafter." —And is not that enough for any faltering disciple—thou shalt know hereafter—the veil will be rent and in its true light we will see the meaning of each step in this our earthly pilgrimage. The unbelieving heart rejects each command—regeneration, feetwashing, the salutation, that bond of perfect love, and all others, because it cannot perceive their significance, but we who have passed from death unto life, look forward by the eye of faith, and in the final consummation of all things hear the plaudit, "Welcome thou good and faithful servant."

LAURA.

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CHRISTIANS, A PECULIAR PEOPLE.

BY REV. THEO. L. CUYLER.

"Come out from among them, and be ye *separate!*" This is the divine command to all who bear the glorious name of "Christian." For every Christian is supposed to be the follower of ONE who was holy, harmless, undefiled, and separate from sinners.

This distinct separation from the world is not in outward condition. When a man gives his heart to Jesus, He does not promise him that he shall never be poor, or never be sick, or never be assaulted or afflicted. Christ does not take his people out of the great common field of humanity and put them, like delicate plants, into a balmy-tempered conservatory. The church is not a hot-house. Christianity must stand the cold winds—or die. The fire will burn a Christian's house, and Satan will assail a Christian's heart, as soon as any other man's. Inward faith does not isolate a child of God from the common lot of life. Nor are Christians commanded to separate themselves from society into distinct communities, like superstitious monks or nuns, or like the visionary "Socialists," or the fanatical Mormon. The Bible and common sense both forbid the followers of Christ to take the salt of their influence out of the society that they were to *season*, and put it into a barrel of exclusiveness. The command of their Master is to "let their lights shine *before men*, that they may see your good works and glorify your Father which is in Heaven."

Christ Jesus was pre-eminently sympathetic with all around him.

He touched human life at every point—lofty and lowly. He was not afraid to confront a ruler, nor ashamed to pity and heal a beggar. He did not draw back his foot when a sinful woman's warm tears trickled upon it, nor did He refuse a publican's invitation to go and be his guest. "This man *receiveth sinners*" was the sneer leveled at him by the bigoted Pharisees. It is a bastard Christianity which "snubs" honest worth in a coarse coat, or refuses to pity and shelter a harlot because she has made herself vile; or which builds a "colored pew" in a back corner of the sanctuary. The Divine Jesus was "separate from sinners" in that He possessed an unspotted holiness, an unworldly aim, and an unblemished life. He was tempted, and yet without sin.

Just here should be the line of separation between Christians and the world. It should be a separation, not of condition or contact, but a *separation in character*. God's people are to be a "peculiar people"—peculiar in loving the truth, peculiar in hating sin, peculiar in honesty of dealing and paying of debts, peculiar in temperance and chastity, peculiar in imitating One who was holy, undefiled, and separate from sinners. Be ye holy is their Master's injunction. The very word "holy" is from the Saxon word *haliz*, and primarily signifies whole, sound, unblemished. It thence comes to mean consecrated, *set apart*. God's day is "holy" because it is set apart to God's worship. So must a Christian be set apart to the service of Christ. Holiness is the habit of agreeing with God; does the sinner do this? Holiness delights in the law of God after the inner man: does the sinner do this? Holiness follows Christ whithersoever he goeth; does the sinner do this? Now, you perceive in what respect a Christian should be peculiar and separate from sinners. It is the peculiarity of a *godly character*. The leaven is separate even while it mingles itself through the whole batch of meal. The different particles of salt are distinct from the mass of food which they season; *i. e.*, the salt never loses its saltness. Neither must a regenerate believer lose the distinctive flavor of a Christ-like holiness.

Nor while he is peculiar should he be odd, or crabbed, or eccentric. We do not wonder that discerning men of the world are repelled by a certain style of porcupine-piety—shooting out its sharp quills of phariseeism, pricking everybody with censoriousness and all manner of uncharitableness. No living thing could be intimate with a porcupine. Nor can a professed Christian attach unconverted persons to him, or win them to Christianity, when he bristles all over with the quills of bigotry, and irritates everybody with his harsh judgments and self-righteous sarcasms. "Be ye holy—*in love*," said the great Apostle.

2. Christians should be separate from the world in their standard of faith and their standard of practice. I have no sympathy with the current sneer at *creeds* and confessions of faith. The Bible contains one great central creed; "believe on the Lord Jesus Christ, and thou shalt be saved," and "faith without works is dead." Who shall dare to mock at this transcendent creed of the Holy Spirit? Who shall pre-

sume to tear down these gateways to the path of salvation, and tell immortal beings that they can safely take any track they choose toward the eternal world? Much of the self-styled "liberal Christianity" of the day is only a thinly-varnished infidelity. Come out from among them, my people, and be ye separate, and touch not the unclean thing! Your standard is the Word of God; woe to him who taketh aught out of the things written in that book! Your Savior and leader is the crucified Son of God; woe to them who "have taken away our Lord, and we know not where they have laid Him."

Those who lower the rule of faith commonly lower the standard of practice. They are exceedingly "liberal" toward the theater, the card-table, the social wine-glass, and the frivolous extravagance of the day. The sanctity of the Sabbath, and a distinct non-conformity to the world they pronounce "Puritanical." Well, be it so. Would that the spirit of the Puritans might revive again! They were the men of whom the world was not worthy. And the very salt that has saved this nation from moral corruption and from the dry-rot of imported errors and laxities has been the transmitted virtue of those staunch old Puritans, who were strict themselves because they served a strict and holy God.

"There is no greater mistake," says an eminent living divine, "than to suppose that Christians can impress the world by agreeing with it. No! it is not conformity that we want it is not being able to beat the world in its own way; but it is to stand apart and *above it*, and to produce the impression of a holy and a separated life—this only can give us a true Christian power." These are golden words. We commend them to our readers who profess to be Christ's "peculiar people."

Brethren, is your life hid with Christ in God? Do you hate sin heartily, and strive to subdue it? Do you love Jesus entirely, and strive to imitate him? Do you seek to do good to all men, and to win them to Christ? Do you live as you pray, or only pray as you live? Do you make every cross to be a crown, and out of weakness grow strong in the power of your God? If so, then are you indeed Christ's "peculiar people, zealous of good works.

Independent.

FREE INQUIRY IN THEOLOGY.

BY REV. J. L. CORNING.

Good people are watching the signs of the times in the sphere of religious speculation with serious forebodings. The old recognized conserving forces of truth are relaxing under the assaults of criticism, and well-meaning zealots are actually in a state of alarm, as if truth itself were really imperilled. There is a latent feeling, widespread in the popular religious mind, which, if it had practical vent, would set history back a thousand years, and give individual thought over to the domination of an ecclesiastical council. There is a prevalent belief, among the pious, that almost anything is better than the eternal unrest which untrammeled inquiry predestinates; that it would be a condition of greater moral safety to drop anchor in the Dead Sea of the forgot-

ten past than to be drifting about on the capricious tides of speculation and doubt. Nevertheless, the current of events will not stop. The spirit of bold inquiry has traveled out of the domain of science, and set its feet in holy places. From Germany to the British Isles, and from these to our own shores, religious criticism has pursued its steady course. It has created a literature of no mean dimensions, equipped with genius and erudition. It has laid siege to pulpits and chairs of theology, and already here and elsewhere has recorded the surrender of some renowned defenders of ancient faiths. There is hardly a doctrine special to Christianity against which its batteries have not thundered. And people are beginning to ask what shall be the end of this, just as they asked four centuries ago what disaster should befall truth from the astronomic heresies of Galileo.

We regard all the progressive eras of Christian history as providential facts contemplating the world's ultimate manhood. We exclude neither the extremes of superstition nor the extremes of rationalism from the horizon of Providence. All have served their purpose; and this purpose, however subordinate, and hence transient, was a constituent part of the Divine plan.

We regard it as both cowardly and irreverent to prophesy any disaster to truth by reason of the assaults of criticism. People who would conserve faith by shutting the eyes of the soul, know not what truth is, and neither do they know what God is.

Always, since religious faith had a foot-hold in history, skepticism has been accompanied with reactionary results, which have set the world forward in every real element of noble progress. And the present will not be an exception to the past in this regard. Faith owes it to her besiegers that she has not been the creature of tradition or the accident of custom. There never was such diligent search in the popular mind after the grand elemental principles of faith as there is to-day, and this because of the compulsory pressure of criticism. Moreover, in the qualities of spiritual life, criticism has separated the chaff from the wheat. Traditionists and believers have been set wide apart, like goats and sheep, before this relentless tribunal. The form of godliness has been set in sharp comparison with the power thereof. The world is learning a truth which should have been always self-evident—that piety postulates all essential faiths. A man never was anything but a sham believer who was not pious; and impiety, in its manifold forms of materialism, is only another name for infidelity, no matter how much of creed it can recite on holy days. So, then, we may heap never so many hard epithets upon religious criticism, past or present; it is nevertheless a divinely ordained instrumentality of discriminating between real faith and empty pretension.

But criticism, with all its confessedly noble purposes, will never convert the world to its present standard. Its work has been confined to the intellectual arena, and so it has addressed itself but to a segment of the soul. And so we hold that what is popularly called liberal

theology needs an ement which has manifested itself in signal degree even in the extremes of superstitious faith before it can make head in the wo ld. It furnishes too f w specimens of saintliness, because it furnishes too little of the stuff out of which saints are made. It is laboring at a hopeless problem, in the assumption that faith can be wholly confined within the horizon of reason; for the whole history of faith, as well as the organization of the soul, contradicts this assumption. Rationalism ca never make itself the ultimate alternative of superstition. It has been a habit of the soul for some thousands of years to stand on one leg; but that one leg, whichever it is, represents not the law of its life. So, then, we say all thanks to liberalism for the good work which it has wrought in its own domain; but let it not think itself the finality of history. And let its prophets and apostles not forget that the school which trains the best saints and the most of them, call it by what name you please, gives the most convincing proof of its divine authority and its right to live.

For the Gospel Visitor.

FORGIVENESS.

Mercy is one of the attributes of our heavenly father. And of all his attributes there is not one that throws more splendor around his person. Especially in the sight of poor and perishing mankind. It opens the door of heaven and invites *all* the wandering ones to enter in and rest in the bosom of Jesus. Sinners admire it, and Christians court it. It was beheld in all ages, but never so fully as in the Christian Era. Behold Jesus while suffering on the cross by the hands of his wicked enemies, when in the anguish of his soul, he exclaims Father, forgive them, for they know not what they do. Jesus wept, and pra ed, and finally gave his life for the world, and now he entreats all to come unto him and he will forgive and have mercy upon all. What mercy! It passeth knowledge.

But forgiveness should not be confined to God alone. It is a duty enjoined upon man by Jesus, both by example and precept. It is a virtue that adorns the life and character of man, and therefore is so frequently enjo ed upon the Christian. For a proof of this, hear the language of Jesus. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you." Again: "All things whatsoever ye would that men should do to you, do ye even so to them." Jesus enjoins forgiveness when he enjoins upon us to pray to God. "To forgive us our debts as we forgive our debtors." And it is the only portion of the Lord's prayer that Jesus comments upon.

The spirit of revenge is the spirit of ruin. A revengeful spirit will either bring torment here, or much greater torment hereafter. Reader, consider well the words of Jesus when he says, "If you forgive not men their trespasses, neither will your Father forgive your trespasses." And when the apostle James says, "He shall have judgment without mercy, that hath showed no mercy." And let us all consider well what Jesus says concerning forgiveness in

Matt. 18. Especially from the 23rd verse to the end of the chapter.

To err is human. To forgiv is Christlike. And unless we have the spirit of Christ we are none of his. "Be ye therefore merciful as your father also is merciful." "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." Remember the words of the Lord Jesus, how he said: "It is more blessed to give than to receive." May we all become more like Jesus, so that we may be accounted worthy as his followers, to come from the east, and from the west, and from the north, and from the south, and sit down in the kingdom of God. May the good Lord have mercy upon us all. Amen.

NOAH LONGANECKER.

Winchester, Columbiana Co., O.

For the Visitor.

We do not see as we are seen.

How seldom do we see ourselves as we really are! And how often do we know not what we most need? Could we but know of how small importance we are, when compared with the countless numbers who were formed for the glory of God, we should then be more able to look at ourselves in the proper light. And in so doing, we should be more fully able to answer the purpose for which we were created. And we were surely formed, that we might glorify God in our bodies and spirits which are his. "For ye are bought with a price; therefore glorify God in your bodies and in your spirits which are Gods." 1 Cor. 6 : 20. Even every one that is called by my name; for I have created him for my glory. I have formed him; yea, I have made him." Isa 43 : 7. But man has failed of this purpose through disobedience and unbelief, and we do not see that all men glorify God.

Man has not only failed of the purpose for which he was created, but to make his degradation complete, has exalted himself before God. And every one that exalteth himself shall be abased. How low must be that mind which would exalt itself, while seeing its own weakness and abased condition, and in the presence of God and his wonderful works, surrounded on every side with tokens of his goodness, his wisdom and mercy. While we are contemplating the wonders of Creation, and admiring its beauties all around us, we find no occasion to exalt ourselves, but on the contrary, find much that should humble us. The study of nature's open book, is well calculated to make us look at ourselves in the proper light. It gives us an enlarged view of the scenes that surround us, and teaches us there is more to live for than the treasures of earth. In looking up to adore the heavens, or whenever we turn to view the works of God, in any direction, our minds are called not only to admire the works, but our hearts rise to the Creator of them all. We then forget ourselves, and our concerns; and many of our selfish desires are forgotten. And in comparing our works with those of God, our pride is brought down, for we can see nothing to be proud of. Then, whatever has the tendency to lower our pride and raise our thoughts to God, is what we need. Thomas Dick while wri-

ting on the advantages of the study of astronomy, thus speaks:

"The study of astronomy has a tendency to moderate the pride of man, and to promote humility. Pride is one of the distinguishing characteristics of puny man, and has been one of the chief causes of all the contentions, wars, devastations, oppressions, systems of slavery, despotisms, and ambitious projects which have desolated and demoralized our sinful world. Yet there is no disposition more incongruous to the character and circumstances of man. Perhaps there are no rational beings throughout the universe, among whom pride would appear more unseemly or incompatible than in man; considering the abject situation in which he is placed. He is exposed to innumerable degradations and calamities, to the rage of storms and tempests, the devastations of earthquakes and volcanoes, the fury of whirlwinds, and the tempestuous billows of the ocean, the ravages of the sword, pestilence, famine, and numerous diseases, and, at length, he must sink into the grave, and his body become the companion of worms. The most dignified and haughty of the sons of men are liable to such degradations, and are frequently dependent on the meanest fellow creatures whom they despise, for the greater part of their accommodations and comforts. Yet, in such circumstances, man, that puny worm of the dust, whose knowledge is so limited, whose follies are so numerous and glaring—has the effrontery to strut in all the haughtiness of pride and to glory in his shame. When scriptural arguments and motives produce little effect, I know no considerations which have a more powerful tendency to counteract this deplorable propensity of human beings than those which are borrowed from the objects connected with astronomy. They show us what an insignificant being—what a mere atom, indeed, man appears amidst the immensity of Creation. What is the whole of this globe, compared with the solar system, which contains a mass of matter ten hundred thousand times greater? What is it in comparison of the hundred millions of suns and worlds which the telescope has descried throughout the starry regions, or of that infinity of worlds which doubtless lie beyond the range of human vision in the unexplored regions of immensity? What then, is a kingdom or a province, or a baronial territory, of which we are as proud as if we were the lords of the universe, and for which we engage in so much devastation and carnage? What are they when set in competion with the glories of the sky.

Could we take our station on the lofty pinnacles of heaven and look down on this scarcely distinguishable speck of earth, we should be ready to exclaim with Seneca, 'Is it to this little spot that the great designs and vast desires of men are confined? Is it for this there is so much disturbance of nations, so much carnage and so many ruinous wars? O folly of deceived men, to imagine great kingdoms in the compass of an atom, to raise armies to divide a point of earth with the sword?'. It is unworthy of the dignity of an immortal mind to have its affections absorbed in the vanishing splendors of earthly grandeur and to feel proud of the paltry pos-

sessions and distinctions of this sublunary scene. To foster a spirit of pride and vainglory in the presence of him who sitteth on the circle of the heavens, and in the view of the overwhelming grandeur and immensity of his works, is a species of presumption and arrogance of which every rational mind ought to feel ashamed. And, therefore, we have reason to believe, that those multitudes of fools 'dressed in a little brief authority' who walk in all the loftiness of pride, have not yet considered the rank they hold in the scale of universal being; and that a serious contemplation of the immensity of creation would have a tendency to convince us of our ignorance and nothingness, and to humble us in the dust, in the presence of the Former and Preserver of all worlds.

We have reason to believe that the most exalted beings in the universe—those who are furnished with the most capacious powers, and who have arrived at the greatest perfection in knowledge—are distinguished by a proportional share of humility; for, in proportion as they advance in their surveys of the universal kingdom of Jehovah, the more will they feel their comparative ignorance, and be convinced of their limited faculties, and of the infinity of objects and operations which lie beyond their ken. At the same time they will feel that all the faculties they possess were derived from Him who is the original fountain of existence, and are continually dependent for their exercise on his sustaining energy. Hence we find, that the angelic tribes are eminently distinguished for the exercise of this heavenly virtue. They 'cover their faces with their wings' in the presence of their Sovereign, and fly, with cheerfulness, at his command, to our degraded world, 'to minister to the heirs of salvation.' It is only in those worlds where *ignorance* and *depravity* prevail if there be any such besides our own that such a principle as *pride* is known or cherished in the breast of a dependent creature—and therefore every one in whom it *predominates*, however high his station or worldly accomplishments, or however abject his condition may be, must be considered as either ignorant or depraved, or more properly, as having both those evils existing in his constitution, the one being the natural and necessary result of the other."

How then can he who claims to possess that wisdom which cometh from above, say to his laying up treasure in heaven, when he is proud of things on earth, calling them his own, which he can only hold as a steward, and who will soon have to come to a reckoning with his Lord.

LANDON WEST.

Sinking Springs, O.

For the Visitor.

THE CHURCH AND SCHOOL.

In an article in the last December No. of the "Visitor" with the above heading, the writer thereof asserts that introducing "A worldly institution into the church as an auxiliary in the defense and spread of the gospel, assumes a degree of inconsistency of startling proportions." As we have reason to believe that article was written with reference to our proposition to build a school for the benefit of the Breth-

ren's children, we feel it our duty to make some explanation since the object of the proposed school has been entirely misunderstood. It is not proposed "to carry the school into the church" as a prop or support. Our church being built on the Rock—Jesus Christ—even the gates of hell shall not prevail against it, but it is proposed *to carry the influence of the church and of the gospel into the school.* To do this we have not only the consent of every *true* follower of Christ, but the command of Christ himself, namely: "Go teach all nations." Now since every school is included in some nation, the great commission directs us to bring gospel instruction into it. No education is complete without religious instruction, and no religious instruction as good as the pure gospel and that the Brethren have adopted as their creed. Indeed, I look upon a school in which the principles of true Christianity are taught, not only as a great want in our church, but the want of it has done much injury to our church and caused much sorrow to many a parent's heart.

"Bring up your children in the nurture and admonition of the Lord," is a divine injunction not to be lightly regarded, and implies that we must make use of all the means God has placed within our reach, whether it be by ourselves or by the hands of those to whom we have entrusted their education.

We might say much more on this subject, and believe we can convince every honest mind that the church and the school must go hand in hand, but as the editor made some very appropriate remarks on this subject, we make this article suffice for the present.

S. Z. SHARP.

For the Visitor.

Encouragement to the Young.

In the November number of the Gospel Visitor of 1866, I read a letter from a young brother of Woodford Co., Illinois, stating that he had to leave home and do for himself. He feels troubled at the thought of leaving his kind parents, who have watched over him in his infancy, and to think he must now go among strangers. And he asks who will care for me, and guide my feet through this vain world of sorrow! I would say to this dear young brother, you have the promise of a very dear friend, one who sticketh closer than a brother—yes, closer than mother and father. He hath said, "whosoever cometh unto me I will in no wise cast off." And if we have received Jesus or the holy Comforter, he has promised not to leave nor forsake us. Now my dear brother, I am sure that Christ is the best friend we have in this world, and one who careth for us, and when all creature help will fail, he is still the same. And all he demands of us is our affection. If we can place our affection on him, desiring to know nothing so much as Christ and him crucified, we may go where we will, we still have the Comforter within us, even on a bed of affliction. He is the best friend we can have. Earthly friends can minister to our temporal wants, but Jesus alone can speak peace to the soul, and calm the troubled mind. He has also promised that we shall receive brothers and sisters, fathers and mothers, wherever we go.

The brother says, "I think one thing is neglected; there ought to be more attention paid to the young; we need encouragement in

our young and tender days, while we have so many trials and temptations to endure." This is a true saying, we all need encouragement. The cross gets very heavy, I presume, with every one betimes. We all have our besetting sins, our temptations and trials, but I think in riper years, we are more able to bear them. I sympathize very much with the the young, who have left all their worldly associations, and have separated themselves from their gay companions, by whom they are now despised.

But dear young brethren and sisters, do not be discouraged. They have their pleasure in this life, without any hope of happiness in after life, while a tortured feeling of sin is weighing them down continually. In pride and vain hope they are buoyed up, until at last they are sunk in everlasting perdition. While we, who have put on Christ through baptism, and have risen in newness of life, and have resolved to obey God rather than men, we enjoy peace of mind, peace which the world cannot give, and peace which the world cannot enjoy.

But it is so that we are weak, and far from being perfect. We are liable to temptation and sin. Sin meets us on every side. But should we fall into sin, we have an advocate, Jesus Christ the righteous, who maketh intercession to God for us. Let us be encouraged and fight the good fight of faith, that we may receive a crown incorruptible, which fadeth not away, as do the perishable things of this life which are but for a moment. But pleasures in Jesus more lasting are given, salvation on earth, and a mansion in h aven.

Oh how often is my mind carried back to the days of my youth in Christ, being also a youth in years when I was a lonely pilgrim in a gay-making community. Although I had great trials, never, never did I regret that I enlisted in the warfare for Zion. My dear young brethren and sisters, there are much greater inducements held out in od's word than all the world can produce. Brethren, have a word of comfort to the young pilgrims wherever you preach. Well do I remember how my heart would triumph in hope above those of my gay co panions, when our dear old brethren would show forth the hope that we enjoyed while my gay companions were condemned by the word that was preached. Remember the Savior says, "feed my lambs."

MARY RORER.

Honey Grove, Pa.

IS RELIGION BEAUTIFUL?

Always! In the child, the maiden, the wife, the mother, religion shines with a holy benignant beauty of its own, which nothing on earth can mar. Never yet was the female character perfect without the steady faith of piety. Beauty, intellect, wealth—they are all like pitfalls, dark in the brighest day, unless the divine light, unless religion throw her soft beams around them to purify and exalt, making twice glorious that which seemed all loveliness before.

Religion is very beautiful—in health or sickness, in wealth or poverty. We never enter the sick chamber of the good, but soft music seems to float on the air, and the burden of their song is, "Lo peace is here!"

Could we look into thousands of families to day where discontent sits fighting sullenly with life, we should find the chief cause of unhappiness want of religion in woman.

And in felons' cells—in place of crime, misery, destitution, ignorance, we should behold in all its most horrible deformity the fruit of irreligion in woman.

Oh, religion! Benignant majesty, high on thy throne thou sittest glorious and exalted. Not above the clouds, for earth clouds come never between thee and the truly pious soul; not beneath the clouds, for above thee is heaven, opening through a broad vista of exceeding beauty.

Its gates, in the splendor of Jasper and precious stones, white with a dewy light that neither flashes nor blazes, but steadily proceedeth from the throne of God. Its towers, bathed in refulgent glory ten times the brightness of ten thousand suns, yet soft, undazzling to the eye.

And there religion points. Art thou weary? it whispers, "Rest—up there—for ever." Art thou sorrowing? "Eternal joy." Art thou weighed down by unmerited ignominy? "Kings and priests in that holy name." Art thou poor? "the very streets before thy mansion shall be gold." Art thou friendless? "The angels shall be thy companions, and God thy friend and father."

Is religion beautiful? We answer all is desolation and deformity where religion is not.

How to be "Edified" with Preaching.

About that time he made a remark that impressed me deeply, I hope abidingly. We attended the ministry of his beloved friend H——, and on one occasion, adverting to certain criticisms that had been heard on his discourses by some who seemed to sit in judgment on their teacher, I asked him how is it that while they call one of his sermons fine, and another dry, and so forth, I find them all so profitable, and always come away well fed? With animated quickness he replied, "I'll tell you how it is—you pray for him." "Indeed I do, and that he may be taught to teach me." "Ay, there it is, and your prayer is answered. Now, mark me, the preacher and the flock either feed or starve one another; what they withhold from him in *prayer*, they lose in doctrine. Those who merely listen to cavil or admire, come away empty of spiritual food. Those who give liberally to their minister in secret prayer for him, have their souls made fat by the very same doctrine that falls unblest upon others." He added, "Bear dear H—— more and more upon your heart before your Father's throne, and you will feast more largely upon the banquet that he spreads." I have to be thankful that my friend's counsel was not lost on me. From that shepherd, indeed, I was soon removed, and very soon after he followed D—— to glory; but I had already carried the lesson into another pasture, where, richly and abundantly as we are fed, mine always appears a Benjamin's mess; for I had learned the secret of the profitable barter, which I would commend to every Christian hearer—instant, affectionate, individual intercession for the teacher in the spirit of faith; then may we sit contented, and humbly con-

fident to receive the assured answer in the portion which he is commissioned to divide.—*Charlotte Elizabeth.*

THE CLOSET.

Flee to the closet. Are you tempted? haste to the closet. Are you in trouble or trial, in affliction of any kind? speed you to the closet. Go from the closet to the prayer-meeting; from the prayer-meeting to the closet. Go from the closet to the sanctuary duties; from the sanctuary duties to the closet. No one can pray well in public who does not pray much in the closet. Go to your closet; visit your closet; make the closet a special, a frequent resort. Go to your closet at early dawn, at mid-day, at even-tide. Commence the day in your closet. Take the Bible, the word of life; meditate therein, get your soul on fire, the fire of God's love. Go from your closet to the family altar, to your daily toil. Go from your closet to the sanctuary, the house of prayer. No one is duly prepared for family, social, or public duties, save from the closet. Make the closet your home, your hiding place, your delight, your joy. Young convert visit your closet, visit it often. It is your safeguard, your hope. The first step to a downward course is the neglect of the closet.

The Family Circle.

THE BEST LEGACY.

What a legacy are the prayers of a pious mother! What Christian would exchange their memory for the richest worldly inheritance? What are costly gems or goodly lands compared with those treasures which have gone up for us, with sweet incense, to the very throne of God? Would you exchange the lowliest home where you were early taught of Jesus' love, for the richest abode of earth where your infant mind would have been filled with vanity and folly, and a fashionable contempt for the Bible and its humbling teachings? "As the mother, so are her children;" and generations of worldlings succeed one another in their gay dance down to the gates of death.

Mother, do not sigh that you must leave your children poor, when you can bequeath to them this precious legacy. Your prayers and labors of faith and love will not remain unblessed. Sometimes the child of professedly Christian parents turns into evil ways. The worldling sneers, and Christian parents grow heavy-hearted as they look at their own loved flock. But has not God promised, "Train up a child in the way he should go, and when he is old he will not depart from it!" Said a minister, "We can better afford to doubt the piety of professing Christians than the faithfulness of God." Yea, "let God be true, and every man a liar." The seed may be long buried, but,

"Grace keeps the precious germ alive,
When and wherever sown."

A praying mother, sixty years old, had six unconverted daughters. She had been confined to her house by disease for many years, and mourned that she had no one to bear her company Zionward. But she did not give up praying and hoping; and after many years of

waiting, four of her daughters were at the same time brought to the Savior. Soon a married sister joined them, and only one remained unmoved.

"Mother," said one of the daughters, "let us set apart a day together, for fasting and prayer for sister M——." The day was strictly observed, though M—— knew nothing of it. But while engaged with her domestic duties, her mind become solemnly impressed with her condition as a sinner, and she found no peace until she obtained it through the blood of Jesus. For several years the once sorrowful mother rejoiced in their Christian fellowship, and then peacefully went to rest.

The young men of a theological school were once interested to know how many of their numbers had pious mothers. On inquiring, it was found that out of a hundred and twenty, more than a hundred had been blessed with mothers who prayed for them, and early directed them to the Savior.

Said an excellent Christian worker, "When I was a little child, my mother used to lay her hand upon my head while she prayed with me. When I was young I travelled in foreign lands, and was exposed to great temptations; but many a time I have been drawn back by the memory of that soft hand upon my head."—*American Messenger.*

Correspondence.

DICKINSON, PA., Jan. 21st, 1867.

Dear Brother Editors: I feel to continue to take your Magazine as I have been supporting it ever since its commencement, and have all along considered it valuable,—something that has paid me well; therefore I am its friend. I, in my humble judgment, think it has been thus far, very useful. I do not know, and I can not see, how the brotherhood could get along to any satisfaction, in all the business the church has to attend to, without something of this kind. How could the many church districts have been informed in due time concerning the poor in the South, in order to assist them, &c.; they would have been, I am afraid, too much neglected. This then, having been a means to spread their case all over the brotherhood in a very short time, and also of doing many other things of similar importance, I feel more and more to encourage our members to support it, and be diligent in reading it, along with the *book of all books*, namely, the Holy Bible. It is to me a *visitor* indeed. It seems to me as a protracted meeting, the belov d bre h ren and sisters by writing, and giving their views on so many scriptural subjects, is like hearing many sermons, and like casting bread upon the waters, and we by reading it are gathering the crumbs, and we become filled, and satisfied, are made to grow in knowledge, and gain confidence in all the faithful brethren, by finding them so earnestly contending for the faith once delivered to the saints. So let no member say, or imagine, that the *Gospel Visitor* is become too old, and is ready to vanish away. No, no; brethren nd sisters, no such thoughts. It is yet too good to throw away. It is a treasure,

bringing forth things new and old, and ye know we need both. Do not understand me brethren, to say, that we or our heavenly father can and will, approve of every thing that comes to us through the *Visitor*, but we mean to say, that the motive and principle of publishing it is good, and that it has been proving itself useful to society, is what we must all admit. But some say, the brethren have handled one another a little too rough sometimes heretofore, and this is not giving much light to the world, and much less is it appearing as salt to the earth. I admit this to be only too true, but there are only some few such, and does it not appear to you as if there was a considerable change in this respect already. We know it is true, that the apostle Paul said by letter to the Romans 8 : 6, "If any man have not the spirit of Christ he is none of his," but that same Paul said, "We that are spiritual should forbear, and have patience, and if need be admonish them in love." Such we must instruct, we see they have not learned quite enough from this kind Master Jesus. Those that are so very easily hurt, and so ready to take revenge, are surely yet too carnal. Brethren, let us all strive to be more spiri ual. I am satisfied if the members all would have learned thoroughly the following lesson, and would practice the same, there would not be much strife among us, and consequently not much complaining. Namely, what the apostle Paul recommended to the Philippians, by letter, in the 2nd ch. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowshi of the spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." So in conclusion I would say, let us all guard against being wise in our own conceit, but let us ever strive and pray to God, that he may fill us with that wisdom which cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." And now, dear brethren, considering the usefulness of the *Visitor* to both our church and society in general, I would think it is our duty to encourage, assist and support it. Let us therefore respect it, let us stand under its arms, for I think it is a good warrior. It is making use of the weapons which are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and to take captive the thoughts of men to the obedience of Christ.

May the good Lord bless the labors and efforts made through the *Gospel Visitor*, and render them useful to his name's honor, and to the welfare of many immortal souls, is my prayer.

D. KELLER.

REMARKS.

We have labored hard to make

the *Gospel Visitor* what br. Keller represents it to be, an humble auxiliary to the church for promoting the cause of Christianity. It affords us encouragement to know that our humble efforts are not altogether lost, and that they are appreciated by some. We do not insert all such letters, but we appreciate the kindness that prompts them, and thank their authors for their sympathy. We insert br. Keller's letter as we feel it is desirable to have a word spoken in behalf of the *Visitor* in the locality from which it comes. And a word to the brethren in that locality by a brother who lives among them, and who has their confidence as we presume br. Keller has, we hope will be kindly received. The circulation of the Visitor has been gradually increasing from its commencement. But while its general circulation has been increasing, its circulation in Pennsylvania has decreased considerably since br. Holsinger has commenced publishing the *Companion*. We have been sorry for this. Not but what we believe br. Holsinger is entitled to a share of the patronage of the brethren and we want him to have it and will help him to it. But as we have some personal acquaintance with many of the brethren in Pennsylvania, having traveled some among them in former years, we feel like speaking to them occasionally through the Visitor, although we cannot speak to them face to face.

As we have but two periodicals in our brotherhood, and as these are both laboring for the same objects, the edification, the improvement, and extension of the church, and as they have their respective works to perform, whatever advantages are imparted by either or both, we are desirous the brethren may possess. We therefore hope the brethren in the east and west will sustain our periodicals by their patronage, their prayers, and their contributions to our pages. Br. Keller's suggestions are appropriate, and we hope they will be kindly considered.

SOMERSET, O., }
Christmas day, 1866. }

Dear and much beloved brethren in the Lord: I have at last got a few names ready to send out, and I do hope that through the blessings of heaven, I may succeed in getting some more. I want to send you forty names this year, and I am a going to try hard to accomplish it. I would not like to do without the *Visitor*, for I get in it so much good reading, and so many good lessons, and so many good corrections, as it tells me of so many of my failings and weaknesses. And then again, on the other hand, I get so much encouragement, that I am made to rejoice in God our heavenly Father, that I too, though a poor worm of the earth, have the promise. Dear Brethren, continue on, and be encouraged, and be steadfast, earnestly contending for the faith which was once delivered to the saints.

A little Church News. We have been doing a little this year. There have been eleven added to the church by baptism, and three reclaimed. We have two meeting houses in this arm of the church, and three regular places of holding meeting. But at this time we are rather worse off for speakers than usual, as my stammering voice is

still now, in consequence of Bronchittis. We would like to have a series of meetings here and in the Bush Creek branch also, if we can get speakers to come to us and help us. We would be much pleased if you could come and give us some meetings. Yours in love.

W. Arnold.

News from the Churches.

Dear Brethren Quinter and Kurtz. Enclosed find my subscription for next volume. I believe the brethren who read the Visitor and Companion would be pleased to hear more from the brethren north, east, south, and west, than they commonly do. So I will give a few items of our church, namely the Tulpehocan church, Lebanon Co., Pa. The ark of the Lord is moving on slowly in this part of his vineyard. The church here received the last year, 18 new members, mostly all young people. Among the above number I find myself, for which I praise the Lord, that he called me in my young days to follow the Savior. There are still some more which we hope will soon come to obey their Master's call. Brethren pray for us, that we may hold out faithful till the trumpet of the Lord shall blow, that we may be counted among the righteous.

Your brother in the Lord.

Jos. R. Royer.

Richland, Pa.

Notices.

A Request from Oregon.

Linn Co. Oregon,
Oct. 23, 1866.

Brethren greeting: met at the house of brother Daniel Leedy in consultation on the affairs of this branch of the church of Christ, generally known as the German Baptist. Council opened by singing and prayer. The result of the council is as follows: seeing the hopeless condition of our church organization, and the difficulties that exist here in the church which are of such a character that it is impossible for us to prosper as a church without the aid of a Bishop or Elder. We therefore implore aid of the Brethren in your country, and ask the Brethren there to consider our condition, and if thought expedient, send such a person as our condition requires. And such a person in our estimation should become a resident of this country.

J. W. Dickey,
John H. Ritter,
J. W. Hardman,
Solomon Ritter,
Daniel Leedy,
David Peebler,
David Workman,
Mary Leedy,
Melinda A. Dickey,
Rachel Ritter,
Susan Peebler,
Susan Peebler.

REMARKS.

It would be desirable for all taking an interest in the affairs and prosperity of our brethren in Oregon to know a little more of the present state of the church there, such as

1. How many members are counted in your church organization, as being in full fellowship at this time?

2. How many ministering and deacon brethren in good standing are among you?

3. How many members, private

or otherwise, are at present not i full fellowship on account of difficulties?

And further, as we presume the appeal is to the general church, though it is not plainly stated to be so, it may be advisable that the brethren in Oregon state this explicitly, and let us know whether they designed their request to come before the Annual Meeting.

Eds. of Gospel Visitor.

There will be a District Meeting for the state of Kansas and the western part of the state of Missouri, held in Kansas, commencing on Easter Sunday. We have been requested to give notice of the above meeting in the *Visitor*, but the place was not named. We presume it will be in Douglas Co.

EDITOR.

Mt. Vernon, Knox Co., O.
December 28, 1866.

A report from the brethren from Ohio, who were on the Committee to Tennessee.

Our expenses there and back were $171,80. And all the money received from the churches is $162,45, less 75 cents for express charges. This would leave us out of pocket $8,35, but as we called in Pa. to attend to some church business, and as the brethren there were liberal, the expenses are fully covered, and we are satisfied without receiving any more on the above.

H. D. DAVY,
J. HENRICKS.

Editors' Table.

The New Hymn Book.—The work of stereotyping the New Hymn Book has been commenced and it will soon be completed. We have made a contract for a large edition to be ready for distribution by the first of April. By the time we issue our March No. we shall be able to give the price, &c. and the brethren can then send in their orders.

Our new subscription-list.—Our agents in some localities have sent us increased lists, but this has not been as general as we hoped it would be, while quite a number of our old subscribers have not yet been heard from. We, however, hope yet to hear from them, and that favorably. We can supply new subscribers with back numbers, and our friends every where, will please do us the favor of obtaining whatever subscribers for us they can.

POETRY.

For the Visitor.

'TIS RIGHT TO MOURN.

To MRS E. WIERMAN.

'Tis right to mourn the lonely dead,
Affection's pearls should gem their bed;
God kindly marks the falling tear,
And Jesus wept on friendship's bier.

And you, the loved one of his heart,
Who shared in joy or grief a part,
Shall you not wail your husband's doom,
And bend in sorrow o'er his tomb?

Yes, visit oft his honored grave,
The early lost, the good, the brave;
Good, as his bright example saith,
Brave, for he fought the fight of faith.

Weep that the fringed lid should lie
So heavy on the rayless eye;
That lips where smiles of kindness played,
Are pallid now in death's cold shade.

Weep that a voice all music's own,
Has hushed on earth its gentle tone;
But hear you not the song that floats,
All thrilling with his spirit's notes?

But joy that from its house of clay
The enfranchised soul has passed away,
That while you weep for broken ties
His spirit home is in the skies.

Then mourner, stay thy falling tear;
You cannot wish his spirit here,
Away from those unclouded skies
And bound again by earthly ties

Yet sister, God will care for thee,
What e'er thy lot on earth may be;
Then, cheer up sister, do not fear,
For perhaps reunion's near.

SARAH A. LISZMAN.

Marion, Franklin Co., Pa.

Selected for the Visitor.

"NOT LONG MAY WE STAY."

Not long may we stay on this beautiful earth,
Where buds and sweet blossoms have glorious birth,
Our home is eternal, all fadeless and bright,
Unshaded by sorrow, undarkened by night.

Not long may we stay—then from sorrow's dim eye,
Let us wipe the dark grief-drops and bid them to fly,
And pour that soft balm on the agonized heart,
Which leaves a calm peace that will never depart.

Not long may we stay—let us each bear a love
Like that which the Father sends down from above,
To the erring and wand'ring in sin's fetters bound,
And bring them the joy of salvation's glad sound.

Not long may we stay—but may dear words of truth,
E'er shine on our age as they brightened our youth,
And linger and bless us, the last on time's shore,
Till we reach that pure clime where truth blooms ever more.

Not long may we stay—oh, may love's thrilling tone
Find echoes to meet us in bosoms unknown,
May deep, fervent words from our spirit's pure shrine,
Light up other eyes with a radiance divine!

Not long may we stay—may that friendship be ours,
Which makes of life's pathway, a garden of flowers,
In prosperity's sun—in adversity's night,
It sheds a rich perfume—a heavenly light,

Not long may we stay—with a faith that's sublime,
That yields not to changes of sorrow and time
With a hope that's immortal, that beautifies death
We'll resign without murmur, our perishing breath.

KATE.

OBITUARIES.

Died near Connersville, Fayette county, Indiana, on December 22, 1866, our old brother DANIEL FIANT, aged 86 years 9 months 12 days. He left an aged widow, several children, and grand children to mourn their loss. Funeral services from 2 Timothy 4: 6, by Alfred Moore and the writer. JACOB RIFE.

Died in the Ashland branch, Ashland county, Ohio, December 8, 1866, Elder JOSEPH SHOWALTER, aged 70 years 6 months 10 days. Disease dropsy. He was a member of the church 48 and a minister 42 years. Funeral services by brethren Isaac Schmucker, Moses Weaver and D M Witmer from 1 Peter I: 24, 25, and Rev. 14: 13.

SAMUEL A. HONBERGER.

Died in Squirrel Creek church, Miami Co., Indiana, April 6, 1866, our much beloved sister HARRIET WEITZEL, wife of brother John Weitzel, and daughter of Jacob and Catharine Spera, aged 54 years 1 month 28 days. She was a faithful member of the church, a kind wife, and an affectionate mother. Her death is deeply lamented by many but we do not mourn as those that have no hope. During her protracted illness of a chronic character she desired to be anointed to fulfill every commandment. Her fervent prayer to God was, "thy will be done." Funeral occasion improved by brother Jacob Metzker and other brethren from Rev. 14: 13. GEORGE TOMBAUGH.

Died of diptheretic croup, August 13, 1866 JACOB FRANTZ NININGER, infant son of Christian and Fannie Nininger, aged 2 years 1 month and 6 days. Funeral sermon by brethren B F Byerly and D H Plain from 1 Thess. 4: 13–18.

Shall we never, *never* listen
To thy artless prattle more?
Shall we hear thy *little foot-falls*
Round our hearth stone *never more?*

Dead, alas! I know it darling
By thy vacant *little chair,*
By the stillness of my chamber,
By the death hush on the air.

Gone, alas! but not forever,
Thou wilt be our darling yet,
When we meet beyond *the river;*
Our forever darling pet.

Departed this life in the Waterloo congregation, Blackhawk county, Iowa, August 8, 1866, CATHARINE MILLER, daughter of brother Abraham and sister Sally Miller, aged 17 years 5 months and 29 days. Funeral occasion improved by the brethren Elder J S Hauger and J Murray.

Died in Fayette county, Pa. June 15, 1866, of lingering consumption, sister ELIZABETH BARKES, aged 78 years 9 months and 28 days. She was a consistent member over 55 years, and died in the triumphs of faith. She was beloved by all who knew her. She was buried in the Petersburg graveyard, Somerset Co., Pa. She left an afflicted husband (a member) behind her in his 77th year. Funeral text 2 Tim. 4: 7, 8, improved by the writer.

Farewell, farewell, my children dear,
For sweetly lay I sleeping here;
Then ready be, for dio you must,
With your kind mother sleep in dust.

Think, children dear, by grief oppressed,
Your mother in the grave doth rest;
My spirit rests above the sky,
Prepare to meet me when you die.

Farewell, my loving husband, too,
We're parted for a while 'tis true;
If garments white you do retain,
We'll meet and no more part again.

JACOB M. THOMAS.

Died in Richland Co. O. November 26, 1866, in the Owl Creek church, sister CATHARINE STATLER, aged 33 years 11 months and 23 days. The funeral occasion was improved from Rev. 14: 12, 13, by brothor J D Veach and the writer. A. H. LEEDY.

Died in the Knob Creek branch of the church, Washington county, Tenn. December 27, 1866, sister SUSAN MARIA SHERFFEY, aged 16 years 5 months and 23 days. Our much loved and esteemed young sister became a member of the Church of Christ in the eleventh year of her age, and was a consistent member in the church until death. Funeral services by the writer and others from John 5: 24.

HENRY GARST.

Died in Rome district, Wyandot county, O. sister SUSANNAH WOHLGAMUTH, wife of brother Jonas Wohlgamuth, aged 55 years 2 months and 18 days. She was a beloved sister, a kind companion, and an exemplary christian. Funeral services by the writer from Rev. 14: 12, 13. JOHN P. EBERSOLE.

Died on Christmas evening, December 25, 1866, in the Lower Cumberland church, Pa. sister MARGARETA ZUG, aged 89 years 9 months and 18 days. M. M.

Died in Tulpehocan church, Lebanon county, Pa. December 22, 1866, brother ABRAHAM ZUG, son of Elder J Zug, aged 44 years 4 months and 7 days. The deceased brother was almost instantly deprived of his senses. On the 11th of December he was taken to the State Lunatic Asylum at Harrisburg, and on the 22nd of December he breathed his last. The deceased brother was a faithful member in the church. He leaves a wife, a sister in the church, and 3 children to mourn the unexpected death of a beloved father in Israel. At his funeral, brethren Wm. Hertzler and C. Bucher addressed the audience from Isaiah 35: and Psalm 118: 23.

Died in the Big Swatara church, and was interred at this place (Lebanon county) sister CATHARINE GEIB, daughter of brother Ephraim Pfoutz, aged about 31 years. Funeral service by the brethren from 1 Tim. 2: 13.

J. R. R.

Died in Beaver Creek church, Washington county, Md. January 9, 1867, sister ELIZABETH PFAUTZ, widow of Christian Pfautz, aged 75 years and 15 days. She was a faithful mother in Israel.

HENRY KOONTZ.

Died in the Big Creek church, Richland co., Illinois, our old and beloved brother JOHN GLOTHART, aged 64 years 11 months and 5 days. He bore his sufferings with patience, and was anointed previous to his death. He left an aged widow with a large number of children and grand children to mourn their loss. The funeral services were performed by Samuel Forney and the writer from 1 Cor. 15: 45.

M. FORNEY.

Died in the Rush Creek branch of the Church, Perry county, O. December 1, brother NICHOLAS BLOSSER, aged 56 years 6 months and 2 days. He was a consistent member of the church and also was respected by all. Funeral services from Rom. 8: 24.

Also in the same place, December 12, our much esteemed sister ELIZABETH, wife of our brother George, and mother of our much beloved Joseph HENRICKS, aged 68 years 5 months and 25 days. She was a consistent member of the church for about 48 yrs, and was truly a mother in Zion, and was beloved by all who knew her Her special request was that those who preached her funeral should not praise her, as she felt she was not worthy. During her illness she requested the hymns sung beginning,

"Jerusalem my happy home," and
"O when shall I see Jesus,"

and seemed to realize the meaning of the poets. Funeral service from Acts 17: 31. The services of both of the above funerals, were performed by brother E Stoner and the writer.

W. ARNOLD.

Died in the Mahoning church, Columbiana county, O. December 15, brother MICHAEL HENRY, aged 71 years 9 months and 24 days. Brother Henry was sick but a few days, and his death was unexpected to his family and friends. We hope his spirit now rests in the bosom of his God. His family has our sympathies in their affliction, and we trust grace will be given them according to their day. EDITOR.

[From the *Companion.*]

Died in the Quemahoning branch, Somerset Co., Pa., December 6, 1866, brother JOHN BLOUGH, aged 72 years 7 months and 16 days. He leaves an affectionate wife, a sister, and 8 children to mourn his departure. In his case it can truly be said, "A moment in health and in death." He went to bed in the evening in good health, and about 1 o'clock his wife hearing him drawing his breath unusually hard, endeavored to waken him, but receiving no reply, she arose and lit a candle, and by laying her hand on his breast she found that the spirit had fled. He was a deacon in the church some 30 years, and was beloved by all that knew him. Funeral services by brother Tobias Blough and others, from 4: 10, 11. NOAH B. BLOUGH.

C. I. BEAM.

Died in the Back Creek branch, Franklin co., Pa. on the 8th of January, HENRY KISER, aged 35 years 3 months and 21 days. He leaves a pitiful wife, and 2 little daughters, to weep over the grave of a kind husband and affectionate father. The wife of the deceased is a daughter of David and sister Sarah Cump. Funeral services by brother George Mourer and friend Tobias Krider, from Heb. 9: 27.

E. B. CUMP.

age to those who will send us twevle or more names and remit us the money.

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HENRY KURTZ.

COLUMBIANA, Columbiana Co. O.
August, 1866.

CONTENTS OF NO. 1.

OF THE ABOVE WORK.

Acknowledgement. Admitting strangers, Adultery, Advancing brethren Alms collecting, Annual meeting Anointing the sick Anxious bench, Appeal to Y. M. Ardent spirits, Assigning property, Attest, taking, Authority of a bishop, Avoidance.

Bailship for criminals, Ban, Baptism, Baptism of the Holy Ghost, Beards. Bishop or elder, Bonds or notes, buying and selling, Borrowing from banks, Breaking of bread, Brewery, Butchering.

Camp meetings, Carpets, Carriages, Certificates of membership, Choice and installation of ministers, Church council, Churches too large, Class meetings, Collecting alms, Colonization society, Colyred persots, Communing with other denominations, Communion, Complaint. Conformity to the world, Congregational, Council of the church. Covering of the head, Deacons, their office and duty.

Prospectus

Of the

Gospel-Visitor,

FOR THE YEAR 1867, VOL. XVII.

The GOSPEL VISITOR, edited by H. Kurtz, and J. Quinter, and published by J. Quinter and H. J. Kurtz, at Covington, Miami Co., O. will close its sixteenth volume with the present year. The Lord willing, we propose to commence the seventeenth volume in January, 1867. And we now issue this prospectus as an appeal to the Brethren, and to all the friends of our work, requesting them to favor us with their continued patronage, and not only so but likewise with their assistance to extend our circulation.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object, we shall try to labor in the Spirit of Christ. and spare no pains to make our work edifying to the brotherhood and useful to the world.

Each number of the Gospel Visitor will contain 32 pages double columns, neatly printed on good paper, put up in printed colored covers, and mailed to subscribers regularly about the first of each month at the following

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We shall be pleased to have, and we solicit the co operation of our brethren and friends generally, and the Preachers especially in circulating the Visitor.

☞Please hand this over to another, if it is not convenient for you to circulate it.

JAMES QUINTER
HENRY J. KURTZ.

COVINGTON, Miami County, O.
September, 1866

THE

GOSPEL VISITOR,

A MONTHLY PUBLICATION,

BY HENRY KURTZ AND JAMES QUINTER.

Vol. XVII. MARCH, 1867. No. 3.

Terms.

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BY JAMES QUINTER AND HENRY J. KURTZ.

CONTENTS

OF MARCH NO.

Order in our Christian Devotions and Labors page 65
A warning to novel readers 69
Sisters in sorrow - - 71
Salvation by Jesus Christ - 72
A suggestive question - 75
An extract - - - 77
The wind-swept harp - 78
Thy kingdom come - 79
Wars to be expected - 80
The sunny south - - 81
Second Advent of Christ . 82
The judgment - . 85
A defence of the brethren . 87
Missionary . - - 88
Explanations and suggestions concerning the A. M. - 89
Correspondence - - 92
Remarks - . - 93
The New Hymn Book - 94
Back numbers.—New subscribers 95
Poetry.—Jesus of Nazareth passeth by - - —
Obituaries - - - —
District meetings.—New Hymn Book, see covers

Letters Received

From H K. Miller. L L Tombaugh. J Wise. Sam P Forrer. P R Wrightsman. E S Miller. Lewis O Hummer. Mich Zug. C G Lint. Wm Bailey. Sam Molsbee. C Custer. John H Baker. I Miller. Jos Longanecker. W Bucklew. Hendricks Clark. Mary Neff. Isaac Meyers.

WITH MONEY.

From Phebe Ferle. Emannel Heyser. Lewis Kimmel. Josiah Berkley. Jac D Rosenberger. Jesse T Heckler. Daniel Leedy. H B Brumbaugh. Wm George. S R Hockman. C Custer. Martin Campbell. Josiah Gonchnour, John Ausherman. Daniel Hays. Wm Bucklew. Benj Lehman. Jos Holsopple. S Z Sharp. Abr Rorer. Henry Swadley. Benj Beeghly. Elias Weitzel. Robert F Gant. D H Plain. G Mourer. Mary A Shellenberger. Sarah M Heflibower, Emannel J Blough. M Fry. Jos Holsopple (all right). Ann Maria M Frick. Dr. H Geiger. Tobias Meyers. H Geiger & Co. Jerem Beeghly. J Evert. Aaron Miller. Isaac Eby. G W Mathias. Lewis O Hummer.

DISTRICT MEETING.

The Brethren of the Eastern Ohio District are invited by the Sandy-church. Columbiana county, O.. to hold their meeting the ensuing spring at their meeting house near N. Georgetown. The council will be held on Saturday, May 25th next ensuing, and of course brethren should arrive in the neighborhood on the evening before. Those coming from the East will stop with the Mail train at Smithfield station, and notify of their coming by letter to David S. Bowman, N. Georgetown, and those coming from the south or West will stop at Winchester, and notify previously Daniel Mountz. Winchester, Columbiana county, O.

LEWIS GLASS.

["Companion" please copy.]

The North Western Ohio District Meeting will be held with the brethren in Logan county, on the 23rd of May.

JOSEPH N. KAUFFMAN.

There will be a District Meeting for the State of Kansas, and for the Western part of the State of Missouri, held in the Washington Meeting-house, Douglas county, Kansas, commencing on Easter Sunday, April 21st.

J. STUDEBAKER.

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JAMES QUINTER.

Covington, Miami Co., O.

THE GOSPEL - VISITOR.

Vol. XVII. MARCH, 1867. No. 3.

Order in our Christian Devotions and Labors.

"Let all things be done decently and in order." 1 Cor. 14 : 40. *God is not the author of confusion."* 1 Cor. 14 : 33.

When it is said that God is not the author of confusion, it does not imply merely that the confusion which had obtained in the church of Corinth through the zeal and inexperience of its members in their early christian life, was not produced by God, but the declaration is designed to convey a positive idea as well as a negative one,—that he is a God of order while he is not a God of confusion. This peculiarity in the character of God is stamped upon all his works. It is plainly to be seen in the laws of nature, and no less so in his written word.

Order is the intelligent arrangement of means to accomplish an end, the harmonious relation established between the parts for the good of the whole. Order has been regarded as the higher idea into which moral rectitude may be resolved. The importance that has been attributed to *order* by some philosophers and writers may be seen in the following remarks of Malebranche: "There is one parent virtue, the universal virtue, the virtue which renders us just and perfect, the virtue which will one day render us happy. It is the only virtue. It is the love of the universal *order* as it eternally existed in the Divine Reason, where every created reason contemplates it. The love of *order* is the whole of virtue, and conformity to *order* constitutes the morality of actions."

The importance of introducing system and order into the common callings of life, especially where the business is extensive, if the conductors of that business would manage it with the least perplexity, and with the greatest success and profit, will be readily acknowledged by all who have any knowledge of business.

"He who every morning plans the transactions of the day, and follows out that plan, carries on a thread which will guide him through the labyrinth of the most busy life." In other words, he that has a plan before him, and pursues his purposes with order, regularity and punctuality, will be likely to succeed, if success could reasonably be expected in the enterprise. Oftentimes in beginning something when no plan or order had been previously arranged, there will be more time lost while hesitating how to proceed, than would have been necessary to complete the work. It is astonishing how much more we can accomplish in a day or in any measured period of time, by having a plan previously formed, than we can when we go to work without any method or plan. Experience will satisfy every person that he is most successful in accomplishing what he is engaged in, when he works by method. Such has been our own experience. However little progress we have made

in any of our pursuits in life, we feel certain we would have made less had we paid no attention to order.

The principle of order from its great use and extensive application, commends itself to all who appreciate the happiness of quietness and serenity of mind, and who wish to avoid that peculiar unpleasantness, which is usually connected with disorder, confusion, and want of sytem. And we should labor to introduce order and system into all the departments of life, and into every branch of business in which we are engaged. And the student in the pursuit of useful knowledge, whether he or she be young or old, (for we should be students all our lives,) should not by any means overlook the importance of the principle of order and system, but adopt it, and regulate his reading and studies as much as possible by it. Whatever he may accomplish without it, he will accomplish much more with it.

But we have selected the subject we have, to make an application of the principle of *order* and *system* to our Christian devotions and labors. We believe that we may, and that we ought, to apply, and put under contribution, any and every principle that has been found useful in other departments of life, to our improvement in godliness and usefulness, whenever we can do so. Whatever the student has found good to promote success in his studies, the mechanic, in his shop, the farmer, in agricultural labors, the professional man, in his calling, or the house-wife, in her domestic affairs, should be used by the Christian for promoting his holiness and usefulness. All that is good in the universe, Christians may claim as theirs,—they have a right to it. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."

Among the many peculiarities and beauties in the form of worship given by the Lord to a former dispensation, that of order or system, will not only be likely to be noticed but also admired by the observant reader. The following statement referring to the order of worship as regulated by Solomon, will give the reader a general idea of the beautiful order which characterized the worship in the temple: "Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch, even after a certain rate every day, offering according to the commandment of Moses, on the Sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. And he appointed, according to the order of David his father, the courses of the priests to their services, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: The porters also by their courses at every gate: for so had David the man of God commanded." 2 Chron. 8: 12—14. With the above allusions to order, the general manner of conducting the worship of God in the temple agrees. The priests in performing their holy and solemn services were divided into courses, and each course had

its appointed time. And the Levites that performed the singing, had likewise their order, while the porters at the gates had also their courses, and performed their duties in an orderly manner. And in that part of their worship which consisted in offering sacrifices, we find the same order observed. In some instances the number was given, and the times at which they were to be offered, positively stated. Thus they had their daily and yearly sacrifices. The same order obtained in observing their feasts. Of these they had quite a number, and they were kept at times specified, by the Lord. And this beautiful order and system are observable throughout all the laws regulating the worship of Jehovah.

The ancient saints of the Lord observed the same order in their exercises of prayer. And though no divine law absolutely required this, yet propriety and the principle of order would suggest it, and in reasoning from analogy, finding so much order and system in what was really appointed by divine authority, they could not well resist the force with which it commended itself to their approval and practice. That they introduced order into their exercises of prayer is plain from the examples of David and Daniel. "Evening, morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." Such is the language of David. Of Daniel it is said, "Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." "As he did aforetime;"—this plainly implies that it was Daniel's custom to pray three times a day.

From the following language in the prophet Zechariah, it appears the Jews had also stated seasons for fasting: "The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts: therefore love the truth and peace."

Although we are not to look for the same fullness or minute detail of all the duties and forms of worship in the Christian system, that we find in the former dispensation, since Christians enjoy a degree of the Holy Spirit which the worshippers in the former dispensation did not, and with the aid of that spirit operating upon the faculties of a regenerated heart, the propriety and utility of some things will be observable without positive or written law. And when we observe the beautiful order and system in all the proceedings of the divine government, and also observe the utility of these in the transaction of the ordinary business of the world, the propriety of introducing them into our Christian devotions and labors when, and as far, as we possibly can, will, we presume be admitted by every Christian.

When there is no order or system in our devotions, and circumstances and our feelings are left to regulate their frequency, they will be very likely to be neglected at times: Sometimes the condition of the body may be such as to have an unfavorable influence upon our Christian feelings, and then unless there

is something to invite to, and to remind us of duty, it may be passed by or indeed forgotten. Sometimes the presence of company or some other circumstance may render the performance of duty a great cross, and then we may neglect it. But where we have adopted rules of order and live by those rules, the recurrence of the time that is associated with some duty, will not only remind us of the duty, but it will also urge us to it. If prayer is left altogether to our feelings, and we lose the spirit of prayer, and do not pray until we *feel* to pray, we may never pray. But if we have stated times for prayer, the recurrence of those times will call us to prayer, and although we may not when we go to prayer, feel as we would wish to feel, still if we perform the duty sincerely, we may feel much better afterwards. The spirit of devotion may be awakened in the mind by the exercise. When we have resorted to a particular place for prayer, or attended to it at a particular time, when the place is seen, or the time arrives, by the faculty of mind called association, and by the power of habit, the duty of prayer will be called up in the mind. It is true, there is danger of our devotions becoming a mere form, and this must be guarded against. But we do not think there is as much danger of our devotions becoming formal when observed in some order, as there is of us neglecting them altogether when performed without any order.

And have we any thing in the practice of the apostolic church to commend order and system to us in our Christian devotions and labors? We think we have. We find them assembling on the first day of the week as stated and regular times for Christian worship. Acts 20 : 7. We also find Peter and John observing the regular hour of prayer in the temple. Acts 3 : 1. And Paul in giving directions to the Corinthian church for their observance in their religious meetings, says, "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret." 1 Cor. 14 : 27. As the priests were to serve in course, so were those who spake in an unknown tongue to speak by *course*. Here was order. In conducting the financial affairs of the church, the apostle directs order to be observed : "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 1 Cor. 16 : 1—2.

The apostolic church when arranging its members for the most effectual service in the cause of the Lord, made a division of the work, and appointed the laborers to attend to the different parts. Some were to serve tables, and some were to preach the word. Acts 6.

As order is a law of heaven, and so extensively applied by God throughout all his works, we should reduce the heavenly principle to practice as much as possible in our individual devotions and labors, in the various churches, and in the work that the brotherhood at large has to perform. The matter is submitted to the brethren in general for consideration, with a hope that

we may derive more advantages from its application than ever, in all the departments of life.

It was with special reference to our improvement and usefulness in the divine life that we took up our pen to make some remarks upon the subject of order and sytem. And we would now ask our readers, who are desirous of attaining to the greatest usefulness and holiness possible, to consider the propriety of introducing into their Christian devotions and labors, a principle which has been found not only useful, but absolutely necessary in the successful operations of worldly business. And if this principle of heaven, manifested so much both in the works and word of God, commends itself to us as worthy of our notice and adoption, as we think it will, let us introduce it as much as possible into our Christian duties. Let us have stated seasons for prayer, times for reading the scriptures, days of fasting, and in all our labors and devotions endeavor to observe the principle of order and punctuality as much as possible. The evening and the morning prayer seem so natural and timely, that a life of Christian enjoyment and communion with God cannot be expected without them, while a greater frequency may at times, not only be desirable, but also necessary. The daily reading of the Scriptures is also a practice that has such decided advantages that it will be well to observe it. The few points noticed are designed for illustration, and are merely hints at what may be done in carrying out the principle under consideration.

We commend our subject especially to the young, though we hope none will pass it by without giving it some consideration. If in entering upon the responsible duties of life, we would improve our opportunities both for doing good and becoming good, the principle of order should characterize our labors in all the departments of life, not excepting our Christian devotions and duties. Let no pains be spared to form a Christian character and to live a Christian life.

J. Q.

For the Visitor.

A Warning to Novel Readers.

Is this the age of fable? Is truth at last to be borne out on the wings of the imagination that her beauty and symmetry may be seen and embraced? Shall a lie be spoken that truth may come? Were the antediluvians destroyed from the face of the earth, when God saw that every imagination of the thoughts of man's heart was only evil continually, and shall not this generation reap the rewards of eternal vengeance?

The present age, above every other in the history of the world, seems to be one wherein the imagination is allowed to rove with entire license, "like the eyes of the fool, towards the ends of the earth." Since the time that sinful desires and unrestrained fancy usurped the place of reason and the love of truth, the mind of man has been thrown open to every species of folly and vanity. The immortal mind has been prostituted to lies, hypocrisy, and every evil thing which pleases to take possession. Averse to that which is real, the imagination has erected an ideal world in which it

delights to roam and revel in all the visionary bliss that genius can invent or fancy may supply. And as the smoke ascending out of the bottomless pit darkened the sun and the air, so the romances, the sensual and the would-be religious novels issuing from this fabric of lies have so far obscured the truth that it is no longer seen nor believed. Were it possible to lay open this storehouse of iniquity, what a picture would it present of misapplied talents, time wasted, money squandered, truth crushed to earth and souls forever lost! What a misapplication of intellectual powers as indicated by the man lost in romantic speculations, dealing out his poisonous literature to perishing millions. What anxious, discontented musings, idle day-dreams, perverted intellect, corrupted taste and a disrelish for all that is sound and real mark every act and lineament of the confirmed novel reader.

Fearful in its application as it may be, it will not do to evade the truths of inspiration. "Whosoever loveth and maketh a lie" is too plain an exposition of modern corruption to admit of a doubt. The conclusion is unavoidable. The novel writer "maketh a lie," and the novel reader "loveth a lie." Waiving all considerations of the pernicious tendencies of novel reading in this life, the immortal interests of the soul demand that we arraign this time-killing, infatuating demon before the tribunal of truth, reason and the Bible; and having seen its foul and ghastly form, avoid it as the venom drained from the depths of the bottomless pit. If we make truth our standard, it vanishes before the test, because "no lie is of the truth." If we listen to the voice of reason, arguments showing its pernicious tendencies crowd upon us from every quarter. If there be any thing which distracts the minds of individuals from receiving the very truth, it is, beyond doubt, a great evil. The mania of novel reading immeasurably exerts this influence. It is this which poisons the mind, taints the judgment, and disqualifies the individual for the virtuous enjoyment of ordinary life. What multitudes do we daily behold in our cities, towns, and highways lost in the maze of this trashy, noxious literature, which according to their own accounts, "they swallow slowly that they may taste every drop!" If we descend to the stations of private life, we trace its baneful effects in the family circle and the fireside. The father and mother descend so far below the station which once directed the infant mind to its Maker, God, that the precious moments of the social circle and the fire-side are passed in forming chimerical plans for the future. It overturns the order of nature in every station of life. The grand destiny of the soul is entirely lost amid the maze of a disordered fancy and irregular and criminal desires.

If we view it in the light of the Bible, it receives deeper shades of guilt. Upon the ancients "who obeyed not," but walked every one in the imagination of their evil heart;" a curse was pronounced. Among those upon whom the Lord will be revealed with flaming fire, may be reckoned those "who will not endure sound doctrine," whose teachers "shall turn away their ears from the truth, and *shall be turned*

unto fables." Finally, among the characters enumerated in Rev. 22 : 15, who are *without* the city, "Whosoever loveth and maketh a lie" stands. Then, and there shall all the vanities of life receive their doom. Every secret thing shall be revealed; and the deathless soul tainted and deformed by the indulgence of criminal desires and unrestrained fancy, must suffer the merited judgment of divine wrath.

It is indeed a melancholy reflection that so many of the human race are pursuing this fatal course with blind and headlong steps. We feel disposed to pass by subjects that occasion unpleasant reflections. But it is not always safe to do so. We should look stern reality in the face, and be prepared to meet it. The great object we should have in view, and which we should propose to ourselves is, to acquire a firm and steadfast mind, which the infatuation of the age shall not seduce; which, resting on fixed principles, shall in the midst of a giddy and frivolous world, remain free and master of itself.

D. H.

Greenland, W. Va.

For the Visitor.

SISTERS IN SORROW.

We are pained to know that so many of our beloved sisters are cut off from the privileges and blessings of the house of God, and that they are denied many of the enjoyments of a Christian life. We refer to those who have come into the church, that they might enjoy the blessings of the gospel, and walk obedient to the truth, but who are prevented n the full enjoyment of these privileges and blessings, so much as not to be allowed often to assemble with the brethren and sisters for worship. And they are not so rare as one might suppose. They appear so aggravated often, and occur so frequently, that it should call forth the earnest prayers of every believer, in behalf of those who cannot help themselves, but have to suffer for His name's sake.

I know a sister who has thus brought on herself the displeasure of her husband, to that extent, that she is seldom allowed to attend the regular meetings of the brethren. And I have heard the brethren tell of a sister, who for some years had wished to unite with the brethren, but whose husband was strongly opposed to such a course. Her wishes were at length gratified, and at her baptism came from the water shouting. Her husband became so enraged as to threaten to beat her, and I think she was never allowed to attend meeting afterward. She lived, so far as was known, the life of a Christian, and is now gone to her reward, where none can hinder a full communion with her Lord.

Another sister, and one well repected, having expressed herself satisfied with the manners of the brethren, has been prevented from receiving baptism, by her husband, and she still remains in that condition.

The last case to which I will refer is contained in the *Gospel Visitor*, for January, of this year, page 24. This is one of peculiar interest, differing from the others in this, that her persecutors profess to be Christians too. The sisters to whom I referred first, are prevented from

enjoying the sweets of a Christian life by those who make no profession at all, but in the latter case those who seem at times to contend so strongly for *liberty*, now labor to *restrict* the privileges of a Christian woman. This is the Spirit which worked in the days of the apostles, which was seen to bring martyrs to the stake, and cast them to the lions, in the time of the dark ages, and which now, had it power, would drive the free exercise of religion from the land. This is that spirit which it was said should come, opposing itself to the doctrines of Christ, and which has been very properly called "The spirit of Anti-christ." 1 John 4 : 3.

Now brethren, and sisters, I want to call your minds to this subject of interest, and of vast importance to those beloved sisters, who know its reality. There is a work to do. I do not expect this will reach many so afflicted, for no doubt the *Gospel Visitor* is no visitor to them, and even their social and friendly intercourse with brethren, seems guarded. But there is another chance left and one that will not fail. By an appeal to the Lord of lords, by all who are his children, the afflictions of these sisters in sorrow, may be relieved, their condition reached, and their souls made to rejoice in performing the services of the Lord's house. Yea, even more than this may be done. The mild and Christ-like example, in the character of the wife, will tell its effect on many a heart, and the husband, the one who causes the most sorrow and keenest pain may often be brought to acknowledge his error, repent of his sins, and become a Christian to the inexpressible joy of the wife he has injured. May the Lord look down on oll our dear sisters and bless them, is the prayer of their weak brother in the Lord.

LANDON WEST.

For the Visitor.

SALVATION BY JESUS CHRIST.

Salvation is freely offered to mankind by Jesus Christ. Nevertheless, multitudes are found disregarding the offers of mercy, and carelessly living in sin, or even pursuing earnestly a sinful course, notwithstanding sin always brings a measure of its own punishment in this world, and will most certainly if it be not forsaken, bring everlasting punishment in the next. "For the son of man shall come in the glory of his Father, with his angels and then he will reward every man according to his works." "The wicked is snared in the work of his own hands." The wicked shall be turned into hell, and all the nations that forget God."

The Holy Scriptures assure us that except mankind universally repent, they shall, without any exceptions, perish. Let none therefore deceive themselves by imagining that because they receive a portion of the punishment of sin in this world, they will escape the wrath of God in the next. When God pronounced grievous judgments upon the Israelites by the prophet Isaiah because of their sins, he said, "For all this his anger is *not turned* away, but his hand is stretched out still." This was because the people turned not to him that smote them, neither sought the Lord of Hosts. None can escape the just

judgments of God without repentance, and none who truly repent, can willingly continue in sin, or in the practice of sin.

Sin becomes a grievous burden to penitents, and if, through unwatchfulness, they at any time fall into it they are deeply humbled before God under the sense of their transgression and they cannot rest till through renewed repentance and faith in Christ, they know the Lord lifts them up, by again giving them the evidence within themselves of the forgiveness of their sins.

John the Baptist said to the multitude that came forth to be baptized of him, and thus making public profession of their belief in the doctrine of repentance, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, we have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the tree: every tree therefore, which bringeth not forth good fruit is hewn down, and cast into the fire."

As none therefore in that day may hope to be saved because they were the children of Abraham, unless they brought forth fruits meet for repentance, and thus do the works of Abraham, so in this day, none may hope to be saved because they call themselves Christians, unless they bring fruits meet worthy of repentance, and follow Christ.

Let not any therefore, who do not forsake their sins, deceive themselves by supposing that their sins are forgiven even if they may have confessed them, and had absolution promised and pronounced upon them. For God never gave to any man authority to pronounce absolution upon unrepented sin, but he complained of such as pretended to it, saying, "From the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, peace, peace; when there is no peace." Therefore they shall fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord." Such are but blind leaders of the blind; who, Christ has said, shall both fall into the ditch.

Some persons profess to deny the being of a God; but the unbelief of such does not make the faith of those who do believe, void, or alter the fact of the existence of a God, any more than a man shutting his eyes, and saying there is no such a thing as the sun, would blot the sun out of the heavens. It would indeed prove the man to be a fool, and it is the fool who has said in his heart, "there is no God." Others there are who assume that they are lost by an eternal decree being predestinated to destruction, and that it is in vain for them to strive against sin. Thus in their folly they charge their destruction upon God, and madly persevere in the service of the devil. But the language of the Most High to a people who turned to iniquity in former ages is, "O Israel, thou hast destroyed thyself, but in me is thy help." "Have I any pleasure at all that the wicked

should die, saith the Lord, and not that he should turn from his ways and live?"

"The Lord is long suffering to usward, not willing that any should perish, but that all should come to repentance." Others again remain in a sinful course, who yet acknowledge that sin makes them unhappy, and that it is their duty to forsake it, but they say it is useless for them to try to do better while they are surrounded by evil examples, and by persons who scoff at every thing good.

But these excuses for not forsaking iniquity, and remaining the servants of Satan, are merely his temptations, by which he strives to keep people in his service, in order that their portion may be with him in that awful state of suffering which shall be the reward of the wicked in the world to come, and which is compared to a lake burning with fire and brimstone, "where the worm dieth not, and the fire is not quenched." These excuses will not avail in the day of judgment, for God is willing to give grace to all who seek it from him, sufficient to enable them to resist temptation —"He resisteth the proud, and giveth grace to the humble," and his grace is sufficient for those who trust in him. The exhortation of Christ, who endured such contradiction of sinner against himself and who set us a righteous example, is, "Fear not them which kill the body but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." And he added, "Whosoever therefore shall confess me before men, him will I also confess before my father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

There is no doubt that all upon serious reflection desire peace to their immortal souls, both in this world and in the next. Let them be wise then and seek it while it may be found. It is not to be found in sin, for "the wicked are like the troubled sea when it cannot rest, when waters cast up mire and dirt: there is no peace saith my God to the wicked." It is the same Almighty Being who ordained that the sun should rise in the east and set in the west, who has ordained that there shall be no peace to the wicked, and it would be just as rational to expect th course of nature to be changed in accommodation to man's wishes, as to expect that peace can be obtained while remaining in sin. Sin ever will bring trouble, and only trouble. For there is no peace saith the Lord unto the wicked. May all bear this in remembrance that "all unrighteousness is sin."

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." "The fear of the Lord tendeth to life, and he that hath it, shall abide satisfied, he shall not be visited with evil."

Those who fear the ord, regard his law, both as it is recorded in the Holy Scriptures, and as it is revealed in their hearts, and they obtain an inheritance in the new covenant of God, the covenant of life and peace in Jesus Christ. For "behold the days saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. I will put my law in

their inward parts, and write it in their hearts, and will be their God and they shall be my people, and they shall teach no more every man his neighbor, and every man his brother, saying, know ye the Lord, for they shall all know me from the least of them to the greatest, saith the Lord, for I will forgive their iniquity, and will remember their sin no more."

R. E. CABLE.

Covington, O., Feb. 13th, 1867.

For the Visitor.

A SUGGESTIVE QUESTION.

Lord are there few that be saved. Luke 13: 23.

The motive that induced this inquiry may not have been a commendable one. Idle curiosity may have prompted it. But unto us their attaches a significance, a depth of meaning and an intensity of stirring reality which none but the eternally saved can regard without feelings of alarm or of indifference, and there is no evidence that they are indifferent about the salvation of souls. But there is at least supposable evidence that they feel a concern on this matter: but not as to themselves, for their state is no more one of doubt, but is fully determined. The inquiry, however, is at once unto us suggestive of that deep feeling of suspense and of uncertainty which silently reigns supreme in mortal's mind, and which causes us to shrink instinctively from the dread future, lest perchance you should make an unpleasant discovery. Yet notwithstanding the reluctance we feel towards having the veil of futurity lifted, and thereby our destiny disclosed, we are none the less moving onward to that period when suspense and uncertainty will give place to stern and immutable reality." The inquiry therefore is pertinent not only as respects the salvation of other; but unto us as individuals.

All that seems necessary to remove this feeling of uncertainty, so common to us all with respect to our salvation, is an active concern and thoughtfulness that will not stop short of a general review of what we thought and did, and a knowledge of where we were tending. Doing so, we will as the result thereof, also institute a general survey of our surroundings which do or may affect us; let it be customs of society, habits of intercourse, standard of respectability, business pursuits, or those more mysterious movements of our own innate or inborn desires which only give evidence of their existence as circumstances may call them forth, lying concealed and unknown to us as they do until by sad experience we are apprised of their presence and the extent of their hold on us, which are parent to the painful suspense and uncertainty in which we find ourselves enwrapt, which fact is indicated in the inquiry, "Lord are there few that be saved," falls home to us with a vividness and distinctness that at once cuts off idle curiosity and speculation concerning others, and begets within us a concern to escape from those wandering mazes lost into the clearer light of life and glory, beaming into us from the day star on high, dispelling those clouds of gloom and the shadows of endless night, and we are permitted to say, "I know

that my redeemer liveth." Suspense and uncertainty are done away, and instead thereof we have a feeling of security and of patient reliance. But while this is a privilege afforded to all; and we should not stop short of it in our efforts to make salvation sure, for the maintenance of this feeling of security, the same singleness of aim and perseverance and steadiness of purpose is necessary which secured it. Hence to be a christian is to be devoted to Christ, everywhere, at all times, and under every circumstance.

The christian therefore considers the use of himself, his time, mind, and person, as properly belonging to Christ, as such his profession and belief in Christ as his Savior is to be understood and looked for in his subsequent exercises, and which undoubtedly is correctly looked for and expected. Therefore under this entire dedication of himself to Christ there is included all his capabilities or capacities for advancing his newly espoused cause, securing not only to himself the advantages thereof, but also the benefits he may confer on others as a motive to prompt him to the exercise of godliness. For we correctly reason that if we have ability to impart good to others, and fail doing so, we make ourselves responsible for the suffering and happiness following the want of that good which we had in our power to impart. The wants therefore of others and the claims they have upon us cannot be safely disregarded.

The question however arises, how far are we required to recognize the wants of others, and to what extent must we go towards relieving them, and how far must we advance to be justified or relieved from condemnation? Perhaps the Savior gives us the best illustration in his mission of mercy to relieve the wants and minister to the necessities of suffering humanity. He for our sakes became poor. He withheld not any thing. In imitation of Christ, we may not be justified until at least, the means necessary to our own actual being would be all that would remain unappropriated. Yet while under the beneficent influences of our civil government, the demands of others may not be as extensive as we have alluded to, it still does not follow, that the claims Christ has upon us, are relinquished in any respect, nor does it follow that our dedication to Christ is therefore a limited one. It is none the less entire, and complete. But the thought suggests itself that while we can, and may acquire considerable wealth, is there no place where our surplus means might be more profitably applied, than in building such costly residences, or furnishing them with such expensive furniture, or the costly paraphernalia of wealth, fashion or custom? Echo answers most emphatically, yes.

In all such acts there is an isolating of ourselves from the great central idea which makes our profession of belief in Christ a consecrated fact, which thought or idea permits not one single desire or deed to exist outside of its own limitation and use. Neither should we desire it. For if we cannot, or do not receive the complement of enjoyment in Christ, and in the use of means to advance his cause, it is at once evident that there is either a defect in

Christ or what he proposes, or else we have cause to doubt our conversion to him. A deficiency exists somewhere. If not in Christ, then it must be in our advances unto him, and if in our advances unto him, then it very naturally follows, we seek enjoyment elsewhere which we have failed to secure in him,—failed because of a want of that concern which leaves nothing outside of the account or reckoning lest there might be that remaining which would on account of not being included in the reckoning and offering, serve as an object, or nucleus around which self and sin would cluster, as their central point, sending forth their death dealing efforts, and poisoning the otherwise health-imparting energies of everlasting life. Another reason why we should not desire any enjoyment outside of that which come to us on account of doing and laboring for the sole glory of God is, it would make our connection with his moral government depend upon our fancies, and as such make the creature superior to the Creator, and also make the blessedness growing out of his moral government to us uncertain and accidental, a thing not to be depended upon, and hence of no practical use to us. For unless we can supply ourselves with that which has in it the elements of strength, paramount to all adverse influences and power, so as to make a matter of suspense and uncertainty one of certainty, and positive we cannot see where its advantages lie. We therefore say to all, to the aged, there is room for improvement and the necessities of your position demand it. To the younger it applies with equal, if not with greater force, for upon you, to a great extent rests the future prosperity of the cause of truth.

And to the young disciple, the babes in Christ, we would extend the token of love and encouragement. We remember you fondly, and sympathetically. For we know that trials and temptations await you, for which you may not be fully prepared. The service is yet new to you, and untried, and you have a right to expect the sympathies of those who by exeperience, have learned, that along with Christian comfort, and christian fellowship, there is also that which is not so inviting or agreeable. Dark hours may await you; but remember it was not Israel only, when on their way to their earthly Canaan, that had the fiery pillar to accompany them, but is also near you. Heavenly messengers form the escort to conduct you onward, and for you carry tidings up to Immanuel's throne. And while you may at times feel as if left alone, and in the silent musing of your own heart feel a deep sense of your unworthiness, you still are not alone. The Lord is moulding your minds for a gracious acceptance of him as a Saviour unto you, in the deepest, strongest, and highest paintings of your inner life. Your names are written in heaven.

S. S. Mohler.

For the Gospel Visitor.

AN EXTRACT.

SIN—*the cause of all discord and war*,—RIGHTEOUSNESS *the only true foundation of lasting peace and union.*

Says a certain writer: Sin has not only made man an enemy to God,

but has set one man against the other in opposition and battle-array. Shortly after Adam transgressed for the first time the law of his Maker, Cain his first born, slew his own brother, and ever since this foul deed of envy, hatred and blood, the history of the world has become a history of strife, and war, and revenge among mankind. Sin in its chief essential element is—discord. It divides, separates, confuses, and distresses. Even those who profess Christianity, and are not only professors, but such who are converted, or claim to be, are not perfectly freed from all the remains of the carnal mind; in it may spring up again roots of bitterness, which distract the hearts of the pious, and produce division and disunion among the friends of Jesus. But in apostolical times, and with men imbued with the Holy Spirit of all times, this result is only momentary, and reflection, repentance and reconciliation will make love and union permanent and even increasing. Let no one plead the short-lived misunderstandings of such apostolic men, like Barnabas, Paul and Peter, or the divisions in the church of Corinth, as an excuse for continued and unrepented personal and sectarian discord and distraction! No, no. Neither let any one fondly dream of seeing true christian love and union wrought out by the various schemes, already set on foot by men, or any that may yet be invented, except the one revealed eighteen hundred years ago in the Gospel of our Lord Jesus Christ, expressed in *one* word: RIGHTEOUSNESS. Rom. 1 : 17. Matt. 3 : 15.

THE WIND-SWEPT HARP.

It is related that in Germany there stood two vast towers, far apart, on the extremes of a castle; and that the old baron to whom this castle belonged, stretched huge wires across from one to the other, thus constructing an Æolian harp. Ordinary winds produced no effect upon this mighty instrument; but when fierce storms and wild tempests came rushing down the sides of the mountains and through the valleys, and hurled themselves against those wires, then they began to roll out the most majestic strains of music that can be conceived.

It is thus with many of the deepest and grandest emotions of the human soul. The soft and balmy zephyrs that fan the brows of ease, and cheer the hours of prosperity and repose, give no token of the inward strength and blessing which the tempest's wrath discloses. But when storms and hurricanes assault the soul, the bursting wail of anguish rises with swells of jubilant grandeur; and sweeps upward to the throne of God as a song of triumph, victory, and praise.

Blessed are such hours of trial to the saint of God. His tribulation worketh patience, and his richest experiences are begotten of sorrows, and born of tears and sighs. The cross presses sweet songs from the soul that without it would only give discordant strains of murmuring and complaint. The fiery furnace brings out the faith that defies and overcomes the fire; and the deeper our afflictions the grander the strains that awake within our hearts. Let us then glory in the cross and sorrows of our common

Lord who was himself made perfect through sufferings, and who, touched with the feeling of our infirmities, pities us, and loves us, and helps us amid all our woes.

"Thrice welcome then shall sorrow be,
Though nature faint beneath the smart;
Since every throb supplies a key
To open the Redeemer's heart."

H. L. H.

THY KINGDOM COME.

Reader, I dare say you have often heard those words, "Thy kingdom come." They are part of the Lord's prayer. Perhaps you have often used the words yourself. But did you ever consider what the words mean?

Reader, the subject is one about which many mistakes prevail. It is one about which it is most important to your own comfort to have clear views. Give me your attention, while I try to explain to you the kingdom of God.

I ask you then to understand, that Jesus Christ will come back again to this world one day, and reign over it as a king. He shall return with power and great glory in the clouds of heaven, and the kingdoms of this world shall all become His. And then shall be fulfilled the words of the Lord's prayer, "Thy kingdom come."

Then He intends "to execute judgment upon all the ungodly" inhabitants of Christendom—"to burn up the chaff with unquenchable fire"—and "in flaming fire to take vengeance on them that know not God, and obey not the Gospel." (Jude 15; Matt. 3: 12; 2 Thess. 1: 8.)

Then He intends to raise His dead saints and gather His living ones, to gather together the scattered tribes of Israel, and to set up an empire on earth, in which every knee shall bow to Him, and every tongue confess that Christ is Lord.

When, how, where, in what manner, all these things shall be, we cannot say particularly. Enough for us to know that *they shall be.* The Lord Jesus has undertaken to do them, and they shall be performed. As surely as he was born of a pure virgin, and lived on earth thirty-three years as a servant, so surely He shall come with clouds in glory, and reign on earth as a king.

Reader, I charge you to settle it down in your mind, that Christ is one day to have a complete kingdom in this world,—that His kingdom is not yet set up,—but that it will be set up in the day of His return. Know clearly whose kingdom it is to be one day: not Satan the usurper's to be cast out: when the Lord Jesus returns in person, and not before. Know these things clearly, and you will do well.

Know these things clearly, and then *you will not cherish extravagant expectations* from any church, minister or religious machinery in this present dispensation. You will not marvel to see ministers and missionaries not converting all to whom they preach. You will not wonder to find that while some believe the Gospel, many believe not. You will remember that "the days are evil," and that the time of general conversion is not arrived. Alas! for the man who expects a millennium before the Lord Jesus returns! How can this possibly be, if the world in the day of His coming is to be found as it was in the days of Noah and Lot? 18: 26—30.)

Know these things clearly, and then *you will not be confounded and surprised by the continuance of immense evils in the world.* Wars, and tumults, and oppression, and dishonesty, and selfishness, and covetousness, and superstition, and bad government, and abounding heresies, will not appear to you unaccountable. You will not relapse into a state of apathy and disgust when you see churches full of imperfections, and theologians making mistakes. You will say to yourself, "The time of Christ's power has not yet arrived,—the devil is still working among his children, and sowing darkness and division broadcast among the saints,—the true King is yet to come."

Know these things clearly, and then *you will see why God delays the final glory*, and allows things to go on as they do in this world. It is not that He is not able to prevent evil,—it is not that He is slack in the fulfilling of his promises,—but the Lord is taking out for himself a people by the preaching of the Gospel. (Acts 16: 14. 2 Peter 3: 9.) The Lord is not willing that any should perish, but that all should come to repentance. Once let the number of the elect be gathered out of the world,—once let the last elect sinner be brought to repentance, and then the kingdom of Christ shall be set up, and the throne of grace exchanged for the throne of glory.

Know these things clearly, and then you will *work diligently to do good to souls.* The time is short. "The night is far spent. The day is at hand." The signs of the times call loudly for watchfulness, and speak with no uncertain voice. The Turkish empire is drying up. The Jews are cared for as they never have been for eighteen hundred years. The Gospel is being preached as a witness in almost every corner of the world. Surely if we would pluck a few more brands from the burning before it is too late, we must work hard, and lose no time.

Know these things clearly, and then *you will be often looking for the coming of the day of God.* You will regard the second advent as a glorious and comfortable truth, around which your best hopes will all be clustered. You will not merely think of Christ crucified, but you will think also of Christ coming again. You will long for the days of refreshing, and the manifestation of the sons of God. Acts 3: 19; Rom. 8: 19.) You will find peace in looking back to the cross, and you will have a joyful hope in looking forward to the kingdom.—*J. C. Ryle.*

WARS TO BE EXPECTED.

Before the curtain of this world's drama falls, a general war may be expected to spread over Europe, and parts at least of the continents of Asia and Africa. Late facts in the old [eastern] world have proven the inefficiency of peace congresses, and the hollowness and vanity of the prating pretensions, that people had grown *too wise* to war. Guided by prophecy, I look for a bloody conflict of nations. And when *that* WAR which prophecy contemplates comes, then rulers may desire peace, cabinets negotiate for peace, and subjects expect it, but it will NEVER MORE COME, IN THE

PRESENT AGE. The crescent in the East will be annihilated, the tiara in the West must fall. The enemies of Christ of that day will *all* be in *active* league against the Church, but will be supernaturally overthrown, and miserably perish, in a great, terrible, and universal slaughter, whilst the Church with the shield of Omnipotence over her, is safe, and shall come forth from the last great conflict, beautiful indeed, and clothed with victory. The Canaanites [the wicked] having been driven out of the promised land [earth], Israel [all saints] will enter in and *possess* it forever: for in so far as *mere locality* is concerned, earth is the *kingdom* which was prepared for believers from the foundation of the world—the kingdom recovered from the hands of the enemy by the mediation of Christ—the KINGDOM which the saints shall take and possess forever, even for ever and ever, and in which it shall be said that the tabernacle of God is with them, and he dwells with them, and they are his people, and "these shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." (Rev. 7:16, 17.)—*Kingdom not to be Destroyed*, 1856.

For the Visitor.

THE SUNNY SOUTH!

I have just returned from a pioneer and prospective tour, through the Southern States! I travelled upwards of 4000 miles in the states of Tennessee, Georgia, Alabama, Mississippi, Louisiana, and Texas. These states contain a vast amount of good territory, some of it magnificent! Some portions of this country yield two crops a year: climate very mild, and not subject to extremes of heat or cold: frost and snow rarely seen. At Galveston, the extreme southern point to which I attained, Christmas-day was as mild as May in the Middle states. Agriculture and the mechanic arts are at least a quarter of a century behind the more advanced portions of our country. Commerce is flourishing, and educational institutions progressive. The energies of the people mostly are paralized since the war. They cannot profitably adapt themselves to their changed condition, and, therefore invite emigration, and lands can be had any where at *low prices*. I have been desirous for many years to visit this southern country; but being educated with northern proclivities, and having heard so much about the *barbarous* and *revengeful* spirit of the southern people, I felt quite reluctant to undertake the trip. However, mustering courage, and arming myself with my Testament and Hymn-book, I committed my soul and body to Him who cares for us, sallied forth, and had a most agreeable and pleasant journey: am glad I went! My mind has been disabused of its prejudices; I have seen for myself, and can now testify, that I have travelled from Canada to the Gulf, and never have met with more courteous and respectful treatment, than among the southern people. I was necessarily thrown into all grades of society, conversed freely, though cautiously,

upon the political, agricultural, educational and spiritual condition of the country, and did not receive an unkind or disrespectful expression from any one, either white or black.

I conclude from intimations made by the brethren, through our periodicals, that they desire to carry the Gospel as we understand it, and plant the church in these states, and my object in part, in visiting this country, was, to ascertain the feasibility of this enterprise! The result of my investigations is, that I think it entirely practicable, and believe the brethren can go any where in the South, and preach the Gospel in its purity, will engage large congregations, and be heard gladly! I should have no hesitancy whatever, myself in going: of course, all questions relating to the political status of our country, should be scrupulously avoided, as the southern mind always has been sensitive upon all questions relating to their peculiar institutions! These now being removed, there remains no necessity for recurring to them in future. I firmly believe, that money preachers, wily politicians and newspaper editors, are accountable for the privations and distress our unfortunate country has lately experienced, and brethren ought to be careful not to contaminate themselves with such matters. The condition of the freedmen is as good as could be expected. They seem to be quite cheerful, and their mental and spiritual welfare seem to be cared for, and are making as much advancement in both, as we could reasonably suppose. Some persons are apprehensive, an effort will be made to Catholicise the freedmen, but I have no fears in that direction myself, but think until their moral and intellectual condition shall have been improved, they cannot be very highly spiritualized by the efforts of any christian denomination.

D. H. P.

Bonsacks, Va.

(The following articles containing extracts from Lectures upon the Pre-millennial Advent of Christ and the Judgment by Dr. J. Miller, have been sent us. from Virginia, with a request from the author to have them published. This is the first we have known of Dr. Miller. It appears from a private letter he sent us that he was formerly a minister of the German Reformed Church. So we interpret the initials G. R. It appears from his third article that he has become convinced of the truth and correctness of the doctrine of the Brethren, and has applied for admission into the church. We give his articles a place in the *Visitor*, thinking they will interest our readers. Though we know but little of Dr. Miller at present, we hope to become further acquainted with him, and also hope that a further acquaintance may prove agreeable and profitable.

EDITOR.

For the Visitor.

SECOND ADVENT OF CHRIST.

Dr. J. Miller, a retired G. R. minister, is delivering a course of Lectures here in W. Va., on the Second Advent, Reign and Kingdom of Christ, and the closing scenes of the present Dispensation. In his late Lecture,' proving a Pre-millennial Coming of Christ, he assumed quite a fearless and independent position, in exposing the erroneous and unscriptural views of a *Post Millennium*, so generally and universally be-

lieved and maintained. During the course of his Lecture on this subject, he made the following remarks:

"But let us now go to the Foundation-Symbol of the Reformation—the very Fountain-Head of Protestant Christianity.—That great and masterly Confession of Augsburg condemns!" yes, "condemns those *Jewish Notions*, that prior to the Resurrection of the dead, the pious will engross the sole government of the world, and that the wicked be every where exterminated from the earth before the end of time." We thus see that the ideas and views, so generally and universally entertained at the present time, of a Millennium of universal Righteousness and the triumph of Christianity, *before* the Second Advent of Christ, is sternly and positively *denied* a place in the Augsburg Confession of Faith. The noble spartan band of the Illustrious Reformers of the sixteenth century refused to have any fellowship with such unscriptural views and ideas They condemned them as a "Jewish Fable." And now, is it not one of the greatest wonders under the sun, that thousands upon thousands of so-called Protestant Christians, who *profess* and *confess* the Augsburg Confession to be the Foundation Symbol of their Christian Faith, will, notwithstanding, *in the very face of this positive* CONDEMNATION *in their* OWN CREED. believe in this "Jewish Fable." If this is not one of the seven wonders, or, perhaps, the *seven* wonders *all in one*, then I confess I know not what wonder is. And oh! how truly must our blessed Savior have *foreseen* this state of things when he declared: "Nevertheless, when the Son of Man cometh, shall he find Faith on the earth?" And now, let us hear what the great and illustrious Luther himself says on this subject. "Some say that before the latter days, the whole world shall become Christians:—This is a falsehood forged by Satan, that he might darken sound doctrine! Beware, therefore, of this delusion. And I say with all my heart—yea, I respond from the innermost recess of my soul." Amen! Amen! Dr. MARTIN LUTHER.

But now, if Mr. Fike or some other Dunkard minister would have *dared* to declare this erroneous and unscriptural Doctrine, Creed, and heed and maintained so generally and universally, of a Past Millennium, "*to be a forgery and delusion of Satan*," the finger of scorn and ridicule would no doubt have been pointed at him, and the doctrine denounced as a mere "Dunkard notion." But Dr. Luther was one of those honest straight forward and fearless Dutchmen, who would generally call things by the *right name*, and thereby caused both the Pope and the Devil to tremble with all their Ecclesiastical power, *in the dark ages of the sixteenth century*. But in these latter days, in which we live, ministers of the gospel *dare* not use quite so strong and positive language, but must adapt their remarks according to the popular whim and faith of the *refined* progress of the age, and therefore the true Scriptural doctrine of the Second Advent of Christ is so seldom preached or believed. And some will not embrace these blessed doctrines, because the Dunkard Church, as a whole body of Christians, both ministers and laymembers, always

maintained the true Scriptural Doctrine of a Pre-millennial Advent. But to allow the Dunkard Church the *exclusive right* to this blessed Scriptural truth—even that blessed hope—the appearance of the Great God, our Lord Jesus Christ—we, as Pedo-Baptists, place ourselves truly in an unpleasant and awkward position: and we are compelled to do *one* of *two* things, viz: *repudiate* our own (Augsburg) Confession of Faith, and throw the Bible overboard into the bargain; or *turn Dunkard*. But some will, perhaps say: "Why this is whipping us into the traces, with our own weapons, whether we wish to pull or not." I can't see this. There is no other alternative left for us: we must, yes, *we must* pull at these gospel traces—*even if they pull us under the water*—for life, yes, for Eternall life, out of this *mire of prejudice*, and *quick-sand of unbelief*, into the glorious liberty of the sons of God—even into that blessed hope—the speedy glorious appearance of the Great God, our Lord Jesus Christ—the second time without sin, unto salvation, to all those who look for him, and love his appearance. And if we do not *look* for him, until a thousand years hence, i. e. *after* the Millennium, we *fulfill to the very letter*, the terrible prediction of our Lord. "In such an hour and such a day as ye think not, the Son of man cometh," and thereby place ourselves among the "scoffers of the last days," and say in our hearts: "the Lord delayeth his coming," a thousand years after he really doth come; and therefore that "terrible day of the Lord," will and must "overtake us unawares—as a thief in the night," and lose thereby our *Eternal All!* For the Lord of that servant who shall thus say: "The Lord delayeth his coming," a thousand years *after* he doth come, shall be cut asunder and have his portion with the hypocrites, "there shall be weeping and gnashing of teeth."

"Am I not, then and therefore, justified before God and men to raise my feeble voice against the unscriptural doctrine of a Post-millennial Advent, so generally and universally believed and maintained—even by a large majority of the ministers and members of my own, the G. R. church—which the great Luther declares, "a Forgery and Delusion of Satan." And as I hold and maintain, that the devil will not "forge" a scriptural doctrine and delude the people to believe it, unless he intends to *destroy* immortal souls by such a *forgery* and *delusion*—the irresistible conclusion must be, that it is a soul destroying doctrine! And therefore in the language of Luther, I raise the solemn warning, "Beware!" Oh! "Beware of this forgery, and delusion of the devil!" And if any of my hearers have unconsciously said to themselves, "the Lord delayeth his coming until after the Millennium, or, where is the promise of his coming before a thousand years hence?" It is high time and of the most momentous importance, to adopt at once, with an unprejudiced mind and prayerful spirit, the true Scriptural doctrine of a Pre-millennial Coming of our Lord Jesus Christ. And if this blessed doctrine *will and must take us under the water*, (as many say I believe it would,) then let us in the name of a Triune God, *get under the water without delay.*

THE GOSPEL VISITOR EXTRA.

AN APPEAL.

To all the friends of the *Gospel Visitor* greeting: Your special efforts are solicited to extend the circulation of the *Visitor*. This we desire that the sphere of its operations being enlarged, its usefulness may be proportionally increased. We are also anxious to make further important improvements in the work. This we design to do, feeling that no pains or expense shall be spared to make the *Visitor* all its friends can reasonably desire it to be. In carrying out our designs, we shall be at additional expenses, and consequently it is very desirable, and indeed necessary, that our number of subscribers be increased.

While the patronage hitherto given to the *Visitor* has been encouraging, it has not been what the Church from its number and ability is abundantly able to give. There are many in the brotherhood who have never taken it. We are very anxious that it may be introduced into every family of the brotherhood, and that all may become acquainted with it at least. The work has met with a very general approval among the brethren, and we have testimony that it has done good both in the Church and out of it.

A number of the patrons of the *Visitor* would like to see it issued weekly, and have advised, and even urged this. We have looked at the idea carefully, and while it would afford us pleasure to gratify all our subscribers, we have yet felt that it would not be advisable to change our monthly magazine into a weekly paper. We feel that our brotherhood needs and desires such a magazine as we design our work to be. We already have one weekly among us, and this with our monthly, if both are liberally supported, and conducted with care, and with supreme regard to their usefulness in promoting holiness, union, and peace in the church and in the world, perhaps are as many periodicals as the Church at present requires.

As our experience increases every year, and as we have a large correspondence throughout the brotherhood, we feel that our facilities for wants of the Church, and of the times in which we live, are still improving, and we hope this improvment will be manifested in our work.

We expect that our old contributors will still favor us with their productions, and that new ones will be added to our list of writers. We also expect to be able to give our own personal attention to the *Visitor*, and with the prospects which we have now before us, we hope to make it more than ever useful as a Christian Magazine.

We shall continue the several departments which we now have, and hope to make each more interesting and especially the Church News, and shall add any others that we may think necessary to carry out the design of our work.

As it regards the price of the *Visitor*, we design to make no change. And we hope that our patrons do not desire it. For the satisfaction of those not acquainted with the price of magazines, we would say that several of those we receive at our office, that have not as much reading matter in them as the *Visitor*, are $1,50 per year. Our terms will continue at $1,25 per year, in advance.

And what do you say, dear reader regarding the circulation of the *Visitor*? Do you wish to see it made more effectual than ever in defending and circulating the truth and in edifying the Church? And will you labor to make it so? This we ask you to do. Show it to your neighbor and solicit his subscription.

Thankful to all our friends for past favors, and relying on the blessings of heaven, we hope for an encouraging increase of subscribers. We hope that all our present subscribers will continue their subscriptions, and use their influence in obtaining others. Let our agents and all others begin in time to work.

Please circulate this appeal among brethren and friends. Specimen numbers will be sent free to any asking for them. Begin with the volume and do not fail to obtain every number. We hope this appeal will receive due consideration.

For I have reasons to believe, that we, as Pedo Baptists, stand in *great need* of a renewed Baptism and Regeneration of both water and the Spirit: for our *unbelief in, and non compliance with* ALL the commandments of God, and our dislike, ridicule and hate of those honest and faithful Dunkard ministers, who *dare* to proclaim "all the counsels of God" to a perishing world.

THE JUDGMENT.

Our friend, Dr. J. Miller, in his Lecture on the "Progressive Judgment of the Avenging King of Zion," in the punishment and utter destruction "of every Nation and Kingdom on the face of the whole earth"—to prepare the earth for the "Coming of the Son of Man to judge the world in Righteousness"—makes the following thrilling Prophetic announcement, in regard to the *fate* and doom, that await our own Nation and country.

"And now, my friends, as I firmly believe that a number of us, who are here present to-day, will live to see and to witness some of these terrific scenes on the earth, let us take a brief review of *what* will and must befall us and our own devoted Nation, in these terrible judgments of the living God. No Nation upon the face of the earth was ever more blessed with greater prosperity, happiness, and the enjoyment of both civil and religious liberty and freedom, than *America*, until within the past six or eight years; and therefore no greater *responsibility* can possibly rest on any other Nation on the face of the earth! And America must, therefore, most assuredly give the strictest account for the unparalleled and inestimable blessings, which she has enjoyed as a Nation, for upwards of eighty long years—up to about 1860—'61: when her sins and iniquity, corruption and crimes, at last cried up to offended heaven for retribution! And retribution came, indeed with a fearful and terrible vengeance from a long *insulted* God. The whole history of the world, gives no case of a severer chastisement and judgment, than what our Nation suffered during the late terrible civil war! And although the *Avenging Arm* has been, in great mercy stayed, and *peace* is once more, in a measure restored, but what! Oh! *what security* have we, that we as a Nation and people shall enjoy this peace long? Have we as a Nation and people, complied with the *only positive requisition* of a just, righteous and merciful God, to *insure* and *secure* us a permanent peace? Has the awful and terrible judgment which just passed over us, with all its horrors, and terrors, *humbled* us, as a Nation and people? Have we *repented*, as a Nation and individuals, "in ashes, and sack-cloth," whereby we can only and alone secure the favors and mercies of an offended and insulted God? No, no! Torrents of vice and immorality; infamy and crime; sin and iniquity; corruption and blasphemy, ten fold more appalling, heinous and criminal, than *before* the late terrible judgment, are still rolling on in their mighty, devastating current over the whole face of our land! And *how can we*! *Oh*! *how dare we* expect to escape a ten-fold more *severe* retribution for this heaven-offended ingratitude towards a merciful and righteous God? It is impossible! Utterly impossible for us

to escape a ten-fold more severe and terrible judgment of an insulted and outraged God, for such unheeded and unparalleled ingratitude! And when I compare the sure word of God's Holy Prophecy, with this shameful ingratitude, and with the *increased* and overwhelming torrent of vice and immorality, sin and iniquity, now prevailing over our whole country; and see the awful and terrible gulph to which our corrupt politicians, and political preachers of both political parties, who are again at their work of sowing broad cast over our land the seeds of discord and strife! hatred and malice! war and blood!—who are again drifting our devoted and once so *happy* and *blessed* country;—the patriotic blood chills within my veins and the sympathetic heart bleeds, as it were, in my breast, when I contemplate the *sealed doom* of my devoted country! For I not only see a distracted, divided and ruined Nation and bleeding country, but I see and behold in the light of God's holy Prophecy, in a short future, *A Sea of Blood! A Wilderness of Woe and Death!* and the *terrors* and *horrors!* the sorrows and woes! the tears and affliction! the sufferings and persecution of the helpless, the innocent, and the true children of God, *bleeding and suffering at every pore!* And oh, righteous God! what must be the inevitable, terrible fate and horrible doom, of these wicked, corrupt, designing and blasphemous men, who are performing the works of devils, in precipitating our country again into a *renewed* SLAUGHTER HOUSE. The mere thought or idea of their fate and doom, causes a cold chill to career through and through my whole body! And I often think, the holy angels of heaven have reason to weep over the woeful prostitution of the sacred desk and holy office of the gospel ministry of Jesus Christ, expressly instituted to reconcile men with God and with each other, and inculcate the Divine doctrine, of peace and good will among all mankind.

Do not my friends consider me too severe or extravagant in my denunciation of designing politicians and especially political preachers, for I have the best reason to believe that these have done more, than all other corrupt and designing politicians and office-seekers together in the Nation, to precipitate our country into the late civil war! And it was a remarkable coincidence, that just as I was preparing the foregoing remarks, I received a package of papers from the east, and the very first paper I opened, and the first article that noticed my eye, was headed—"*Crime and its causes.*" The writer of which goes on to show that the *increase of crime* and torrents of vice and immorality, which now sweep over our whole coutry, have their origin in the *ministers*, who have diluted the Gospel with politics and passions, until the moral sentiment of the Nation is corrupted, and who have under the cloak of *righteousness* and *Christianity*, popularized infamy, and crime, and dragged the Nation down to the *barbarism* of early times. And now my friends, this proves even more than what I have dared to assert; and if a public writer will make such a startling and terrific announcement, from a mere *moral* standpoint, what must, in the name of all that is sacred and holy to

Christianity, be the *Scriptural* o *Prophetic* stand-point, in regard to such an appalling state of things in our country? If so-called ministers of the gospel of Jesus Christ have increased and popularized infamy and crime—corrupted the moral sentiment of the Nation and dragged her down to the Barbarism of early times. Then, yes, then are we, not only in the beginning, but in the very midst of the terrific *Progressive* judgment of the *Avenging King of Zion!* and no power on the face of the earth, can save us from our terrific doom. It is irrevokably sealed by the sure word of God. A three-fold woe, hangs over us! A woe for our individual sins and iniquity! A woe for our National corruption and ingratitude. And a terrific woe for the pollution and degradation of the sacred and holy ministry of the gospel of Jesus Christ.

A DEFENCE OF THE BRETHREN.

Previous to the commencement of Dr. Miller's Lectures the people here generally, had quite an erroneous idea of a Pre-millennial Advent, many ridiculing and denouncing it as a mere Dunkard notion." But now all his hearers, with but few single exceptions, unite in agreeing that the Dr. proved every position he assumed, so positively and with so many Scriptural passages, that they had not a word to say against the doctrine, *if he was only not so partial to the Dunkards.* He gave them, therefore, the following reasons for his little partiality towards the "hateful Dunkards.

"But I understand some of my kind hearers censure me for being too partial towards the Dunkard church and I am therefore, perhaps, in duty bound, to give some good reasons for this partiality. My Bible and the religion I profess teaches me, and even the love of Christ constrains me to *love those who look, pray and watch* for the speedy Second Advent of our Lord Jesus Christ; and as the Dunkards are the only Professors of Christianity, amongst us, here at least, *who do this*, how can I as a professed Christian, not only feel a little partial towards them, but even love them with all my heart, however much they may be ridiculed, hated and despised by others and the world. And again, as I hold and maintain the Scriptural doctrine, that the *popular* religion of the day, in which we live, never was and never can be the true religion of Jesus Christ, *it can never become* the religion of the *latter day saints*, who are to suffer and endure all manner of hateful, and despiteful persecution; and as the so much ridiculed, hated and despised Dunkards, *are the only* professors of Christianity, who are thus *really* persecuted in these latter days in which we live they are in *reality*, what they profess to be, the *true* WALDENSES *of old!* And where is the truly enlightened Christian, whose heart doth not feel partial to and sympathize with, yea, even love and venerate the sacred memory of the so much and dreadfully despised and persecuted Waldenses, in the darkest ages of the church, as a type of the latter day saints. And why should we as *true* Christians, hesitate to feel at least a little partial to their professed followers, who are *already*, at least among us here, the only Christians who are thus hated and perse-

cuted in these last days, and thereby become the true antitypes of the Waldenses. But again: if I have represented the true state of our country, in my last Lecture, on the "Progressive Judgment," pending over our Nation, we must do the Dunkards the *moral* justice, in admitting the undeniable fact, that as non-combatants and non-political partisans, the Dunkards stand entirely aloof in taking the least part, whatever, in the dreadful, wild ungoverable political vortex and revolutionary cauldron, to which our coutry is drifting to ruin and destruction; and that if the American people had *all* been like unto the Dunkards, non-combatants, and non-political partizans, we would had *no rebellion*, and hence no *civil war*! no blood shed! and no tears and no sorrows of thousands and tens of thousand, of afflicted families, widows and ophans, lamenting over their slaughtered dear ones! And where, I would ask, is the true *honest* patriot and *humane* philanthropist, in whose heart still beats the pulse of patriotism and humanity, that will not feel *partial*, yea, even love, respect and admire a people, whatever they may call themselves—who hold such an *honorable moral* position before the world, and which ought to be the admiration of civilized humanity, and all christendom. And what must be the irresitible feelings and conviction, that must fill the *true* Christian heart, in contemplating from a *religious* and *scriptural* stand-point, such a truly Christian like position, based on the conscienciousness of the *sacred word of God* in complying with the plainest and positive commandments of God: in keeping the hands clear and clean, and the immortal soul unpolluted from the LIFE *blood* of fellow-mortals. And their ministers, as faithful watchmen on the wall of Zion, "who see the sword coming," and who have *dared* to raise the voice of alarm and warning to a perishing world, can say with a clear conscience at that terrible day of the Lord, when he comes" to tread the wine press of the fierceness and wrath of the Almighty: our hands are washed clean from the blood of those immortal souls, who despised and ridiculed our admonition and warning. Such then, my friends, being the true moral position and real *Christian-like* stand-point of the so much ridiculed hated and despised Dunkards, I cannot— God knows *I cannot* but feel *partial* towards them. both as a church and individual professors of Christianity."

For the Visitor.

MISSIONARY.

The above caption has received some attention from the pens of different brethren recently. Some treat the subject in one way and some in another The subject is certainly deserving of attention.

In the "Companion" No. 4. current volume, I find an article under the head of *correspondence* from the pen of brother Wrightsman of Tenn. He thinks that brethren ought to undertake the matter of "*Missionary labor*" upon their own responsibility. I however view the matter a little differently. Avoiding everything like controversy with my beloved brother of Tenn. I wish to express my mind upon the subject.

I consider it the duty of the church to *send* men upon such *important* business as the above.

The church, or each congregation should imitate the church at *Antioch.* Acts 13: 2. Each congregation should, in ministering unto the Lord, "fast" and "pray the Lord of the harvest, to send laborers into his harvest." And I have no doubt, the Holy Spirit would say, "Separate me Barnabas and Saul," (some two brethren,) unto the work whereunto I have *called them.* And then let them fast and pray, and (the Elders) lay their hands on them and send them away. And then, "They being sent forth by the *Holy Spirit,* could go forth with *power*: even the POWER of the HOLY GHOST. Then their labor will be effectual. Then the work will be of *God,* and *not* of *man.* I know the church at large, (I mean the brethren,) are doing nothing as they ought to do in this matter. I know some districts, and some individuals are writing and talking about it; but what does that avail? Nothing. And no wonder; when we have as plain a precedent as that in Acts 13, we need not talk about plans. There is the plan just at hand. Consult the mind of the Lord by *fasting* and *prayer,* and when the *selection* is made, then with fasting, prayer and laying on of hands, *send* them to labor in the vineyard of the Lord. And those sent from Antioch, "went unto Seleucia; and then *sailed* to Cyprus." They certainly were not carried on board the vessel *free* of *charge*: therefore the plain inference is, the church gave them *means* to *travel* on *public* conveyance. But the brethren are in doubt about a plan to *raise* means &c. There need be no trouble about that. If the brethren all minister to the *Lord* they will say, *I have nothing but what the Lord gave me.* And therefore *He is entitled to all his cause needs at my hands.* Then the dear brethren will *not* lie unto the *Holy Ghost.* They will *not sin* against *God,* by *keeping back,* but will come up boldly, and frankly, with open *hearts,* and open purse and hand, and say, "*Here I will give this,* (and it will be as the Lord has prospered them,) *as a freewill offering* unto the LORD.

Then will the church of the Lord shine forth in her beauty. And the "Garden of the Lord will flourish." And sinners will be taught the ways of the Lord by the power of the *Holy Spirit.* May God put it into the hearts of my beloved brethren to do so. Amen.

Fraternally yours,

JOHN WISE.

Oakland, Pa.

Explanations and Suggestions concerning the A. M.

To brethren and sisters going to next Annual Meeting, in Pipe Creek church, Carroll Co., Md., greeting: Whereas the above meeting is to be held under a new arrangement or order, a little different from what we have been accustomed to, and as the order of holding the meeting as proposed by the committee appointed for that purpose, and adopted by last Y. M., seems not to be fully understood, I am solicited by a number of brethren, as the corresponding Secretary of said committee, to state more fully the meaning and intent of said order, as meant and understood by the committee, &c. And

as by letters and otherwise I am informed that many of our dear members are under the impression that none are permitted to attend the Y. M. but the delegates sent by District Meetings, and that none but those are allowed to participate in proceedings, &c. This view is obtained from the printed report where under the head of "The Annual Meeting" we recommend "that the Annual Council be formed by the delegates sent by the District Meetings, and by all the ordained elders present." This language certainly will justify the above construction. Yet duty constrains me to say that such was not the intention of the committee. The committee simply meant that the District Meetings should frame all queries for Y. M. properly, and answer them, with Scriptural reasons accompanying them, (as elsewhere explained in the report) and that the delegates present them &c., and that sub-committees be dispensed with. From the above construction by the brethren, it is argued that none but elders and delegates have any right to speak in general council &c. Neither is this the intention of the committee. In order to explain the apparent ambiguity of our report satisfactorily to the brethren, it will be necessary for me to say that as corresponding secretary to the committee, I had prepared a careful report, which I thought covered the whole ground. But as it was based on the former (or old) order of proceedings, with a view of restricting the District Meetings to their original intention, (see minutes of 1856, Query 23) while all the other members of the committee present, were determined to organize them, and associate them with the Y. M.; my report would only suit in part, and in adopting these parts we became somewhat confused. The latter clause of the sixth section of my report reads thus: "The reading Clerk shall then read both the query and the answer given. the Moderator shall then announce that the query with the answer is before the council for approval or amendment, and shall declare liberty to all to speak on the subject who feel to do so, none shall be interrupted so long as he speaks to the subject, but shall be called to order when he departs from it." *This is marked for adoption by the committee.* And of course was their intention to give liberty for all to participate in the meeting.

Again the brethren argue that there can be but two delegates to Y. M. from each district meeting, because under the head, "The District Meetings" we recommend "that each State form itself into convenient District Meetings. These meetings shall be formed by one or two representatives from each organized church, and we recommend that each church be represented in the District Meeting either by representative or by letter." This language will justify the construction that each organized church be represented in Y. M. by one or two delegates, and this was the intention of the committee. For the second section in my report says: "Every bishop shall be a delegate in the conference; and every organized church shall have the privilege to send two delegates; and as many brethren and sisters as wish to attend, *shall have perfect liberty to do so.* This section is marked for adoption

by the committee, and of course is expressive of their meaning and intention, but by some means we got the whole matter confused, and the brethren write and say we cannot understand &c.

By way of explanation I will only say: The committee did not mean to change the former order of the churches to be represented in Y. M. by one or two delegates; but that all minor or local questions should be adjusted in the district meetings, and that all general questions should be examined, and passed upon in district meeting, and the same to be reported to Y. M. by the delegates &c. Nor did we mean to deprive any brother or sister the privilege of attending Y. M. or participating in its business. W meant only to lessen the unnecessary crowd and confusion, *and unnecessary expense,* incident to the holding the meeting. We did not mean that a full attendance of brethren and sisters was an unnecessary crowd. But we did think the outside pressure unnecessary and burdensome. And we did mean *that free public boarding,* and public preaching at the place of Y. M. was a fruitful source of such a crowd. And hence we prohibited both. In so doing we proposed no order, or plan to the church holding the Y. M. how to entertain the members, only it shall be *private,* and that there shall be no boarding tent at the place of meeting &c. By the word *private,* WE MEANT THE MEMBERS ONLY. Leaving it to the church to make her own arrangements. Whether she entertains the members in the meeting house or otherwise, the committee will not object.

nd least we should be found remiss in our duty towards them that are without, we recommended that the previous Lord's day (Whitsunday) to be spent as has hitherto been by the brethren in worship at such places in the vicinity in which the meeting is to be held, as shall be desired, and as may be judged most profitably, so that there be no public meeting for worship where the council meeting is held. In order to fully carry out this noble recommendation, I would suggest that the members going to Y. M. make their arrangements so as not to come into the vicinity of the place for Y. M. before afternoon of Whitmonday. And that the most good may be done, let all the ministering brethren make their arrangements so as to spend several days in the previous week, (or better still, the entire week) in the adjoining churches, where the brethren will be glad to receive them, where meetings and lovefeast meetings will be held &c. For the information of the brethren, I will give a list of churches with the address of the elders from which brethren can reach the place of meeting on Monday. Manor church, Eld. Jacob Highberger, Sharpsburgh. David Long, Fairplay, Washington Co., Md. Beaver Creek church, Eld. Henry Koontz, Benevola, Washington Co., Md. Antietam church, Joseph F. Rohrer, Smithsburgh, Washington County, Md. Quincy, D. F. Good, and —— Holsinger, Waynesboro, Pa. David Buck and Jacob Price, are also ministers in this church, whose Post Office I do not know. Falling Spring church, Eld. Wm Byers, Chambersburgh, Pa. Marsh Creek church, Eld. Da-

vid Bosserman, Joseph Sherfy, and Michael Bushman, Gettysburg, Pa. Upper Conowago church, Daniel and Samuel Longanecker, Hunterstown, Pa., Lower Conowago church, Eld. Adam Brown, East Berlin, Pa. (There are further East some German churches where German brethren ought to visit, but as I am not acquainted I cannot give particulars, but address, Elder Andrew Miller, York Sulphur Springs, Pa., for information). Lower Middletown Valley church, Eld. George Beer. Middletown, Emanuel Slifer, Burkittsville, Frederick Co., Md. Upper Middletown Valley church, Jonathan H. Baker, Myersville, Frederick Co., Md. Bush Creek church, Jacob D. Trostle and Jesse Roop, Linganore, Frederick Co., Md. Beaverdam church, Eld. Isaac Pfoutz, Daniel Sayler, D. R. Stiteley, and David Grossnickle, Johnsville, Frederick Co., Md. Monocacy church, Eld. David Boyer, Salillasville, Daniel Harp, Utica, Isaac Renner, Woodsboro, and the writer, Double Pipe Creek, Frederick Co., Md. From the last three named the place of Y. M. can easily be reached on Monday afternoon. Correspondents with Pipe Creek church, address Eld. Philip Boyle, New Windsor, Eld. David Miller, Frizzleburgh, A. Hanson Sensenney and Solomon Stoner, Uniontown; E. W. Stoner, Union Bridge Carroll Co., Md.

I have here given the names and address of churches and brethren only from which the place of Y. M. can be reached on Monday before council. There are a number of churches adjoining these, so that brethren can find as much employment as they wish, and in this way, we will have much more preaching than formerly. It would be well for those brethren who intend thus to be useful to correspond with the brethren in regard to conveyance, &c. And as the adjoining churches are all anxious to have the brethren with them, the brethren going to Y. M. should avoid as much as possible the assembling at the place of Y. M. before Monday evening or Tuesday morning to avoid the unnecessary labor and expense there. Let us all try in the fear of God to carry out the meaning and intention of our adopted order for holding Y. M. Yours with much love.

D. P. Sayler, *Cor. Sec.*

Correspondence.

FROM GEORGIA.

Savannah, Georgia,
February 20th, 1867.

Brother James Quinter: You may ere this have been apprised through the *Companion* of my departure for southern missionary labor. I have long felt the importance of entering into the work, but have been waiting to see some one go forth as a pioneer in this land. None seemed willing and all ended in talk so far as I know. True, the Brethren have been laboring in the border slave states, but I was of the opinion that down here was the most encouraging as well as the most needful field. I am satisfied of it now, and can give my reasons. Accordingly I started out, not authorized and supported by our church, for they hesitate. But I, after prayerfully meditating, became satisfied of my duty, and determined to go alone and at my own expense.

Our brethren Umstead, Price, and I believe all approved of my course, and I think I have the well wishes and the prayers of all. The colored people need assistance very much, not money, but education, and religious instruction. I am now working with a company from the east, who labor in concert with the freedmen's Bureau. But I think it would be far better to establish schools and organize a mission of our own. There are plenty of suitable places, and the State Superintendent of the Bureau, approves of the plan as I have proposed it to him. But I fear to proceed until I hear from brethren of sound views, and good judgment, for money and laborers will be needed to carry on the work successfully, and I may not have the correct view. It will be of no account to preach the gospel, without at the same time learning the people to read, and I do not think the people here can support even one man, for they are very poor and need encouragement. They should be taught and preached to without any cost at first. I think in a little while the mission could be made self sustaining.

Will you, my beloved brother, be kind enough to write and give me your views, and the views of others as far as you can, reminding the brethren that in laboring here we have not to deal with freedmen in Tenn. or Va, but in Georgia. And I think a little urging through the *Gospel Visitor* might serve to awaken brethren to the importance of engaging in the work. If they could be here but a day or two, I am satisfied each one would be ready to put his shoulder to the wheel, for at a single glance any one may see that good may be accomplished. In love I remain your brother.

E. Heyser.

REMARKS.

The above was written as a private letter, but thinking our brethren will be interested in it, we publish it. We hope the brethren will sympathize with brother Heyser in his work of love, and remember him and his labors in their prayers, and if they have a word of encouragement to give him they can write to him and accompany their word of cheer with a contribution to enable him to make a fair experiment in his new field of labor. We believe br. Heyser's standing among the brethren where he is known is such, that brethren need not fear that he will betray any trust that may be committed to him, or abuse any liberty that he may find it necessary to exercise. We shall advise him to make a careful survey of the southern field of Christian labor, and make a report of the result of his observation and experience to our next Annual Meeting, either in person or by writing.

Bloomingdale, Michigan, }
February, 16th, 1867 }

Br. James: Having just returned home from a tour North, in Company with brother F. P. Lochr, I seat myself to give you a little description of our journey. We left home on the morning of the 5th, being Tuesday, and arrived at old brother Whites in Allegan county, Michigan, in the evening, found them reasonably well, and much rejoiced to see us. The old brother is failing very fast in consequence of old age. We stayed there over Wednesday, had meeting at a neighboring school house on Wednesday night, left Thursday morn, for br. Michael Hively's, in Ottawa Co., distance, 40 miles, and arrived there safely Thursday evening, found them all well except old sister

Hively, who seemed to be somewhat crippled. There are three members there, br. M. and wife and mother. We left there on Friday morning for br. Andrew Shopbells, in Iona Co. distance about 40 miles, but not having correct directions, we missed the direct road, and did not arrive there until Saturday about noon, found them all well. We found fourteen members in that neighborhood, some in Iona Co., and some in Barry Co., all within about 6 miles. There was much rejoicing there, and we had eight meetings, all well attended with the best of order and interest. I feel as though I would like to say considerable right here, but for fear of making my letter too lengthy I will only give you the names of the members, so that if you are acquainted with any of them you may learn their whereabouts, or if you should think this worthy a place in the *Visitor* that its readers may hear from them. Their names are as follows: Andrew Shopbell and wife, Henry Gerkey and wife, Darwin Wood and wife, Nicholas Olarding and wife, Henry Hulliberger and wife, Peter Ives and wife, Aaron Ives, and Amos Ives. We left there for home again on Thursday morning, arrived at home on Friday evening, and found our families well, thanks be to God for his kind providence, and we hope that our labor of love may result in much good to the glory and honor of God. we were gone eleven days, and traveled about two hundred miles with horse and sleigh.

M. T. Baer.

THE NEW HYMN BOOK.

We are glad we can say to our brethren the work on the New Hymn Book is progressing. But a fire having occurred in the establishment in which the stereotyping is being done, the work has been hindered a little. Our plates as far as they were completed, with our copy, and a large amount of other stereotype plates and materials made a narrow escape from being destroyed. But fortunately our work was saved. We still hope to have the books ready for circulation in the fore part of April. We would now say to our brethren, you may send in your orders, which you will please accompany with the money, and they will be promptly filled as soon as possible. We have a pretty large edition under contract, but as we cannot tell the amount that may be wanted to meet the first demand, we shall take the preparatory steps for getting out another edition immediately if necessary, and hence it is desirable to hear from the churches and to ascertain what number may be wanted. In this way all who may want books may be supplied in a short time.

As much of the responsibility in preparing the work, and all the responsibility in furnishing funds for getting it out has fallen upon us, we hope the brethren will appreciate our position and assist in circulating the book. The amount of money necessary to get the book out is considerable, and the expenses had to be met as the work advanced. As far as the sheets from the press have been examined, the type and appearance of the work have been admired, and it is hoped the book will give general satisfaction. It will contain about eight hundred hymns, and between five and six hundred pages, yet not too large to be convenient, as the paper will be fine and the book well finished. When the size of the book, the quality of the paper, &c., are taken into consideration, the book, at the price we propose to sell it, will be cheaper than the old one. Owing to the different taste and views of the brethren, we are at some loss to know what style of binding will be most acceptable. We however in this respect as in others will do the best our judgment will enable us to do. We propose to get the book up at first in three styles of binding, the plain sheep, the plain arabesque, and the extra-finished arabesque.

They will all look well, and be well got up, but the last two will contain a little better paper than the first, and upon the whole will make a better appearance, and be a little better book. None of these styles have gilt edges. For the price of these different styles, and other particulars see notice on the cover,

J. Q.

Back Numbers.---New Subscribers.

We have issued large editions of the numbers already published of the present volume of the *Gospel Visitor*, and are able to furnish new subscribers with the back numbers, and we hope subscriptions will continue to come in as they are doing, and still more encouragingly. Brethren and friends do not let us fall behind the last year in our subscription list. There is some danger of this, unless there is a little more effort made in some localities.

POETRY.

Jesus of Nazareth Passeth By.

What means this eager, anxious throng
Pressing our busy streets along?
These wondrous gatherings day by day?
What means this strange commotion, pray?
Voices, in accents hushed, reply:
"Jesus of Nazareth passeth by!"

E'en children feel the potent spell,
And haste their new-found joy to tell.
In crowds they to the place repair,
Where Christians daily lead in prayer.
Hosannas mingle with the cry,
"Jesus of Nazareth passeth by!"

Who is this Jesus? Why should he
The city move so mightily?
A passing stranger, has he skill
To charm the multitude at will?
Again the stirring tones reply:
"Jesus of Nazareth passeth by!"

Jesus! 'tis he who once below,
Man's pathway trod 'mid pain and woe—
And burdened hearts, where'er he came,
Brought out their sick and deaf and lame—
Blind men rejoiced to hear the cry:
"Jesus of Nazareth passeth by!"

Again he comes, from place to place
His holy foot-prints we can trace.
He pauses at our threshold, nay
He enters, condescends to stay!
Shall we not gladly raise the cry;
"Jesus of Nazareth passeth by!"

Bring out your sick and blind and lame,
'Tis to restore them Jesus came.
Compassion infinite you'll find,
With boundless power in him combined.
Come quickly while salvation's nigh,
"Jesus of Nazareth passeth by!"

Ye sin-sick souls who feel your need,
He comes to you a friend indeed.
Rise from your weary, wakeful couch,
Haste to secure his healing touch—
No longer sadly wait and sigh:
"Jesus of Nazareth passeth by!"

Ho all ye heavy laden come!
Here's pardon, comfort, rest, a home!
Let wanderer's from a Father's face,
Return, accept his proffered grace.
Ye tempted, there's a refuge nigh,
"Jesus of Nazareth passeth by!"

Ye who are buried in the grave
Of sin, his power alone can save.
His voice can bid your dead souls live,
True spirit-life and freedom give—
Awake! arise! for strength apply,
"Jesus of Nazareth passeth by!"

But if you still this call refuse,
And dare such wondrous love abuse,
Soon will he sadly from you turn,
Your bitter prayer in justice spurn--
"Too late! too late!" will be the cry,
"Jesus of Nazareth has passed by!"

Selected by sister H. K.

OBITUARIES.

Died Oct. 14th, 1866, Flat Rock church Shenandoah Co., Va. sister MARY FRY, aged 29 years, 11 months and 24 days. Funeral services by Elder Jacob Wine and John Neff, from 1 Peter 1 : 24, 25.

Died in Lost River church, Hardy county, W.Va. Dec. 19th, 1866, sister ANNA SNYDER, wife of br. William Snyder, aged 37 years, 2 months and 2 days. Funeral services by Elder Jacob Wine, from Rev. 14 : 13.

Died in the same church, January 12th, 1867, sister SUSANNA CALDWELL, wife of our beloved br. Lorenzo Caldwell, a minister of the gospel. His loss is great, but we hope his wife's great gain. She was a faithful sister in the Lord, and died in hope of eternal life. Funeral service by Elder Jacob Wine, from Rev. 14 : 12, 13.

Died in the Solomons Creek congregation, Elkhart county, Ind. July 26, 1866, friend JOHN LINGOFELTER, a native of Md. aged 75 years, 8 months and 24 days. Funeral by brother Daniel Shively.

Died in the same congregation, in New Paris, Elkhart county, Ind. January 12, 1867, SABINA CRIPE, infant daugh,er of brother George W. and sister Barbara Cripe, aged 11 months and 27 days. Funeral discourse by Elder D. B. Sturgis.

JOHN ARNOLD.

Died in the Eel River congregation, Kosciusko county, Ind. January 23, 1867, sister ELIZABETH ARNOLD, wife of brother Joel Arnold, after an illness of but ten hours, aged 36 years, and 23 days, leaving a disconsolate husband with 7 small children to mourn the loss of a dear wife and an affectionate mother. But they do not mourn as those who mourn without

hope. This death is a warning to us all. How quick we may be snatched from time to eternity. Disease, congestive chill. Funeral by Elder Jacob Metzger, from Rev. 14: 12, 13.

JOHN ARNOLD.

Died in the Cerro Gordo church, Piatt county, Ills, Oct. 16, 1866, SARAH ANN TROXEL, daughter of brother Jacob and Martha Jane Troxel, aged 5 years, 9 months and 23 days. Disease—typhoid fever. Funeral discourse from Romans 14: 8, by the writer and others.

Died in Poplar Ridge congregation, Williams county, O. brother JAMES BRACE, on January 14, 1867, aged 33 years, 4 months and 17 days. He leaves a widow and seven small children to mourn their loss, although we hope their loss is his great gain. Brother James was baptized sometime in July, 1866. As far as we know, he lived a consistent Christian life, and did all that was in his power for his soul's salvation. Funeral services by brother Jacob Brown and Henry Flory and the writer, from Rev. 14: 14.

JACOB LEHMAN.

Died in the Ten Mile church district, Washington county, Pa. January 13, 1867, PHEBE JANE, infant daughter of sister Phebe A. MOORE, aged 9 months less 2 days. The disease was of a Scrofulous nature in connection with a Catarrhal fever. Thus in the short space of eight months the dear sister has been deprived of a devoted husband, (Elder Samuel Moore) and an infant daughter.

Dear friend your child has gone to rest,
Away from toil and strife;
Her portion now, is with the blest,
In everlasting life.
A child of thine, a child of bliss,
Why, wherefore, weep for joys like this.
Perhaps had longer been her stay,
In this vile world of sin,
She might have shunned the narrow way,
And failed true joys to win.
A child of thine, a child of bliss,
Why, wherefore, weep for joys like this.

L, L. T.

Died near Fletcher, Miami county, O. Dec. 26, 1866, our friend PHILIP SIMMONS, (brother to our late brother Adam Simmons) aged 84 years 2 months and 27 days. He was born in the state of Pa. the 29th day of September, 1782, and emigrated to the state of O. in 1801, while it was yet a territory. In 1806, he located on a farm in Brown township of this county, where he resided until his death, being upwards of sixty years. And during this long space of years he was always a friend to the poor, and was always ready to administer to their wants.

JACOB BYERLY.

Died in the Elk Creek congregation, Somerset county, Pa. February 1st, 1867, Elder JAMES KELSO, sen. of a pain in his left side, which he contracted while on a tour to the state of Ohio, some thirty years ago. It seems he was not entirely rid of said pain until it finally terminated in death, at the advanced age of 79 years and 15 days. The deceased was a consistent member of the church for upwards of fifty years. He was known by a great many brethren and sisters both east and west of the mountains. There are perhaps at this time, few of our brethren, in the ministry who have traveled more, and who have labored more zealously for the cause of their Master than the subject of this notice. A record found among some of his papers, shows that he was elected to ministry at the age of 28 years and 10 months. From that time on he more or less labored in his ministerial functions until nearly the close of his earthly life; also that he was ordained in the year 1854. For the satisfaction of those who knew him, we would say, that his mind was not much affected, especially not in his prayers. The latter part of his life was spent in reading, meditation, and prayers. So we may truly say he died in the full hope of a blessed immortality. On the 3rd, his remains were taken in the *B*rethren's meeting house, near Salisbury, where the occasion was improved by his request, by the writer from 2 Cor. 5: 1. to a large and attentive congregation.

C. G. LINT.

Companion please copy.

Died near Middleburg, Carroll county Md. January 4, 1867, SAMUEL LEWIS HAINES, son of David and sister Mary Haines, aged 2 months and 28 days.

R. W.

Died in Portage Prairie district, St. Joseph county, Ind. Feb. 7, 1867, of dropsy, our aged and much esteemed brother JOHN RITTER, aged 89 years 10 months and 4 days, leaving the companion, the wife of his bosom, who has shared the joys and sorrows of life with him for 62 years, and 9 children, to mourn their loss all of which are living. In him the church has lost a faithful member, the community an honorable and respected citizen. He had been a member of the church fifty years. He bore his affliction with great patience being ready and willing to go at the call of his master. Funeral service by the brethren James Miller and C Wenger from Rev. 14: 13.

AARON MILLER.

Died in the Monticello church, White county, Indiana, November 29, 1866, brother BENJAMIN R. FISHER, aged 31 years 10 months and 18 days. His affliction was bronchitis and consumption which he bore with great patience, and died in hope of immortality. Funeral services by brethren Samuel Murray and Robert Miller from Job 14: 14.

JOHN KNISELY.

Died in Yellow Creek church, Elkhart county Indiana, February 10, ERVI RYLE, aged 17 days. Funeral service from Mark 9: 36–37, by the brethren.

ANDREW BIGLER.

Died in the Baugo church, St. Joseph county Indiana, February 15, brother HENRY REASOR, in his 64th year. His sickness was inflammation of the bowels, and only five days sick. Funeral service by Elder A. Whitmore and the writer.

C Wenger.

Died in Broken Sword district, Wyandot co. Ohio, October 10, 1866, brother JOHN WELLDERMOOD, aged 58 years 5 months and 16 days. Funeral services by the writer from 1 Cor. 15.

JOHN P. EBERSOLE.

Died in Union Center, near New Paris, Elkhart county, Indiana, January 8, 1867, our dear young sister ANNA WHITEHEAD, daughter of our brother Samuel and sister Sarah Whitehead after an illness of 24 hours of spotted fever. Her age was 24 years 7 months and 8 days. Many tears were shed at her funeral though not without hope. Funeral preached by Elder Neff, Burkholder and D. Shively, from Romans 8: 1–3.

CYRUS LENTZ.

"Companion" please copy.

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CHRISTIAN FAMILY COMPANION
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HENRY KURTZ.

Columbiana, Columbiana Co. O.
August, 1866.

CONTENTS OF NO. 1.

OF THE ABOVE WORK.

Acknowledgement. Admitting strangers, Adultery, Advancing brethren Alms collecting, Annual meeting Anointing the sick Anxious bench, Appeal to Y. M. Ardent spirits, Assigning property, Attest, taking, Authority of a bishop, Avoidance.

Bailship for criminals, Ban. Baptism, Baptism of the Holy Ghost, Beards. Bishop or elder, Bonds or notes, buying and selling, Borrowing from banks, Breaking of bread, Brewery, Butchering.

Camp meetings, Carpets, Carriages, Certificates of membership, Choice and installation of ministers, Church council, Churches too large, Class meetings, Collecting alms, Colonization society, Colored persons, Communing with other denominations, Communion, Complaint. Conformity to the world, Congregational, Council of the church. Covering of the head, Deacons, their office and duty.

Prospectus

Of the

Gospel-Visitor,

For the Year 1867, Vol. XVII.

The Gospel Visitor, edited by H. Kurtz, and J. Quinter, and published by J. Quinter and H. J. Kurtz, at Covington, Miami Co., O. will close its sixteenth volume with the present year. The Lord willing, we propose to commence the seventeenth volume in January, 1867. And we now issue this prospectus as an appeal to the Brethren, and to all the friends of our work, requesting them to favor us with their continued patronage, and not only so but likewise with their assistance to extend our circulation.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object, we shall try to labor in the Spirit of Christ, and spare no pains to make our work edifying to the brotherhood and useful to the world.

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JAMES QUINTER
HENRY J. KURTZ.

Covington, Miami County, O.
September, 1866.

THE GOSPEL VISITOR,

A MONTHLY PUBLICATION,

BY HENRY KURTZ AND JAMES QUINTER.

Vol. XVII. APRIL, 1867. No. 4.

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ON HENRY KURTZ'S "VISITOR PRESS,"

By James Quinter and Henry J. Kurtz.

CONTENTS

OF APRIL NO.

A letter to a dissenter	page 97
The religion of Jesus	102
Christian qualifications	105
The beauty of holiness	109
Pay or no pay for preaching the gospel	110
The Bible	111
How to lead a heavenly life	113
Fasting	115
Remarks	—
Trusting the helm to God	120
Serving God	121
Fear intensifies faith	122
Family Circle.—Women's sphere	—
" " Rules to promote harmony in the family	123
Youth's Department.—Children's etiquette	—
The cheering word	124
Notices	—
Call for help	126
Editors' table	—
Obituaries	127

Letters Received

From Wm H Bailey. C Gnegy. C G Lint Jacob Freed. David B Kline. C H Balsbaugh. J M Elliott. H R Holsinger, 2. H Koontz. D P Sayler. J P Lichty. Wm Holsinger. Dr. Y Reichard. Lavina King. Moses Miller John Wise. John B Miller. Isaac Price. Christian Blaugh. D P Sayler. Jesse Y Heckler. C Custer. H Koontz 2, Jonas DeHaven. E J Meyers. Philip Boyle. Eph W Stoner. Jacob Wine. Isaac N Cox. Benj Benshoff. C G Lint.

WITH MONEY.

From Levi Huff. Dan Hays. C F. Wirt. Cath Bear. Isaac Bashor, Christian Nininger. Jacob Nininger. Jacob B Grow. Jesse Crumbaker. J W Dickey. Mich Hockman. M Nead. Dan Earnest. Wm Haun. John Shepherd. Daniel Young. John Royer. Jos B Rothrock. H F Miller. Henry Hershberger. Wm S Gat in. M F Baer. Geo Mourer. John Camerer. Geo Bucher. Jos I Cover. J A Naylor. Eph W Stover. Leon Furry. Jacob Reichard. P B Shoemaker. Adam Lichleiter. Martin Cochran. C S Bechtel. Jacob H Stover. David Bock, sen. John Brindle. Mary A Shellenbarger. O W Miller. S Z Sharp. Sam Boop. Barnard Roth. Jon W Blauch. J Crosswhite. Wm Buckew.

APOLOGY.

Owing to our press being somewhat out of order we were delayed with this No. The print also is not what we could desire. We have had many difficulties in trying to make good work with old imperfect machinery. We intend to make good plain print at any rate. We shall probably try another press for a time, with which we hope to make good print. We hope our readers will bear with us.

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Covington, Miami Co., O.

THE GOSPEL - VISITOR.

Vol. XVII. APRIL, 1867. No. 4.

For the Visitor.

A LETTER TO A DISSENTER.

Dear Friend: I can see no difference, as to consequence, between the *cutting* off of a branch from the Pure Vine on account of *lifelessness*, and its *falling* off from a *want of sympathy* with the *life* of the Vine. No sane husbandman, and least of all *The* Husbandman, would think of lopping off a *good* branch because so many are *bad;* neither will a faithful, vitalized, fruit-bearing branch think of *tearing itself* from the vine because so many others by which it is surrounded bear sour grapes, which fill the circumambient air with poison. In a family of two against three, and three against two—the majority evil, and the minority good—the well-disposed would not think of divorcing their filial relationship on account of the bad element which the ill-disposed create in the house. And yet this obvious principle you have violated in breaking your vow of consecration, revoking your testimony to the truth given in the solemn rite of Baptism, and openly renouncing your affiliation with the Brotherhood of Christ. The element of genial warmth and sanctified affection which loved your soul in its "first love," has been displaced by coldness to the children of God, indifference to the interests of Christ's kingdom, and a fearful assimilation to the spirit and deportment of the world. A petrified, dead heterodoxy prevails in place of that saintly demeanor and child-like docility which characterized your espousals to the Heavenly Bridegroom. Your repeated propositions to open a discussion with some capable opponent, although interlarded with accusations against the saints which border on animosity, contain not a few expressions which betray an unsettled state in the profoundest depths of your being. But for this fact I would not be engaged in penning this letter. Not a syllable would I write were I not sustained with the hope, however faint, of touching some fibre in your soul not yet altogether out of harmony with "the truth as it is in Jesus." I decidedly decline entering into controversy with you on this or any other topic, and my only object is to do what little I can towards effecting your return to the church of the living God, even though her spots are as many and her corruption as great as you represent them.

It seems that every effort that has been made to incline your mind to the Brotherhood, has only stiffened you into more decided antagonism to the "holy people." Your letters in which you endeavor to show that the claim of the Brethren to the denomination of the church of God, is invalid, are erudite, compact, and pungent; but they have not only failed to impair my confidence in the Brotherhood, or weaken my faith in their establishment on the "Chief corner-stone, but have led me to believe, also that your galling lampoons left a deeper wound in your own heart than

they inflicted on those whom you apparently so bitterly oppose. It is not my purpose to rebut your expositions of the fornications with the Mother of Harlots with which you accuse the Brethren, but only to unfold concisely a few principles which, if true, will leave you no ground to occupy *outside* the church, even should the Holy Fraternity include *them that hold the doctrine of Balaam*, which is abominable beyond expression; or *the doctrine of the Nicolaitans*, which God hates; or even should *that woman Jezabel be suffered to teach and to seduce the servants of God* to commit things too foul to be mentioned. In the instances cited by Jesus Christ in his message to the beloved disciples on Patmos, we have a precedent which forbids our disruption from the "household of faith" because of errors and defections found therein. Your renunciation of fellowship with the church of God, is a much greater error than any in the church which prompted your separation from it. To "go out from us" because your views on speculative points are not made matter of faith, and thus stand related to the church in a way which excludes you from the observance of those things which are positively enjoined, is not only a sad mistake, but a fatal error.

You pretend to believe that there is no church on earth in these degenerate times, only a remnant, scattered here and there, having no knowledge of each other, but of one faith, and consequently one in God. Was there *ever* a Christian church? If there was *not*, why is the *name* found in the *records of inspiration* when the *thing itself* never had any existence? If there *was*, where is the evidence that it was *ever* free from blemishes and defects? Not in the New Testament, certainly. "Have I not chosen you twelve, and one of you is a *devil?*" One denied his Lord with cursing and swearing. Ten were filled with indignation against two. Even the beloved disciple and his brother, manifested a vindictive temper, and "knew not what manner of spirit they were of." "Let him that standeth take heed lest he fall." Barnabas was a "*good man*, and *full of the Holy Ghost*, and Paul was a "*chosen vessel unto God.*" These two were "*separated* by *the Holy Ghost*" for a *special work*, and yet, while fulfilling their Divine mission, they begin to quarrel, fall out, and separate one from the other, each choosing his own companion and his own course. What a humiliating spectacle! Christ came to die for *sin*, not for special sins only. It is not *circumstance* that renders sin hateful to God, but the *intrinsic quality of sin itself*. So with error. Paul and Barnabas, James and John, and the zealous, lion hearted Peter, were just as wrong, *as far as the essential nature of error is concerned*, as are those who violate the radical idea of Christ's kingdom *in its relation to the civil power*. Please extract the *true* meaning, and all the meaning out of the last underscored passages. No one will say that Peter did *right* in his profane denial of his Lord and Savior; or that the other apostles acted out the true conception of Christianity in their bickering and backbiting. Neither their misdemeanor, nor the erroneous views of many respecting circumcision and the law, afforded

any ground of isolation to any member of the church. That brethren attend the Polls, hold minor offices, go to political conventions, and advocate political measures, and that too, not unfrequently in opposition to each other, is indeed deplorable, and perhaps no consummation is more devoutly to be wished, than unity of sentiment and coherence of effort in a matter which so vitally concerns the welfare of Zion. No one is more deeply grieved than your humble servant at the reproach cast on the name of Christ by these glaring inconsistencies of the "chosen generation," but however humiliating the fact that some of the brethren, with the best intentions, but ignorantly and blindly, "employ their members as instruments of unrighteousness" in going to the ballot box, it justifies no one in renouncing his allegiance to the King of saints. All the apostles above mentioned, infringed the first principle of Christianity—"*love one another. Could* YOU HAVE BROKEN BREAD WITH THEM? You must either reply in the negative, and thus set yourself above the apostles, or acknowledge that your secession from their successors is without warrant. If a body "without spot or wrinkle" *in itself*, is the only condition of communion, you could not have partaken of the symbols of Christ's life-giving death with the saints *at any time* since "God was manifest in the flesh." If at any time, *why not now?* It is not the *different degrees* of purity in different periods if its history that renders the church the only place of safety on earth but the fact of its being the Body of Christ. If your idea of "one faith" is correct—if faith in Christ is so absolute in its *comprehension*, as to include *every* conception of the human mind of the diversified *relations* of the doctrines of the cross, then indeed we are inevitably driven to the conclusion that Christ *never* had an *organized* church on earth.

The apostle Peter, although so highly honored, and so dear to the Head of the church, was yet so sadly inconsistent and hypocritical, that Paul *withstood him to the face*: and his misdemeanor was moreover, so influential, that Barnabas *also was carried away with their dissimulation*. How could you, adhering to the main principle on which your entire argument hinges, have participated with the apostolic church in the *fellowship* of *Christ's sufferings*, in which is the source of our life and the ground of our hope, in the appointed medium of the Holy Eucharist? If disparity of views in matters not expressly revealed, is a justification of *withdrawal* from the church when once united, it is an equally valid plea for never joining it; which would be a positive demonstration, without further argument, that there *never* was any necessity of being *added to the church*, being that it always, even in the time of Christ and his apostles, included elements which justified the alienation of those *without*, and the disaffection and departures of those *within*. That Christ is the Head of the church no one will gainsay who believes the testimony of the gospel. He is the Head now and ever will be, which is true only in the self evident fact that there has been a *church* ever since he was on earth. Not a *dismembered* church, as you suppose, for the idea

of a *Head* without an organized *Body*, has no more foundation in *truth*, as regards *Christ* and the *church*, than in reference to *your own natural head and body*. The relation of the body to the head is frequently alluded to in the Scripture to illustrate the means of life and purpose of the church with Christ her Head, which would be emptied of all proper evangelical meaning, if the foot could go where it would, and the hand likewise, and every member do as it listeth, *and yet be one body*. Because the word of God declares that "by one *Spirit* we are *baptized* into one *body*," you have by some mysterious alchemy extracted the preposterous notion that believers are baptized into the *Body* of Christ *before* they are added to the visible church, as though the "one Body" were something *outside* the church, in the face of the repeated declarations that the "church *is* his body." You might with equal propriety and logic say that when the *spirit* in the natural body has, *through the body*, prepared food *for* the body, such aliment, so prepared, is already in the body when it is yet on the table. *Understandest what thou readest?*

You say in one of your letters that the *Brethren are nearest right*, which is the same as saying *that they are the true church*, or that there is *no church* at all. The question is not what church is nearest right, but which *is* right, though imperfect in the right. *Near*, NEARER, and NEAREST leaves the whole brood of sectarians *outside the church*. A *tree* is not a *man*, although it may be as perfect and beautiful as that in the midst of Eden; but a *man* is not the less *human* for being *stunted* and *dwarfed* in *every member*. The *foot* cannot amputate itself, on the plea that *there is no longer a body* because the hand steals. The hand cannot sever its relation with the body because the *mouth drinks intoxicating beverages*, or befouls *itself* and contaminates the whole body with tobacco. No member can break up its connection with the body because the eye lusts, or the tongue slanders. The foot must take the body to the place where the hand *commits theft*, and the eye indulges its foul desire. The hand must raise the bottle to the lips, or adjust the fuming pipe and supply the nauseous quid. Neither can any one leave the Body of Christ because of unpleasant contiguity with those who are spots and blemishes. No body is *disorganized* until after the extinction of the vital principle. *As long as there is life*, there is *functional action*, originally expressed. *Christ is* THE LIFE, and he has promised to be with his people always, EVEN UNTO THE END OF THE WORLD. That there is no *organized* church on earth *now*, I think I may confidently challenge you to show. It is contrary to every known principle and analogy applicable to the subject. If there is a church at all, it is organized, for Christ is its life, and of life we have no conception apart from organization. By your own undesigned admission the Brethren are the church, and it is the solemn, irreversible mandate of Jehovah that you be a member of it. There is no Head without a Body, no Body without organization, and no organization without that peculiar expression of life by which it is distinguished from all other bodies,

or more properly, the *body of the world*. In your present position it is as utterly impossible for you to *express* spiritual life in an *organic way*, as for your *hand* to perform its functions *separated* from your arm. Spiritual life is entirely dependent on Christ, and the whole body is connected organically with the Head, so that no one can possibly give expression to his spiritual life in a *symbolic form*, which is the test of the human will in its most spontaneous expression under the impulse of the Divine life, without organic union with the Head. Not only are there *essential conditions* to *admission* into the church, but conditions equally essential to the maintenance of our organic relation with Christ. From these last you are *voluntary* excluded, and so intently is your gaze riveted on the *flaws* and *delinquencies* of the "Israel of God," that you prefer to give your influence against the essential idea of the church, rather than be a leavening, vitalizing power within it. Oh, the folly, Oh, the sin of your conduct! In the church you are not, you even cut off the Head from the Mystical Body, in self-justification, thus consigning the spouse of heaven to the reign of unbroken darkness and death. If not *in* the church you are *out* of it, nesting with the "generation of vipers," to whom still is put the awful question, "how can you escape the damnation of hell?" Your manifold objections, some of them lamentably true, will be lighter than nothing and vanity in the day of judgment, as set against the principle of organic life unfolded in this letter, and without which the Incarnation would have been an impossibility. In relation to this very thing, Gabriel assured the virgin mother that "with God nothing shall be impossible; but in the possibility of that forever-mysterious event the principle of organic life lay involved. Its necessity to the possibility of the assumption of humanity by Deity, is as absolute to-day in the existence of the church, as in Christ's own person when on earth. This fundamental idea, which entered into the Divine possibility of redemption, you utterly and boldly repudiate, or at least pretend to, and yet absurdly imagine that you are a member of Christ's church. "If the light that is in thee be darkness, HOW GREAT IS THAT DARKNESS!"

You must not only claim but exhibit perfection in your knowledge of the Divine will, in matters that must be reached by inference, before you can consistently dissolve your connection with the Body of Christ. I am now reasoning from your own premises. But the plain truth is, that such perfection, instead of repelling you *from* the Body, or justifying your *separation* from it, would only bind you the more firmly to the Head as a member of it, so as to diffuse the *life* and *power* of the Head through the organic structure by your heaven directed instrumentality. As far as the *Body* is concerned, as the visible, organic, militant institution of the living God on earth, you can accomplish just nothing at all in your present position. In consideration of my motive and the incontrovertible principle which underlies the true conception of the church as an organic Body, I pray you to receive as a *kindness* my seeming *severity*, when I say that

you stand charged by the "Judge of all the earth" as guilty of breach of fealty to the great I AM, of ignoring his authority, and sundering what he has joined together. "I call God for a record upon my soul," that it is in *love* that I prefer against you this solemn accusation. To present your position as justifiable by any principle of nature or revelation, or the consequences as less than wholly disastrous unless you return to the church of God, would be cruelty to you, and disloyalty to the "King of kings." You are on forbidden ground, and my prayer is, that you may not be called hence occupying your present antagonistic position to the church. It is painful to my inmost soul to write such words to a hoary-headed sire,—who has for many years fancied himself contending for the truth while hurling his anathemas against the elect of the Most High,—but the dread sense of accountability to a righteous God would not allow me to temporize. You desired me to reply, and my only alternative was to write *thus*, or *not at all*. With the Searcher of hearts I rest the issue. May the convincing and converting energy of the Holy Ghost accompany this letter. Amen, and Amen.

May I not hope that when I hear from you again, you will sustain such relation to the "Lamb's Wife," that you can break with her the "bread of life," and drink with her the "cup of salvation." If you must sit down to the Lord's Table with those whose conduct you cannot throughout approve, or who Judas-like, put their hand into "the bag," purloining, *in some form or other*, their master's property, bear mind that possibly God sees spots *in* you, which if externalized, would render you as a leopard-like as those whose defections *you see*. Come *as you are*, into the ark *as it is*, and presume not on the Divine mercy *outside* of the provisions of grace. God from heaven says *come*. The Head of the church says *come*. The Bride says, *come*. The Spirit whispers *come*. The cold crumbling lips of your sainted mother call imploringly out of the tomb, *come*. Perhaps at this moment your own heart pleads powerfully, *come*. And your poor, unworthy friend, with sorrowing, yearning soul, beseechingly reiterates, *come*, COME. "WHAT DOTH HINDER YOU?" Is not the obstacle as much *subjective* as *objective?* LORD THOU KNOWEST ALL THINGS.

Yours, in the hope of a reunion in the bonds of the gospel.

C. H. BALSBAUGH.

For the Visitor.

THE RELIGION OE JESUS.

All Spiritual good tends to improvement. A right principle must from its very nature push outward and onward as long as there is in contact with it any thing that is wrong, for there is an expansive power in all truth and virtue. It would be strange if this were not the case with religion.

The first cause of virtue and morality is God. Morality, or the right does not inhere, or originate in us. In the religion of Jesus, Eternal life, or the essence and principle of the just, the right, the pure, and the good exists, and is presented unto us clothed in an exterior, sensible, tangible form. The

Spirit, the life, the miracles, and the gospel of Christ, convey unto us the invisible Spiritual element of the everlasting Father, into whose embraces, and under whose power, and into whose likeness or image, it is designed for to bring and transform us, that whatsoever of goodness, or purity, or holiness, or of right, is in the Father, may also be conceived and begotten in us, and we transformed into it. As a source of enjoyment, of comfort, of peace, and of hope, and as a means to moral goodness, and glory and honor, and immortality, it is second to no other means to this future greatness, as well as present good. It is therefore all important, and to us, above all else, "the one thing needful," and should therefore, form our chief study and concern. Whatever pertains to it cannot be unto us a matter of indifference. It presents itself unto us in a twofold aspect. One of its features is external or outward, and which is the medium by which the other, which is internal, is conveyed and presented to our comprehension. Without the outward, which is the written word, the inward remains without form. Without the inward, or unwritten word, the outward is of no practical use or benefit to us. They mutually depend on, and co-operate with each other in perfecting our salvation. While, however, its inward power and operation cannot assume an intelligent, a practical, soul-cleansing, and sanctifying form independent of the outward, it still does not depend thereon in its absolute, or in its most comprehensive sense. If its existence and operation in its fullest sense depended on the outward or present added form, then it follows that the present outward form must remain eternally with the redeemed. That the inward unwritten word will have its outward counterpart, or manifestation amongst the redeemed, is readily admitted, but it will not then speak unto us of existing sin, and the necessity of purification; or present for our consideration moral truths with their appropriate rewards, as a motive, leading us to sanctification, as is the case now, yet it does not depend on the outward feature in a limited sense, and to that extent, and for the purpose it is intended to accomplish, i. e. men's salvation in an absolute form. It is interwoven with the present outward super-added material feature, to such an extent, that to take away the one of necessity makes the other of no utility to us. "What God hath joined together, let no man put assunder." The outward is unto us who need salvation, the Alpha, or first form, the inward assumes. While the inward is the Alpha to, and Omega of, the outward, i. e. the first and the last. The outward is simply a development or showing forth of the inward, and that showing forth in harmony with the form given by Jesus. On account of the relation the outer and inner features of Christianity hold to each other, they of necessity affect each other, and accompany each other, and seem to foreshadow the intimate oneness that will obtain between body and soul, when Christ shall have made all things new. And while the religion of Jesus presupposes a complete transformation, physically and mentally into the image of God, those who will be-

lieve, it follows that it will have an influence over them, so as to affect and give shape to their general deportment while here as pilgrims. If there is no advancement beyond the strictly doctrinal feature of Christianity, we may well doubt the genuineness of our conversion. They who are contented with this measure of piety give fearful evidence they have none. A self satisfied condition is proof of little or no religion. Progress is the law of true religion. There is first the principle of life, then its manifestation. The child of God is born to grow as well as to live, and God who has ordained the growth, has provided for it in the sincere milk of the word. It is the order of the natural world for all life, whether vegetables, brutes, or human beings to grow. Growth is the law of a healthful state, and is gradual in all life. No plant becomes a tree, no child becomes a man all at once. So it is with the Christian. Where there is no growth, there is no desire to grow. Ordinarily men are in religion, what they intend to be. They have about as much religion as they wish, and possess about the characters they intend or design to possess. The comfort and peace, which Christianity is intended to impart, is always in proportion to the desire we feel for Christianity. Our growth is also according to the desire we have to grow. Great attention to self-cultivation is necessary, hence we read Prov. 4 : 23. "Keep thy heart with all diligence, for out of it are the issues of life." Paul exhorts Timothy thus: "Exercise thyself unto godliness."

Christians also can assist each other in this important service. But we should understand the way how to afford help. Great care is necessary. We cannot form Christians, we simply help on the Lord's work. It is of the Lord that all think, and feel, and act. We may if not careful, force on others the outward manifestations of inward piety too hastily, before they see the propriety of doing so. If so, it is received in a legal sense by them which is not of grace; their feelings have not yet developed to this extent, and hence not a oneness, with the doing for a want of the proper knowledge. The want of this knowledge results either from a want of time to obtain it, or else from a want of disposition to receive it. In either case, to force unto them the outer or exterior form of Christianity will not profit them. Charity requires of us to view them favorably until compelled otherwise to do. For we must conclude that all who have been converted, and are anxious to continue in church fellowship have their own sacred, unnoticed, and to others except God, unfelt breathing after moral purity; an unseen longing for whatsoever is just, and right, and pure, and good. Herein may lie the very essence and leaven of Jesus, the wisdom and power of God made gracious to us. This deep and silent flow of sacred thought, and holy longing, will assimilate to its kind; and a peaceful transfer into the image of Jesus is effected, and this state of mind should be kept in view in all our intercourse with one another. We may not, and it is to be feared do not, calculate enough on those silent influences at work in others, on account of which severe measures are resorted to, and thereby

agitate and perhaps call forth some of the baser passions of humanity. Hence, says Solomon; "I charge you O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love till he please."

S. S. Mohler.

For the Visitor.

CHRISTIAN QUALIFICATIONS.

The qualifications necessary to recommend the professor of Christianity into the full favor and grace of God may be divided into three distinct classes, namely, the *legal*, *moral*, and *intellectual*, either of which is indispensable to the other, and all of which are necessary in order that we may fully see and appreciate the goodness and wisdom of him who is the author of our existence. Let us then first examine what constitutes a *legal* qualification. All professors of Christianity more or less agree that the literal injunctions of the Bible, are essential to the salvation of the soul. That God has given a law to man, by which through obedience thereunto, he may be redeemed from sin and translated into the favor and mercy of his Creator, and eventually enjoy the full fruition of his promises. But all differ as to the direct teachings of that law, or at least, do not harmonize in their practices. It is therefore the individual who faithfully and rigidly adheres to all the teachings, literally and spiritually, of God's holy law that we can consider legally qualified to the title of a Christian. Christ delivered many of his precepts to his disciples by means of parables, which we are inclined to believe he partly did, in order not to disturb the faith which was not yet fully sealed in their minds, for then as now, though the Messiah was looked for, it was a matter of great responsibility to assume the power to forgive sins, much more to be called the Son of God. The Savior whose mind was ever enlightened upon the secrets of their thoughts no doubt knew, that according to the manner in which he came into the world, born in a manger of Bethlehem, of humble and poor parents, and who himself mostly associated with those who were of humble occupations, even the fishermen of Galilee. Their minds were not prepared to receive so directly the glorious news that he was truly the second Moses, the Son of the Infinite God, and that he had full power to forgive sins. Hence he spake much to them in parables, which as illustrative of the true principles of his mission, and the doctrines which he was about to introduce, are designed to teach us our legal duties to God, though not literally so. We should so learn to know the tenor and spirit of the gospel that we may plainly discern the design of God's law in its beauty and holiness independent of being wholly confined to its literal teachings. It is through God's law to man, that we learn to know his attributes, and knowing his attributes we soon learn how to fully comprehend his laws, also how to worship him in spirit and truth, which we are plainly taught is the only true and acceptable worship.

To the young man it was said, on inquiring what he should do to obtain eternal life, "Go sell that which thou hast and give to the poor."

To the Lawyer, "Thou shalt love the Lord thy God with all thy heart, soul, strength, and mind, and thy neighbor as thyself." To the Soldier, "Do violence to no man, accuse none falsely, and be content with thy wages." Thus we learn that to each inquiry for the same thing, was a different answer as to how to obtain it, for each was answered according to the circumstances in which he was found. And so with all of Christ's teachings, he delivered his law according to the circumstances in which he found his people, and yet it is so plain and comprehensive that all, even the humblest peasant may learn it, and be saved, if he will only strictly obey its requirements. It is by taking the sum of the whole that we can prove it to be a plain and simple law, easily to be understood, and not by detaching one portion from another, and only taking isolated parts. Notwithstanding God's law is a plain law, it is necessary that we avail ourselves of every means that God has given us, in order that we may thoroughly learn the *spirit* of his law. And in doing so, we should ever bear in mind under what condition of circumstances it was delivered. It is therefore the individual who carefully and prayerfully searches into the demands of God, and who diligently lives up to the same, that we may safely consider as being legally qualified to be a Christian.

The second is, the *moral* qualification. But seeing that my article is becoming too lengthy, I will state my views as brief as possible upon this part of the subject, for we all agree that a strict observance of integrity and moral rectitude, is indispensable to the formation of the Christian character. And we are all fully competent to know what constitutes morality. Yet, even in this we may permit ourselves to be too closely confined to the direct meaning of the term. We look upon a *moralist* as one who is not known to participate in any of those vile habits which so much corrupt the present state of society, and especially who is not known to use God's name in vain, or blaspheme his creation. Whose conduct and external eportment is such, as not to molest the moral reputation of society, or known to mingle with those who are publicly wicked. But even such a person, when coming in contact with the many adversities of life, may permit himself to secretly in his heart blaspheme the works of God, and violate the rules of right and justice, for he is not protected by the love for God, but merely a love for the respect of society. He has not the love of God shed abroad in his heart, and though publicly classed as a moral man is not known to be so by the Omniscient God. Such then are not even *morally* qualified to be a Christian.

God who is ever Omniscient and Omnipotent, and who is a discerner of the thoughts and intents of the heart, wills that man should serve him only through his own appointed way, which is in honesty of heart, and sincerity of truth. Nothing like an external deportment, not sustained by an internal feeling of love and obedience, can bear the inspection of God's reckoning. Such reverence may be recognized by the laws of man, but never can or will be by the laws of God, who

judges not by the appearance but with righteous judgment. His chief attributes are love, and mercy, and he has given unto man whom he has created but a little lower than the angels of heaven, a superior *intellect*, by which we may thoroughly learn to know his will, and for which we will be held responsible, as to our conduct and respect for his law. Hence this introduces the last but not *least* of the three classes of Christian qualifications, that of an *intellectual* character. Upon this head I cannot but feel somewhat delicate to fully express my cherished sentiments, knowing that I will come in contact with many of my dear brethren and sisters who can not agree with me that the improvement of the mind, or intellect is almost as essential as the improvement of the heart. And I can not but reassert that we as a body of professing Christians are too careless in this matter. We too little value the great gift of intellectual power. We are too backward as to its improvement and proper application.

Do we not worship intellectually? That is, do we not worship God alone through the power of intellect? I do not wish to be understood here, that I consider that it requires a full intellectual development of mind, by means of a thorough education in order to know and worship God. I mean merely to assert that inasmuch as God has given us minds capable of the most indefinite improvement, and has placed us in circumstances peculiarly favorable for making such improvements, that it is our duty as Christians not to lie dormant in our mental powers, but to improve them faithfully and diligently by partaking of the means he has given us, and then to make a proper application of the same to the edification of our souls, and to the honor and glory of God. It is by the aid of our intellects alone that we can elevate our condition above that of the brute creation. Indeed it is the only respect in which we differ materially with the animal kingdom, all the superior power of man is concentrated in the power of his intellect. It is the only means by which we can comprehend and appreciate God's laws of salvation. Then is it not our duty to improve that intellect? Who will deny this? We are led to believe that when King Solomon asked the Lord for wisdom and knowledge, that he could have asked for nothiag that so favorably met the approbation of God his Creator. For it was plainly said unto him inasmuch as this was in his heart, and as he did not ask for riches and honor, it should be granted unto him. It seems then to have been a *good* thing in the heart of the King. At least better than riches. It might be said the wisdom the King asked for was the wisdom of God and not of man. To this we would say, such is the wisdom *we* should seek for. For such, God has capacitated our minds. We would further state, or assert, that all that the wisdom of man has ever discovered by means of intellectual power, was only the wisdom of God, hidden to man by means of the transgression, but like the salvation of the soul, not placed beyond his reach. Again, it is claimed that if we lack wisdom we should ask of God. So likewise it is said of salvation, "Ask and you shall re-

ceive, knock and it shall be opened unto you." But would any one assume to say that this is all, and that nothing more than asking is raquired? Why, is it reasonable that God, whose ways are ways of wisdom, would have given us minds susceptible of such vast developments, if it had not been his will and design that we should enjoy the powers of intellect to its utmost extent? Let us take notice as we pass to and fro over the world, and that too, chiefly among the professing classes, how well the mind is stocked with a knowledge how to make money; yes, minds that are perfectly empty as to what God has done for the human family, or what his promises are, though they profess to be his followers. Such is the wisdom of this *world*, and which is foolishness to God. Such is not the intellectual attainments we have reference to in speaking of a Christian qualification. But we have reference to the enlightening of the mind by means of literary aid, in the acquirement of a true knowledge of the design and purposes for which we were created, and a knowledge of what God has already done, and what he still proposes to do for the human family, and this we cannot fully arrive at unless we have a little more knowledge of the material world, than that of the farm and household. How many at this day are delusively led to their erroneous practices, by means of false teachers, who have no resource of their own mind, but wholly depend upon what the Priest or Pastor may say. They know of nothing beyond the narrow limits of their own church, and many of them do not even know why they practice as they do. But on the other hand notice the developed mind. It wants to know the whys and wherefores, and is too far from idolatry and paganism to bow down to any thing unless it contains something of God's promises. We do not pretend to claim that a cultivated intellect is a safeguard to the practice of error, but we desire to say that it so illuminates the perceptive powers, that we can not be led astray unless by our own sinful sacrifices to nature. It so prepares us that we can read for ourselves, see for ourselves, and judge for ourselves, and there is just where God wants us to be—where we are strictly responsible for our own conduct. Or else he would not have given each an intellect of such capacity as he has done. Do we not as our minds become more and more enlightened upon the wonderful works of God's creation, and the profoundness of his law, feel more of our unworthiness and weakness. As God's greatness and goodness gradually develop themselves to our searching minds, as we inquire into and investigate his works, we cannot but feel that we are but poor mortal worms. And as Job says, "But of few days and full of trouble." Yet, even if we be but of few days, we are not placed here to do nothing. And we are not placed here exclusively to add farm to farm, and dollar to dollar. But we are placed here to honor and glorify that God who created us after his own image and likeness, and in order that we may glorify him in his own appointed way we must learn to know him as he is, which we can only do by means of an intellectual knowledge of his laws and his attributes. Let the Christian store his mind with

knowledge and wisdom of God, and this connected with obedience and the love of God shed abroad in his heart, will make him that he is neither barren or unfruitful, but he will receive five more talents for improving the first five, and hear the welcome plaudit, "Well done thou good and faithful servant." Brethren and sisters, let us remember that it is the abuse and not the use of a good thing that makes it sinful to us.

Those I claim are at least three of the important qualifications for the most acceptable worship of God. And all are within our reach if we will only take hold of the means offered unto us.

S. G. KARN.

Hyattsville, O.

For the Visitor.

THE BEAUTY OF HOLINESS.

"OUT OF ZION, THE PERFECTION OF BEAUTY, GOD HATH SHINED."

The sweet inbreathings of the Bible are full of this and kindred themes. Nature lavishes her beauty on every side. We see and appreciate it; and we are wont to associate this idea of beauty with all our conceptions of spiritual excellence. With all the noble acts of holy men of old we are wont to associate the pleasing charms of nature. And while this may seem natural in our limited and imperfect state of nature, the inspired penmen drew out of the rich stores of creation the most sublime imagery, and threw around the holy deeds of the patriarch and prophet, and the wonderful works of Providence all the beauty and grandeur of the physical world. What majestic sweetness clothes the prophetic page that speaks of the kingdom and reign of Christ. We pause; we adore, and wonder. The first consciousness of our being, with those early, vivid trains of thought in all their youthful ardor rise up before us. Bethlehem, the wise men from the east, the shepherds, and the song of the heavenly host, awaken a glow of holy emotion which we may feel but cannot express. There is a moral grandeur encircling the conduct of Peter on the day of Pentecost, and of Paul at Athens. The evangelist, the martyr, and all those illustrious spirits who have gone on before and whose footsteps we now follow at a distance, we look upon as the peculiar servants of God, whose lips like lilies drop sweet smelling myrrh, and the smell of whose garments is like the smell of Lebanon. A retrospect drawn from such a field as this awakens within us the most pleasing and tender sentiment that perhaps can engage the soul in this life. From the low and sordid scenes of earth we are transplanted upon some moral Pisgah with all the Promised Land stretched out before our view.

Zion, according to the Psalmist, is the perfection of beauty; and if it be added that simplicity and meekness, confidence and trust have been the leading features of the people of God in all ages,—and since the adorning of the hidden man of the heart, and the ornament of a meek and quiet spirit is in the sight of God, of great price, it is clear that that serenity of soul and purity of life which results from the sanctification of the human heart is the highest point of perfection to which we can

arrive in this life, and that with infinite purity is infinite beauty. We may not now see clearly why our bodies presented as a *living sacrifice* are holy and acceptable unto God. We may not now be able to lift the vail from the heart, or penetrate to the mysterious recesses of the soul; but at times we feel a glowing consciousness within laded with odors from the bowers of Paradise raising our souls in rapt unison with those who stand before the throne to obtain a glimpse of the glories of the world to come. We unite with an assembly of Christians whose exterior corresponds with their profession, clothed with humility and meekness, worshipping the God of heaven in the beauty of holiness, and our minds are carried back to the first church at Jerusalem when they had "all things common," and lifted up their voice to God with *one accord;* we think of Bohemia, the valleys of Piedmont, and the sufferings the true Christian had to endure; and then we look forward to the time when we shall enjoy the exalted society of an innumerable company of angels, and the general assembly and church of the first-born in heaven. Wherever the church of the Most High went, there was light: "Out of Zion the perfection of beauty, God hath shined." This we know; we can trace the light through the past; we feel its soul-kindling flame now, and we look forward with the most ardent expectations when its glories shall fill the whole earth. What is true of Zion as a whole is true of her individual members. We see humility and meekness in the deportment, and heaven beaming in the eye and countenance of every inhabitant of Zion. And when he speaks, grace falls from his lips.

Go through the world and ponder the ways of sin; consider the cold and gloomy speculations of science, and the cheerless ways of death; then "walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God forever and ever."

And having seen go join within
The heav'n-bless'd, blood-washed throng.

D. H.

Greenland, W. Va.

For the Visitor.

Pay or no Pay for Preaching the Gospel.

The above is warmly discussed by some of the brethren pro and con.

Being an ardent friend of the truth "as it is in Christ Jesus," and an earnest advocate of the promulgation of the Gospel of our Lord, and a supporter of the "church of the living God," of which I am a very weak member, I would sincerely ask the brethren who advocate the cheap or no pay doctrine, to refer me to one passage of scripture which prohibits the support of the Gospel ministry. I shall be satisfied with one, but if they know of more I hope they will give us the reference. If they cannot give direct scriptural evidence we will receive kindly any sound reasoning. If they can give us both or either then I for one will confess that it is more than I have seen yet in any article written upon the subject, with all the ability and zeal manifested by the brethren.

I will not discuss the propriety

of supporting the ministry, in my weakness, but I will define my position by saying with sorrow, that the times are calling loudly to the church for reformation upon this very subject, in encouraging the ministry and the spreading of the glad tidings of the Gospel. Yes, I will take the boldness and say, that according to my humble opinion we are coming short of Christ's injunction to his disciples when he said, "*Go ye into all the world and preach the Gospel to every creature.*" Mark 16: 15. I am impressed with a solemn conviction, that we who claim to be Christ's followers are coming short of our duty in this great matter. Paul has commanded the kiss of charity, and we make a binding ordinance of it, and this is right if it is not abused. This costs only a little self-denial but no money. But when Jesus Christ our Lord says, "*Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you:*" Matt. 28: 19, 20. Then I say when the author and founder of our faith, and church, commands, we stop, and discuss the propriety of paying our ministers for preaching the Gospel "to all nations." But shall we talk about sending preachers to Turkey and Greenland before we have preached a single sermon in more than one-half of the United States? Shall we equip a missionary and send him to Africa to extend the olive branch of the everlasting Gospel to those benighted people, while we pass by four millions of those same degraded and oppressed people who live among our own nation perhaps ignorant of such a people as we? Dear brethren, are we in earnest in this matter, or are we only lukewarm? Do not understand me to complain of our faithful ministers, who are placed upon the walls of Zion to warn the people. God forbid! May the ink refuse to flow from my pen before I help to muzzle the mouth and discourage "*one of these little ones,*" of whom Christ has said, *if we give them but a cup of cold water in his name we should in no wise lose our reward.* Of course cold water costs nothing, and enough has been showered upon our ministers to chill them to the bone. May the good Lord instead of this coldness give us more of his living fire that the pulsation of his church could beat high, to the honor and glory of God the Father. Perhaps I am in error, and my conclusions are wrong. If so I hope some kind brother or sister will correct me. Perhaps they can convince me that the Gospel can be preached *to all nations* without money. If any one can satisfy me that it is wrong to support a minister of the Gospel, and that we are doing our whole duty in this great matter, then all is well, and we can join our Methodist frinds and brethren in their old and familiar song,

The good old way is the right old way,
And I hope to die in the good old way.

C. C. M.

THE BIBLE.

SOME STATISTICS.—The Zion's Herald sums up the statistics of the Bible thus:

The Scriptures have been translated into 148 languages and dialects, of which 121 had, prior to the

formation of the British Foreign Bible Society, never appeared. And 25 of these languages existed without an alphabet, in an oral form. Upwards of 43,000,000 of those copies of God's word are circulated among not less than 600,000,000 of people.

The first division of the Divine orders into chapters and verses, is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, in the latter part of the twelfth century, or the beginning of the thirteenth. Cardinal Hugo, in the middle of the thirteenth century, divided the Old Testament into chapters, as they stand in our translation. In 1661, Athias, a Jew of Amsterdam, divided the sections of Hugo into verses—a French printer had previously (1561) divided the New Testament into verses as they are at present.

The Old Testament contains 39 books, 929 chapters, 23,214 verses, 592,439 words, 2,738,100 letters.

The New Testament contains 27 books, 260 chaptets, 7,950 verses, 182,253 words, 933,380 letters.

The entire Bible contains 66 books, 1,188 chapters, 31,185 verses, 774, 592 words, 3,566,480 letters.

The name of Jehovah or Lord, occurs 6,855 times in the Old Testament.

The word "and" occurs in the Old Testament 35,543 times.

The middle book of the Old Testament is Proverbs.

The middle chapter is the 29th of Job.

The middle verse is 2nd Chronicles, 20th chapter, 17th verse.

The middle book of the New Testament is 2nd Thess.

The middle chapters are Romans 13th and 14th.

The middle verse is Acts 11 : 7.

The middle chapter and the least in the Bible, is Psalm 117.

The middle verse in the Bible is Psalms 118 : 8.

The middle line in the Bible is 2nd Chronicles 1 : 16.

The least verse in the Old Testament is 1st Chronicles, 1 : 1.

The least verse in the Bible is John 11 : 35.

The 19th chapter of 2nd Kings and Isaiah 36 are the same.

In the 21st verse of the 7th chapter of Ezra are all the letters of the alphabet, I and J being considered as one.

The Apocrypha (not inspired, but sometimes bound between the old Testament and the New) contains 14 books, 183 chapters, 15,081 verses, 152,185 words.

The preceding facts were ascertained by a gentleman in 1718. Also, by an Englishman residing at Amsterdam, in 1772, and it is said to have taken each gentleman nearly three years in the investigation.

There is a Bible in the library of the University of Gœttingen, written on 5,476 palm leaves.

A day's journey was 33 1–3 miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was eleven feet nearly.

A cubit is twenty-two inches nearly.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was $8,09.

A talent of silver was $516,32.

A talent of gold was $13,809.

A piece of silver or a penny was thirteen cents.

A farthing was three cents.

A gerah was one cent.

A mite was one and a half cents.

A homer contains seventy-five gallons and five pints.

A hin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

A dog was one half pint.

The divisions of the Old Testament are four:

1. The Pentateuch, or the five books of Moses.

2. The historical books, comprising Joshua to Esther, inclusive.

3. Poetical or doctrinal books, from Job to Song of Solomon, inclusive.

4. Prophetical books, from Isaiah to Malachi, inclusive.

The New Testament is usually divided into three parts:

1. Historical, containing the four gospels and Acts.

2. Doctrinal, comprising all the epistles from Romans to Jude.

3. Prophetical, being the book of the Revelations of St. John.

The commemorative ordinances of the Jews were:

Circumcision, the seal of the covenant with Abraham.

The Passover, to commemorate the protection of the Israelites, when all the first-born of the Egyptians were destroyed.

The Feast of the Tabernacles, instituted to perpetuate the sojourning of the Israelites for forty years in the wilderness.

The feast of Pentecost, which was appointed fifty days after the Passover, to commemorate the delivery of the Law from Mt. Sinai.

Feast of Purim, kept in memory of the deliverance of the Jews from the wicked machinations of Haman.

In 1272, it would have cost a laboring man thirteen years of labor to purchase a Bible, as his pay would be only 1½ pence per day, while the price of a Bible was twenty pounds.

For the Visitor.

How to Lead a Heavenly Life.

Living in any known sin is a grand impediment to a heavenly life. What havoc will this make in our soul! O the joys that this hath destroyed! The ruin it hath made among men's graces, and the soul strengthening duties it hath hindered! An earthly mind is another hinderance carefully to be avoided. God and mammon, earth and heaven cannot both have the delight of our hearts. When we are comforting our souls in the views of Christ, we ought to keep those things loose about us like our upper garments, that we may lay them off whenever there is need, but let God and glory be next our heart. And ever remember that the friendship of the world is enmity with God. "Whosoever therefore will be a friend of the world is the enemy of God." Do ye think that the Scriptures saith in vain, the spirit that dwelleth in us lusteth to envy? But he giveth more grace unto the humble. Draw nigh unto God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts ye double mindied. Be

afflicted and mourn and weep; let your laughter be turned to mourning, and your joy to heaviness." "Love not the world, neither the things of the world; if any man love the world the love of the Father is not in him." This is plain dealing and happy will he be that faithfully receives it.

Let us beware of the ungodly; not only the profane, the swearer, the drunkard, and the enemies of godliness will prove hurtful companions to us, though these indeed are chiefly to be avoided, but too frequent association with persons merely civil and moral, whose conversation is unedifying, may much divert our thoughts from heaven. A stone or a clod is as fit to rise and fly in the air as our hearts are naturally to move towards heaven. We need not hinder the rocks from flying up to the sky; it is sufficient we do not help them. Surely if our spirits have not great assistance, they may easily be kept from soaring upwards though they should never meet with the least impediment. O, let us think of this in the choice of our company. When our spirits are so disposed for heaven that we need no help to lift them up, but as flames we are always mounting and carrying with us all that is in our way, then indeed we may be less careful of our company. But till then as we love the delight of a heavenly life, be careful here in what it will advantage in a divine life to hear how the market goes, or what for weather it is, or is likely to be, or what news is stirring. This is the discourse of earthly men.

What will it conduce to the raising of our hearts to God to hear that this is an able minister, or that an eminent Christian, or this an excellent sermon, or that an excellent book, or to hear some difficult or unimportant controversy? We cannot well talk of one thing and mind another, especially things of such different nature.

You young men, who are most liable to this temptation, think seriously of what I say. Can you have your hearts in heaven, while among your roaring companions in an ale house, or tavern, or when you work in your shops with those whose common language is oaths? Nay, let me tell you if you choose such company when you might have better, and find most delight in such, you are so far from a heavenly conversation that as yet you have no title to heaven at all, and in that state shall never come there. If your treasures were there, your heart could not be on things so distant. In a word our company will be a part of our happiness in heaven.

Therefore let us who aspire after a heavenly life, be careful not to spend too much of our time, our thoughts, our zeal, or our speech, upon disputes that less concern our souls. Our interest in heaven, and our relation to, should continually keep our thoughts upon it. There our Father keeps his court. We call him, "our Father who art in heaven." Unworthy children that can be so unmindful of such a Father. There also is Christ our Head, our Husband, our Life, and shall we not look towards Him and send to Him our prayers as oft as we can, till we come to see Him face to face, since the "heavens must receive him until the time of the restitution of all things?" Let them also receive

our hearts with him. There is also the New Jerusalem, the mother of us all. And there are vast multitudes of our Elder brethren, those who are near and dear to us, our fathers, our motheas, brethren and sisters, our associates whose society in the flesh we so much delighted in, and whose departure hence we much lamented. And is not this attractive to our thoughts? More over, our house and our home is above," for we know if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands eternal in the heavens." Why do we then look no oftener towards it, and grow earnestly desirous to be clothed upon with our house which is from heaven. If our home were far meaner, surely we should remember it, because it is our home. If we were banished into a strange land, how frequently would our thoughts be at home. And why is it not thus with us in respect to heaven? Is not this more truly and properly our home where we must take up our everlasting abode, than that which we are every day or every hour expecting to be separated from and to see no more? We are strangers, and that is our country; and we are heirs, and that is our inheritance. Even an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us. We are here in continual distress and want, and there lies our substance, even a better and an enduring substance. Yea, the very hope of our souls is there; all our hope of relief from our distress, all our hope of happiness when here we, are miserable, all this hope is laid up for us in heaven.

LOUISA.

Whiteville, Mo.

FASTING.

James Quinter.

Beloved Brother:—In your discourse to us on last Sabbath morning you hinted at something which I have frequently thought of, and since the meeting my mind has been much impressed with it. I made up my mind to write to you by which I inform you that I am quite anxious to hear more about it. It is *Fasting*. I know some persons do fast, or pretend to observe it in some way; yet I never did. I think, (if I know myeslf,) I feel desirous to observe all that we are commanded to do, and should like to enjoy all christian privileges too, within my reach, or capacity of mind. The question then comes up with me, how shall I proceed in fasting? I know the Savior tells us how to do, or rather tells us how not to do, but after all, I feel curious to know a little more about it. To know how to proceed so that it may be of practical use, and yet properly observed. I thought I would tell you how I feel about it, and if you saw proper you could some time inform me and others through the columns of the "*Visitor*." I know there are more members in our vicinity anxious to know about it. I therefore leave the matter with you, and if you deem it proper, let us hear from you some time, if not. it will be all right too.

Fraternally Yours,

REMARKS.

The above letter fully explains itself, and does not only justify us in making some remarks upon the subject alluded to, but seems to make it our duty to do so. And it

we can give the brother who wrote the letter, and others who feel as he feels upon the subject any light or satisfaction, we shall cheerfully do so. We like the spirit and disposition very much that the letter exhibits. It shows a spirit of inquiry and a disposition to do Christian duty, which are very commendable. Fasting as a form of the cross of Christ and of Christian self-denial, we are very fearful is not observed by the brethren so generally as it was by the first Christians. We would therefore call the attention of our beloved brethren and sisters to the subject, and hope they will think about it, and act in relation to it as duty may require.

Abstinence from food, or fasting, from religious motives, has obtained more or less among all nations, and in all ages of the world. And like all other religious performances, there has often been much superstition connected with it.

It seems there is but one fast positively enjoined by Moses upon the Jews, and that was in the following words: "And this shall be a statute for ever unto you: that in the seventh month, on the 10th day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever." Lev. 16: 29—31. Although this language seems to be figurative, and to an English reader not very definite, it is said that when the phrase *to afflict the soul*, is looked at in the light of Hebrew usage, it plainly means fasting. But while this is the only fast enjoined by the Jewish lawgiver, the Jews fasted frequently, both in a national and in an individual capacity.

It may, at first thought, to some, seem a little strange that the Christian Lawgiver in giving precepts, among which are many that enjoin mortification of the flesh, and self-denial, did not enjoin the practice of fasting more positively than he seems to have done. The first disciples of Christ, did they avail themselves of the means of information with which they were favored, could not but be well-informed upon whatever practice would conduce to their usefulness and happiness; and as occasional fasting, as a means to give the higher nature of man the supremacy over the lower, would so plainly commend itself to all that are acquainted with human nature, and who wish to cultivate and purify it, they would probably not want much urging to the observance of any thing, the utility of which is as apparent as that of fasting. The Savior probably knew that his disciples would, as a matter of course, adopt the practice of fasting, as it would be the natural result of the self denying doctrine embodied in his system of religion. This idea is much strengthened, if not positively confirmed by the fact, that the first allusions that our Lord made to fasting, plainly show that he anticipated the practice of fasting among his followers. His first allusion to it was in giving them direction as to the manner in which they were to fast. "Moreover when ye fast, be not as the hypocrites, of a sad countenance:

for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly." Matt. 6: 16—18. This language plainly implies that our Lord designed his disciples to fast, and he gave them directions how to do it. And not only so, but he also gave them encouragement to do it, by reminding them that their Father would reward them.

The next allusion that the Savior made to fasting was in the following words: "Then came to him the disciples of John, saying, why do we and the disciples of the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Matt. 9: 14, 15. The words of our Lord here plainly imply that the time would come when the sorrowful condition of the disciples would be such, that the practice of fasting would be in harmony with that state, and then they would fast.

We have another allusion to fasting which is very instructive. We find it in Matt. 17: 14—21. Application was made to our Lord by a man who had a son that was a lunatic. The disciples failed to dispossess the evil spirit. Jesus beheld their failure with regret, and after giving his disciples a tender reproof, rebuked the devil, and he departed out of the person in whom he had been. When the disciples saw the success of their Master, they inquired why it was that they could not cast him out? The Savior replied to their question in the following suggestive language: "This kind goeth not out but by prayer and fasting."

Then from the Savior's allusions to fasting we have, first, a direction how they should fast, which showed they were to fast, and that with his approbation. Secondly; a declaration showing that the time would come when fasting would be in harmony with the state of the disciples, and that they would then fast. Thirdly; we learn that things may be done by fasting, which could not be done without it. When we add to these reasons for fasting, the example of our Savior, and that of the apostles, the practice is commenddd to us with a power that is all together sufficient to make it obligatory upon all the disciples of Christ. The Savior fasted forty days before he entered upon his great mission which he came to fill. It was when the disciples at Antioch had fasted and prayed, that the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. And then before these ministers of the Lord were sent out on their mission, there was another season of fasting by the disciples at Antioch, and at this, hands were laid on Barnabas and Saul, and they went forth on their mission. Acts 13: 2, 3. It appears from this, that when some great and solemn work was to be done, the disciples added fasting to their prayers, to make their devo-

tions more acceptable to the Lord, and more effectual.

We have already remarked that fasting was common among the Jews. A few examples may here be given. David says, "I humbled my soul with fasting." Ps. 35: 13. Again; "When I wept, and chastened my soul with fasting, that was to my reproach." Ps. 69: 10. Daniel says, "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sack cloth, and ashes." Dan. 9: 3.

It appears then that fasting as a religious observance has been practiced in connection with prayer, and that to great advantage, by the people of God in both the Jewish and Christian age. And the neglect of this practice by the Christians of the present times, has its influence in weakening the moral power of the church. A practice that has so much to commend it to our observance, should not be neglected. If properly observed, it surely would be greatly to our advantage. Do we hunger and thirst after righteousness? Let this be proved by a diligent use of all the means that are within our reach.

The great object to be kept in view in fasting is the attainment of such a state of humiliation of soul, and freedom from sin, as will the more effectually prepare us for communion with God, and for the reception of his blessings. And hence a truly scriptural and religious fast, will embrace the following particulars: First, in afflicting the body by abstaining from food, as far as health and circumstances will permit, and from animal enjoyment, that the carnal feelings may thereby be weakened, and the body made to promote the pious exercises of the mind instead of hindering such exercises. Secondly; In fasting there should be an humble confession of all our sins to God, with a godly sorrow for them, and an earnest supplication for their pardon. Thirdly; There should be prayer made to God for such blessings as we may desire and need for ourselves, and, also for others for whom we may pray. Fourthly; There should be a remembrance of the poor and afflicted, and a sympathy for them, and feelings of charity cultivated to them, and practically carried out, as far as we can do so. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." Isaiah 58: 6—8.

Fasting, if properly observed, will assist us much in promoting devotional feelings. It is well known by those who are striving to live a Christian life, that the lusts and passions of our fallen nature, constitute a class of enemies with which we have much difficulty. Hence Paul says, "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that we cannot do the things that we would." Gal. 5: 17.

Flesh is a dang'rous foe to grace,
Where it prevails and rules;
Flesh must be humbled, pride abas'd,
Lest they destroy our souls."

In the 24th v. of the last chapter quoted, we have the following language expressive of Christian experience and attainment. "They that are Christ's have crucified the flesh with the affections and lusts." Now fasting when practiced in a Christian manner, and as a Christian duty, will greatly promote the mortification and crucifixion of our sinful propensities and passions. This it does in two ways. First, it has a tendency to weaken many of our bodily feelings. It is well known that high living, and stimulating food and drinks, and pampering the body, have a tendency to increase the animal feelings. And much of the crime that is committed follows luxurious feasts composed of stimulating materials. Then if the Christian would keep his body under, and bring it into subjection, he will find it greatly to his advantage not to indulge much in food of a very stimulating character, and at times to abstain from food altogther—to fast. A careful observation of the result of such a practice, will prove that it is advantageous to a holy life. Secondly, it will, with its attendant exercises, increase our spiritual strength, while it diminishes the natural, and thus gives the mind the ascendancy over the body.

It is thought that Daniel fasted at the time to which he refers, when he says, "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." Dan. 10: 1, 2. When a fast is continued for a great length of time, and under some other circumstances, a little common food may be taken. The length of time a fast is to be continued, and the degree of abstemiousness that is to be practiced, will depend upon circumstances. The fast Esther appointed is thus referred to: "neither eat nor drink three days, night or day: I also and my maidens will fast likewise." Est. 4: 16. This was a very special occasion, and a remarkable fast. The time was long, and they did neither eat nor drink. The ordinary length of time for fasting is a day, and when there is no particular necessity for doing otherwise, abstaining altogether from eating best agrees with the idea of a real fast. The great object, however, is to bring about a humiliation and contrition of soul, and the subjecting of the physical to the spiritual nature of man. And the length of time and the degree of abstemiousness should have reference to this object.

It is desirable to have the time during which we fast as much at our control as possible, that it may be spent in meditation and prayer, and in such exercises as will best promote the object we have in view in fasting, namely, our spiritual welfare.

Dear reader, have you learned to estimate the righteousness of Christ as more precious than rubies? If so, press to the mark, and a glorious prize will reward your labor.

J. Q.

TRUSTING THE HELM TO GOD.

BY REV. THEO. L. CUYLER.

Every wise servant of God walks and works "by *faith*, and not by sight." The Christian must be like one who rows a boat in yonder crowded New York Bay. The oarsmen sit with their backs to the bow, and cannot see what is before the boat. But the helmsman at the stern looks forward, and steers the boat whithersoever he will.

So the servants of Christ in their undertakings sit with their backs toward the future. They cannot see an inch before them. They cannot tell what the morrow may bring forth. But it is their business to pull at the oar of prayer and earnest labor. There is a divine helmsman, who "seeth the end from the beginning." He knows the future and he holds the rudder in his hand. It is our business to row; it is the province of the Omniscient to steer the vessel. We commit our way unto the Lord, and he bringeth it to pass. This whole business of rowing backward through life is a matter of trust in God.

When the apostle Paul set off for Rome at the bidding of his Master, he did not know the things which should befall him there. He could not forsee that he was to encounter a prison and a martyr's bloody ax beside the city-gates. He rowed, and God was the helmsman; and Paul was willing, yea, "joyful," to endure all that was in store for him. When Clarkson and Granville Sharp set in motion the mighty enterprise against negro slavery and the slave-trade, they could not anticiprte the twenty years of malignant opposition through which they and their associate Wilberforce were doomed to pass. But God steered the craft of emancipation; it was freighted with the hopes of millions of Afri ca's bleeding children; it was guided to the haven of final success.

No one of us, when we set out in a holy undertaking, can forsee the difficulties to be encountered. No penitent soul who comes to Jesus can possibly know all the difficult or trying paths through which Christ may lead him. It is well for us that we cannot forsee the future. We might often be discouraged by the hardships and perils that beset the path of duty. Had the loyal people of America foreseen, when the first shot was fired at Sumter, that it would cost three hundred thousand precious lives and two billions of debt to *return that shot*, perhaps the stoutest patriotism might have wavered. But the nation's "way" was committed to the Lord. We rowed through a sea of blood: the Providenee that steered the bark saw the haven of freedom only four years off.

Is it not strange that we do not trust our God more cordially and implicitly? The patient so trusts his physician that he swallows the prescription, whose very words are in Latin, and the ingredients he rarely knows any thing about. The bride yields her hand and her worldly welfare to him beside whom she stands at the marriage altar. Three-score thousand men so trust the leadership of Sherman that they are ready to follow him through a vast hostile region to the sea. Who so worthy of human trust as he who never broke a promise and never disappointed a wise expectation? His words are yea and amen in

Christ Jesus. Though the heavens and the earth pass away, not one word which he uttered shall pass away until it be fulfilled.

It is not needful to exhort any one to trust God in the sunshine; that is easy enough. Trust him in the storm! When black night shuts down on the horizon, extinguishing every star; when no light house of human guidance is in sight; when deep calleth unto deep in the roar of its billows, then cast out the anchor of faith and wait for the day! Never a night so dark or so long but it has a *morning-star* behind it. It is easy to commit our way unto the Lord, when it is as clear as the noonday. But faith says, Commit that way to him when you cannot see your hand before your face. God can *see in the dark:* don't you believe it?

When George Muller established his orphan-house at Ashley Down, in England, he determined to live a life of trust, and to mind his own work, leaving it to God to provide the "rations." His work was to take care of the orphans; he trusted the orphans' God to take care of him. When the barrel and the meal chest ran low he drew on God in prayer; and he who sent the ravens to Elijah put it into the hearts of rich men to send bank notes and guineas for the orphan house. Over one million of dollars have flowed into that treasury of faith. Hundreds of fatherless children have found a home and Christian training.

So doth the supernatural enter all the events of daily life. He is the wisest Christian and the happiest who most fully recognizes the supernatural power and the sovereign grace. He never neglects his own duty, and never fears that God will neglect his promises. This is the victory by which he overcometh even his faith. While he bends to the oar as a free agent, he commits the helm to God as a sovereign. When we have wrought at our duty with the whole heart, and carried to our Heavenly Father the burthen of our desire in prayer, and rolled it upon him, then the best answer we can often have is the *submissive* spirit which trusts that God will do all things well. Remember who it was that ended the agonizing struggle in Gethsemane with the simple utterance, "Nevertheless, Father! not as I will, but as thou wilt."

SERVING GOD.

That is one thing constantly reiterated by our Master, the order of all others that is given oftenest, "Do justice and judgment." That's your Bible order: that's the "Service of God," not praying nor psalm-singing. You are told indeed, to sing psalms when you are merry, and to pray when you need anything; and by the perversion of the evil spirit we get to think that praying and psalm-singing are "service." If a child finds itself in want of anything, it runs and asks its father for it—does it call that doing its father a service? If it begs for a toy or a piece of cake—does it call that serving its father? That, with God, is prayer, and he likes to hear it; he likes you to ask him for cake when you want it, but he doesn't call that "serving him." Begging is not serving: God likes mere beggars as little as you do. He likes honest servants, not beggars. So

when a child loves its father very much, and is very happy, it may sing little songs about him, but it doesn't call that serving its father: neither is singing songs about God serving God. It is enjoying ourselves; most probably it is nothing, but if it's anything, it is serving ourselves, not God. And yet we are impudent enough to call beggings and chantings, "Divine Service." We say "Divine Service will be performed [that's our word—the form of it gone through] at eleven o'clock" Alas! unless we perform Divine Service in every willing act of our life, we never perform it at all. —*Ruskin.*

FEAR INTENSIFIES FAITH.

Who holds the plank the tightest? Why, the man who is most afraid of being drowned. Fear frequently intensifies faith. The more afraid I am of my sins, the more firmly do I grasp my Savior. Fear is sometimes the mother of faith. One who was walking in the fields was surprised to find a trembling lark fly into his bosom. A strange thing for a timid bird to do, was it not? But there was a hawk after it, and therefore fear of the hawk made the bird bold enough to fly to man for shelter. And oh! when vultures of sin and hell are pursuing a poor sinner, he is driven by the courage of despair to fly into the heart of the blessed Jesus. John Bunyan had somewhere words to this effect, "I was brought into such a dread and horror of the wrath of God that I could not help trusting in Christ; I felt that if he stood with a drawn sword in his hand I must even run right upon its point sooner than my sins." I hope and pray that the Lord may drive you to Jesus in such a way as this, if you will not be drawn by gentler means.

The Family Circle.

WOMEN'S SPHERE.

Women, mothers even, talk of *enlarging their sphere.* And how, we ask, by any possibility, can it be enlarged? They may step out of it into another; but when it embraces the noblest influences of a world, how can it be extended? Has not the mother her hand upon the very springs of being? Has she not the opportunity of moulding every living soul upon this broad earth to her own taste and fashion? Take, now, man's acknowledged public superiority, and women's imperceptible but universal influence, and which, O proud, aspiring, discontented woman, would you choose, for extent or perpetuity? What true woman will not exult in her position? Though hampered, and driven, and cramped by ten thousand whirling, crushing, opposing circumstances, would she exchange her post with any man? Name the pre-eminent for intellect, learning, fame and heroism, and he is but one, and can do but the work of one. But let a mother—electrified with the same aspirations after true greatness, and laying her hand upon the heads of four, six or eight children—impart the godlike influence to them, and send them forth into the world, and she has, by so many, multiplied her greatness. If she may not send forth men, let her train her daughters, who, in their turn, shall transmit the unextinguish

able fire of heaven, and she has done more to purify and bless the world, than any single individual can possibly accomplish. Talk not of an enlarged and noble sphere. It is large and noble enough already. It overwhelms one, who thinks of it at all, with its inconceivable, unutterable vastness.

Let us quietly, humbly, hopefully fall back into our retired, unobtrusive place, and patiently labor on, as the coral insects toil to build up the beautiful coral reefs of the Pacific. By-and-by what we have builded will rise before the universe in one imposing view; and while angels and men admire, and our Father graciously commends, we will fall and cry, "Not unto us, not unto us, but unto Thy name be the glory.—*Mrs. Stowe.*

Rules to promote harmony in the Family.

1. We may be sure that our will is likely to be crossed during the day, so prepare for it.

2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. To learn the different temper of each individual.

4. To look upon each member of the family as one for whose soul we are bound to watch, as those that must give account.

5. When any good happens to any one to rejoice at it.

6. When inclined to give an angry answer, to lift up the heart in prayer.

7. If, from sickness, pain, or infirmity, we feel irritable, to keep a very strict watch over ourselves.

8. To observe when others are suffering, and drop a word of kindness or sympathy suited to t em.

9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.

10. To take a cheerful view of every thing, and to encourage hope.

11. To speak kindly to the servants, and praise them for little things when you can.

12. In all little pleasures which may occur, to put self last.

13. To try for the "soft answer that turneth away wrath."

14. When we have been pained by an unkind word or deed to ask ourselves, "Have I not done the same and been forgiven?"

15. conversation, not to exalt ourselves, but to bring others forward.

16. To be very gentle with the younger ones, and treat them with respect.

17. Never to judge one another, but attribute a good motive when you can—*Christian Treasury.*

Youth's Department.

CHILDREN'S ETIQUETTE.

1. Always say Yes, sir. No, sir. Yes, papa. No, papa. Thank you. No, thank you. Good night. Good morning. Never say How or Which, for What. Use no slang terms. Remember that good spelling, reading, writing and grammar are the basis of all education.

2. Clean faces, clean clothes, clean shoes and clean finger nails indicate good breeding. Never leave your clothes about the room. Have a place for every thing, and every thing in its place.

3. Rap before entering a room, and never leave it with your back to the company.—Never enter a private room or a public place with your cap on.

4. Always offer your seat to a lady or old gentleman. Let your companions enter the room or carriage first.

5. At the table eat with your fork; sit up straight, never use your toothpick (although Europeans do), and when leaving ask to be excused.

6. Never put your feet on cushions, chairs or tables.

7. Never overlook any one when reading or writing, or talk or read aloud while others are reading. When conversing listen attentively, or do not interrupt or reply till the other is finished.

8. Never talk or whisper aloud at the opera, theatre or public places, and especially in a private room where any one is singing or playing the piano.

9. Loud coughing, hawking, yawning and sneezing are illmannered. In every case cover your mouth with your handkerchief, (*which never examine—nothing is more vulgar except spitting on the floor.*)

Don't drink. Don't smoke. Don't chew. Don't swear. Don't gamble. Don't lie. Don't steal. Don't deceive. Don't tattle. Be polite. Be generous. Be kind. Be neat. Study hard. Play hard. Be in earnest. Be self-reliant. Be just and fear not. Read good books. Love your fellowman as well as God. Love your country and obey the laws. Love truth. Love virtue and be happy.

THE CHEERING WORD.

Little Charley was *the* dull boy of his school. All the rest either laughed at him or pitied him. Even his master sometimes taunted him with his deficiencies. He became sullen and indifferent, and took no pains to get on. One day a gentleman who was visiting the school looked over some boys who were making their first attempt to write. There was a general burst of amusement at poor Charley's efforts. He colored, but was silent.

"Never mind, my lad," said the gentleman, cheeringly, "don't be discouraged; just go and do your very best, and you'll be a brave writer some day. I recollect when I first began to write, being quite as awkward as you are, but I persevered, and now look here." He took a pen and wrote his name on a piece of paper in fine legible characters. "See what I can do now," he added.

Many years afterward that gentleman met Charley again. He had turned out one of the most celebrated men of his day, and he expressed his firm conviction that he owed his success in life, under God's blesing, to the encouraging speech made by the school visitant.

NOTICE.

To the brethren and sisters going to Y. M. next Pentecost, greeting: The B. & O. R. R. will return free of charge all those members who have paid full fare going. Members going will buy their tickets and pay as on other occasions, asking no questions in regard to half fare, &c. *as that matter will be arranged for you at the place of meeting.*

All western members who can reach Wheeling as well as Pittsburg, had better come by the B. & O. R. R. as you need not change cars from Wheeling to Baltimore. While on the Pa. Central from Pittsburg, you must change cars at Harrisburg to Baltimore. And of all the railroad traveling I ever done, Harrisburg is the most unpleasant place for a stranger to change cars. Here you will find the train from Pittsburg, East, and from Philadelphia, West, to meet. While the New York, Elmyra and Baltimore, and the Cumberland Valley trains all huddled together here. And sometimes you will have added the Philadelphia, Reading and Erie trains. The crowd is a perfect jam, and if the train from Pittsburgh, East, is a few minutes late, the time to get on the Baltimore train is so short as to render it unpleasant to the stranger.

As the Y. M. will be held on the line of the Western Md. R. R. all members going by rail must go to Baltimore. Those going by B. & O. R. R. will have to go upon their arrival at Baltimore to the Calvert Depot, Northern Central R. R. on Franklin Street. Those coming in on that road from Harrisburg, need not change Depots, but take the Western Md. cars and run back seven miles on the same road to the "Relay" where they will run on the Wertern Md. proper.

Those Brethren coming via Pitts burg, wishing to visit the Cumberland Valley churches, Pa. will take the Cumberland Valley cars at Harrisburgh and stop off at those points they wish. Those coming via B. & O. R. R. wishing to visit the Washington county, Md. churches, will stop off at Martinsburg, Va. and come by coach to Hagerstown, (ten miles.) Those visiting the Lower Middletown Valley church, will stop off at Point of Rocks. Those visiting Beaverdam and Monoccacy churches, will change cars at Monocacy Junction to Frederick, (4 miles.) Those visiting Bush Creek church, will stop off at Monrovia. Lynnwood is the station on the Western Md. R. R. for Y. M.

All those coming by the B. & O. R. R. who will be in Wheeling to take the train which leaves there East on Sunday evening, will reach Baltimore in time for the evening train on Monday on the Western Md. R. R. I will try to arrange for half fare on the Northern Central from Harrisburg to Baltimore Also on the Western Md. Some other brother must attend to the Pa. Central. And if any of our Brethren wish to come by the Wilmington & Philadelphia R. R. please make your arrangements, as I have no acquaintance on said road. The church at Pipe Creek appointed me to make the arrangements with our nearest railroads.

Yours in Christian love.

D. P. Sayler.

Double Pipe Creek, Md.

Philadelphia.
February 13, 1867.

Dear Brethren:

I have just completed the arrangement with the Penn. Central and Sunbury and Erie Rail Road Co's for our Brothers and Sisters to and from our next Annual Meeting at excursion rates as follows: they pay one local fare from the place they come on the road to the place they leave it. Then at the meeting they get a ticket that returns them free from the place they left the road to the place they came on it. No time fixed for starting, and the tickets remaining good to return till the 24th of June. I am trying to obtain excursion rates of other Rail Road Co's

in eastern and middle Pa. and will inform you of the result as soon as obtained.

C. Custer.

CALL FOR HELP.

The Union district of Church of the Brethren who are in Marshall, Stark and Pulaski Counties, state of Indiana,

To all the saints in Christ Jesus wherever this may come, with the Bishops and Deacons, greeting: Grace be unto you and peace from God our Father and from the Lord Jesus Christ.

Beloved brethren, we appeal to you for a little help, for our poor brethren who are in straitened circumstances and in debt, and unable to pay the same. They have been drafted during the late war and have had a large amount of commutation money to pay, which has caused the debt upon the church and upon individual members. We make this appeal to you with confidence, believing that when you shall have become acquainted with our trials, circumstances and necessities, you will cheerfully render some assistance to relieve our poor brethren from their burden of debt.

We have paid four thousand eight hundred dollars commutation money, with the exception of one. These drafted brethren were poor men, and unable to pay their commutation money without distressing themselves. One in particular sold his home to raise the money, as the draft came upon us suddenly and the money had to be raised speedily.

While the draft was pending, it was unanimously decided by the council of the church, that our beloved brother and elder, John Knisely should borrow the money on the credit of the church, and relieve those brethren that were or should be drafted. With much trouble this was done from time to time. Subsequently, those drafted brethren agreed and promised the church to pay their indebtedness with such assistance as the church could give them. The church is now indebted between seven and eight hundred dollars. Individual members not less than eighteen hundred dollars more. (The most of this we pay 10 pr. ct. interest for.) We wish also to state that our members are generally poor in this district of church.

Now Brethren we have given you a correct and true statement of our circumstances and necessities. If you can help us, if it is but a little, it will be thankfully received by many brethren.

"He that hath pity upon the poor lendeth to the Lord: and that which he hath given will he pay him again." Prov. 19: 17. Done by the unanimous counsel of the Church on the ninth of March 1867.

Speakers' Names:

John Knisely, (elder)
Marion Hamilton,
John Hoover,
Daniel Freeman,
Adam Appleman.

Deacons' Names,

Abraham Miller,
David Bottorff,
Frederick Slife,
Jacob Brumbaugh,
Michael Miller,
James Y. Bennet,
John Burns,
Wellington Harris,
Jacob Seider.

All contributions to be sent to Elder John Knisely, Plymouth, Marshall County, Indiana. The money can be sent by Express or Post Office Order and will be accounted for and published in the "Visitor" and "Companion."

EDITORS' TABLE.

The New Hymn Book.—We stated in our last that owing to a fire that had occurred in the printing establishment in which we are getting the New Hymn Book printed, the work would be delayed a little. According to our written contract,

we were to have the books by the first of April. But we shall have to give the company a little more time. A week or two more will probably be sufficient. The orders we receive we shall carefully file, and fill them as soon as possible.

THE CURRENT VOLUME OF THE GOSPEL VISITOR.—We have printed considerably larger editions of the numbers of the current volume than we are sending out, and therefore can supply new subscribers with back numbers. We hope our friends will still make some exertions to obtain subscribers for the Visitor.

BR. HEYSER.—The address of br. Heyser at present is Madison, Morgan Co., Georgia.

OBITUARIES.

Died in the Elk Creek Branch, Somerset co. Pa. January 1st, 1867, at the residence of her only surviving son, (the only member of the family now living) brother Peter Meyers, sister BARBARA MEYERS; aged 79 years, 1 month and 26 days. She was a consistent member of the church for some time, and during her life time had won the love and admiration of all who knew her, both in and out of the church Her life in the church was indeed an exemplary one. Her remains were conveyed to their resting place on the 3rd, where all her grand children except one. had the opportunity of seeing her remains consigned to their last resting place. Among the number were some eminent professional men, such as Doctors, Lawers, &c. Besides many of her friends had gathered together to pay their last regards to one so much esteemed. The occasion being improved by the writer, from a part of the 13th verse of the 14th, chapter of Rev. C, G. LINT.

Died near Connersville, Fayette co. Ind. on February 8th, 1867, our much beloved old sister SALOMA FIANT, wife of the late deceased Daniel Fiant. She was a faithful mother in the church, a kind wife, and an affectionate mother. Her death is deeply lamented by many, but we do not mourn as those who have no oope. Aged 85 years, 8 months and 16 days. Funeral service from Acts 24 : 15. by Alfred Moore and the writer.

JACOB RIFE.

Died in Logan co. O. on the 2nd of February, 1867, CHRISTINA NEWFARMER; aged 40 years and 29 days. She leaves 9 children and a companion to mourn their loss. Funeral services by Elder Abraham Frantz and the writer, from Rev. 14 : 12, 13.

J. L. FRANTZ.

Died in Snakespring Valley, Bedford co. Pa. October 28th, 1866, our beloved brother SAMUEL SNYDER; aged 41 years, 5 months and 18 days, leaving a wife, a sister, and four children to mourn their loss. The family lost a kind father, and the church a faithful member. We trust our loss is his great gain, as we sorrow not as those who have no hope. The occasion was improved by the brethren from 1 Thess. 4 : 13.

Died in the town of Bloody Run, in Snake spring congregation, HANNAH MARGARET DAVIS, February 3rd, 1867; aged 3 days less than 6 years, daughter of William and sister Polly Davis. This very intelligent little girl expressed herself while sick, thus: she said she wished to die, and go to the Good Man as he loved her so much. The occasion was improved by the brethren, from Mark 10 : 13, 14.

HENRY HERSHBERGER.

Died in Snakespring Valley, Bedford county, Pa. on the 21st day of February, 1867, JEREMIAH HERSHBERGER, aged 1 year and 19 days, younger son of Henry and Eliza Hershberger.

Little darling thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Died in the Yellow Creek church, Elkhart co. Ind. February 27th, 1867, sister SOPHIA STUTSMAN; aged 33 years, 6 months and 15 days. Our sister left a large connection of friends and relatives to mourn their loss. But we hope their loss is her great gain. She was loved by all who knew her. She left a mournful companion with 6 children. Funeral by brother Christian Wenger, from Rev. 14 12, 13.

JACOB STUDYBAKER.

Died in Columbiana, O. Sunday, February 10, 1867, aunt MARGARETTA WALLACE, wife of Joseph Wallace, merchant, near neighbor, and for the last ten years readers of the "Gospel Visitor;" aged upwards of 73 years. Disease dropsy. They had no children of their own, but had adopted a nephew in his earliest infancy after the death of his own mother, who is now grown up and proseeuting his studies at a noted institution, and for whom his aunt felt and expressed the most motherly solicitude to the very last.

Died February 11th, at the residence of his son-in-law, Samuel Lehman, in Beaver township, Mahoning co. O. father DANIEL HARDMAN; aged 79 years, 1 month and 27 days. He had been a member and a deacon in the church for many years.

Died February 18th near Columbiana village, friend DAVID STRICKLER, after a short illness, thus leaving a family of children, whose mother had died before, orphans indeed. His age was only about 45 years.

Died in Rockingham co. Va. January 24th, 1867, sister BARBARA STRINE, wife of Peter Strine; aged 54 years, 7 months. Funeral services by Jacob Miller and others.

Died in Rockingham co. Va, February 4th, 1867, sister ELIZABETH WAMPLER, wife of David Wampler, and daughter of John W Kline; aged 30 years, 2 months and 10 days, leaving a husband and small children to mourn their loss. Funeral services by same, from 2 Cor 5 : 1, 2 3, 4.

Died in the Southbend district, St. Joseph co. Ind. February 10th, 1867, sister LYDIA, daugh-

ter of brother Jacob and sister Hannah HILDERBRAND; aged 26 years, 6 months and 17 days. She was much esteemed by all who knew her. Funeral services by brother James Miller, Abraham Witmer and the writer, from Rev. 14: 12, 13. JOHN N. BARNHART.

Died in South Bend, Ind, Feb. 20th, sister ELIZABETH RITTER, wife of Jacob Ritter, and daughter of Elder David Miller; aged 57 years 8 months and 15 days, leaving a husband and 11 children, and a large circle of relatives and sympathising friends to mourn their loss. But we believe our great loss is her eternal gain. She early learned to obey the instructions of a pious father and mother, and in early life she volunteered in the service of her Lord and Master, and at the age of 20 years became a member of the church by baptism. Since that time she has ever maintained an undying faith in a crucified and risen Savior. Her suffering was very severe, but she bore it with Christian patience. AARON MILLER.

Died in Peru, Miami co. Ind, Feb. 5th, 1867, at the residenc of her son, E. H. Cable, sister ELIZABETH CABLE, in the 67th year of her age, widow of Elder Martin Cable, deceased. Her remains were brought to this place (Somerset) on the 7th, where funeral service was held by brethren John Shively. John Whiteneck and others, after which the body was deposited in the Brethren's grave yard by side of her companion in hope of a glorious resurrection.

H. D. LAWSHE.

Died in the Pipe Creek Branch, Cass co. Ind. January 22nd, 1867, brother DANIEL RODRICK; aged 70 years, 6 months and 19 days. Funeral services by Elder Samuel Murray and others, from 2 Cor. 4 first verses.

Died in the Falling Spring church, Franklin co. Pa. February 11th, sister CATHARINE GROFT; aged 73 years, 2 months and 2 days. Funeral services by Adam Pherl and Joseph Gripe, from Phil. 1: 21, to an attentive congregation

A mother belov'd has left us,—
Whose loss we sorely feel;
But 'tis God that has bereft us,
He can all our sorrows heal.

Died in the Back Creek district, March 13th, ANNA WELCH, daughter of friend Jacob and sister Mary Welch, aged 5 years. Funeral service from 2 Sam. 14: 14, by brother Adam Pherl and the writer.

Anna to thy mother's fostering arm,
Thou wast but lent, not given,
And thou hast early found thy
Way, to thy native heaven.

GEORGE MOURER.

"Companion" please copy the last two.

Died near Sterling, Whiteside co. Ill, Sept 8th 1866. JOSEPH WALTER, infant son of Columbus and Emma FLORY, aged 2 months and 20 days. Funeral services by the brethren.

Mourn not the loss of your darling babe,
Whose spirit has to Jesus fled;
But serve your God while here below,
Then in heaven you will meet to part no more.

LIZZIE.

Died in Cherry Grove, Carroll co. Ills. Feb. 19th, brother DAVID LEONARD; aged 17 years, 4 month and 25 days. His sickness lasted but about twelve days, and his case was a singular one. I was to see him a few days after he was taken sick, and I spoke to him about the goodness of God and the hope of them that trusted in him. He manifested pleasant feelings, and thought if he would die he would go to heaven. He then sent for me again and expressed a warm desire to be baptized. I old him that the brethren sometimes receive persons in sickness as candidates for baptism upon their promise to be baptized when they get well enough to have it done. But he seemed to be dissatisfied and said with considerable strength of voice, "It reads, 'He that believeth and is baptized shall be saved.'" This was enough for me and in a short time preparations were made and he was carried to the water and baptized without any difficulty, whatever, on either his part or mine. I think I never saw a baptism more easily performed. And from that time he seemed to be entirely composed, and the second day after, he reached out the farewell hand in a happy state of mind to all that were present. It was a solemn and tender time, and almost all present promised that they would serve the Lord. All who witnessed the solemn occasion will not soon forget it. Funeral services by the writer and others, from 1 Cor. 15: 22.

JOHN SPROGLE.

Died in Covington church, Feb. 26. 1867, sister EVE CATHARINE BOGGS. She was born January 29th, 1783, and was consequently 84 years and 28 days old. She was a member of the church of the United Brethren about 40 years and united with the Brethren in her 83rd year. She died happy.

Died March 4th, sister ELIZABETH GHARST, wife of brother David Gharst, in the 45th year of her age, leaving a kind husband and a circle of relatives to mourn their loss. Funeral improved by brethren Frantz, Funderburg, and Christ.

JOHN SHELLABERGER.

Died in the Conemaugh branch, Cambria co. Pa. March 2nd, Elder DAVID ALBAUGH; aged 79 years, 6 months and 7 days. Funeral services by brethren Solomon Benshoof, Wm. Byers, and the writer, from Job. 14: 1, 2

STEPHEN HILDEBRAND.

Died in Mahoning co. O. January 31st, 1867, MARY ANN SAMANTHA, daughter of Peter and Wilmina KULP, and grand daughter of brother Christian Breneman; aged 3 months and 19 days.

J. H. K.

Died in the town of Covington, Miami co. O. March 20, ANGUS KURTZ SHELLABERGER, son of brother Michael R. Shellaberger; aged 23 years, 2 months and 15 days. The deceased was a promising young man and much respected by a large circle of friends. In his affliction he became much concerned about his salvation, and declared to the brethren his belief in the doctrine of the gospel, and his desire and intention to become a member of the church. And although the rapid progress of his disease prevented him from publicly confessing his Lord, he died in peace and hope. A very large concourse of people assembled at his funeral, and the religious services were performed by the brethren.

EDITOR.

THE
CHRISTIAN FAMILY COMPANION
Is published ever Tuesday, at $1,50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren." sometimes known by the name of "German Baptists," and vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing all its requirements: that among these are Faith. Repentance, Prayer, Baptism by trine immersion. Feet Washing, the Lord's Supper, the Holy Communion, Charity, non conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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THE

BRETHREN'S ENCYCLOPEDIA.

Of this work, which is to contain the united counsels and conclusions of the Brethren at their annual meetings (as far back as they could be found, even to the year 1758.) carefully collected, translated (from the German in part, that is, all within the first 75 years) and and arranged in alphabetical and chronological order, accompanied with necessary and explanatory notes, the first No., a pamphlet of 64 pages, was published in May last, with the view of introducing a fair sample of the plan and character of the work to the notice of the brotherhood, and of ascertaining the probable number of copies to be printed by obtaining subscriptions. Expecting that all those receiving this first No. would exert themselves as friends and agents in order to promote the early publication of the whole work as many of them had promised, we have been waiting for the result of their exertions, without proceeding with the work. The exhorbitant prices of paper and every thing else render the caution necessary. The whole work will embrace from four to six such numbers of 64 pages, as the first, and the price for each No. is at present thirty Cents, and may be reduced, as the number of subscribers increases. As to the bound volume we can only say that it will range from $1,40 to $2 00 if our subscription list will not finally allow also a reduction. Agents and subscribers will please to send names and address, and for the pamphlet also the pay to

HENRY KURTZ.

COLUMBIANA, Columbiana Co. O.
August, 1866.

CONTENTS OF NO. 1.

OF THE ABOVE WORK.

Acknowledgement. Admitting strangers, Adultery, Advancing brethren Alms collecting, Annual meeting Anointing the sick Anxious bench, Appeal to Y. M. Ardent spirits, Assigning property, Attest, taking, Authority of a bishop, Avoidance.

Bailship for criminals, Ban Baptism, Baptism of the Holy Ghost, Beards. Bishop or elder, Bonds or notes, buying and selling, Borrowing from banks, Breaking of bread, Brewery, Butchering.

Camp meetings, Carpets, Carriages, Certificates of membership, Choice and installation of ministers, Church council, Churches too large, Class meetings, Collecting alms, Colonization society, Colored persons, Communing with other denominations, Communion, Complaint. Conformity to the world, Congregational, Council of the church. Covering of the head, Deacons, their office and duty.

Prospectus

Of the

Gospel-Visitor,

FOR THE YEAR 1867, VOL. XVII.

The GOSPEL VISITOR, edited by H. Kurtz, and J. Quinter, and published by J. Quinter and H. J. Kurtz, at Covington, Miami Co., O. will close its sixteenth volume with the present year. The Lord willing, we propose to commence the seventeenth volume in January, 1867. And we now issue this prospectus as an appeal to the Brethren, and to all the friends of our work, requesting them to favor us with their continued patronage, and not only so but likewise with their assistance to extend our circulation.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object, we shall try to labor in the Spirit of Christ, and spare no pains to make our work edifying to the brotherhood and useful to the world.

Each number of the Gospel Visitor will contain 32 pages double columns, neatly printed on good paper, put up in printed colored covers, and mailed to subscribers regularly about the first of each month at the following

TERMS:

Single copy, in advance, one year, $1,25.

Nine copies, (the ninth for the getter up of the club,) . 10.00

And for any number above that mentioned, at the same rate.

We shall be pleased to have, and we solicit the co operation of our brethren and friends generally, and the Preachers especially in circulating the Visitor.

☞Please hand this over to another, if it is not convenient for you to circulate it.

JAMES QUINTER
HENRY J. KURTZ.

COVINGTON, Miami County, O
September, 1866

THE

GOSPEL VISITOR,

A MONTHLY PUBLICATION,

BY HENRY KURTZ AND JAMES QUINTER.

Vol. XVII. MAY, 1867. No. 5.

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BY JAMES QUINTER AND HENRY J. KURTZ.

CONTENTS

OF MAY NO.

Idle words	page	129
Christ our mercy-seat		131
The perfect law of liberty		134
Cobwebs		136
Outlines, or skeleton of a sermon		138
Life Insurance		140
Social parties, fairs, and festivals		143
Now		144
Parable		—
Letter to a complainant		145
The willing preacher		147
Little crosses		152
Correspondence		153
News from the churches		158
Notice		—
A correction		159
Editors' table		—
Poetry.—Seeking pleasure		—
Obituaries		160
New Hymn Book, see covers		

Letters Received

From Dan Roberts. P B Shoemaker. Jos Miller. John L Fry, 2. S Kline. D P Sayler, 2. John Wise. B F Moomaw. David Hostetler. Jon H Baker. Dan Thomas. A Summy. E J Meyers. Wm Y Eisenberry. Hardin P Hilton. Francis Harter. D B Metzger. E Heyser. John Y Eisenberry. M T Baer. C Custer. M M Bashore. Henry Hulliberger.

WITH MONEY.

From C H Burkholder. John Mohler. John John. Wm B Sell. D H Plain. J U Slingluff. D F Good. Dav Hostetler. Peter Beer. A F Snyder. J M Miller. H B Brumbaugh. Isaac Price. S W Bollinger. D P Sayler. J P Meyers. I Price and Son. Adam O Numer. C Custer. D D Horner. Wm Moser. Clara Young. Cyrus Vandolah. J U Slingluff. Sam S Forney. Ella Williams. A J Keiser. J. Shank.

NEW HYMN BOOK.

We are now filling orders for Hymn Books as fast as possible, but as there were a good many orders to fill, it will require some little time to reach those now coming in. There shall, however, be no unnecessary delay, and we shall send out books as fast as we get them from the bindery.

In sending money for books, we expected our friends to pay the charges when sending money by express &c. They will please understand this. It seems necessary to make this explanation as several packages have not been paid.

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Covington, Miami Co., O.

Notice.

We would inform our brethren and friends generally that in order to make prices more uniform and to render general satisfaction as much as possible, the price of Nead's works, both the "Theology" and "Wisdom and Power of God" will hereafter be $1.25 per copy. The postage on either is 20 Cts. Persons ordering either of those books by mail will add 20 cents on each copy for postage. When persons club together and order six or more copies by Express (they paying Express charges) they will receive them by sending us at the rate $1.15 cents per copy. By so doing they can nearly, and in some cases quite save the postage.

The price of the "Pious Companion" will be 35 cents. Those ordering a single copy by mail will add eight cents for postage. When two or more copies

THE GOSPEL VISITOR.

Vol. XVII. MAY, 1867. No. 5.

IDLE WORDS.

"I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12 : 36.

A correspondent requests us to give our readers an article on *idle words*. There is undoubtedly an admonition called for by the prevalence of idle conversation among professing Christians. Who has not frequently observed this failing in society? And who that has set his mark of Christian attainment high, and is striving to be "holy in all manner of conversation" as the apostle Peter admonishes us to be, has not had occasion frequently upon a close and careful self-examination, to mourn over the sins of his tongue coming under the class of idle words? Not many, we presume. Many may look upon idle words as very small things, and small sins, if sins at all—so small as to give them no uneasiness of conscience, and not to impress them with a very strong desire to guard against them. How true it is that "the Lord seeth not as man seeth." Many things that the Lord regards as evils, men look upon with indifference, and sometimes even with approbation. This however, is owing to the eyes of our understanding not being properly enlightened. When we have a correct view of the moral character of things, we shall see them precisely as God sees them.

In connection with the evil of idle words, our Lord declared the great evil of speaking and blasphemning against the Holy Ghost. And it appears from the connection of the subjects, that his mind passed from the evil of blasphemous words to that of idle words. And the Christian oracles are explicit in teaching that not only blasphemous, profane, and slanderous words are evil, but idle words also. If we would stand acquitted before Christ the judge of quick and dead, when judged by the principles of the Christian system, it will not be enough to urge, and even sustain the plea, when our words are passing review, that our conversation has not been filthy, profane, or slanderous, but to escape all condemnation, it will be necessary to show also a record free from *idle conversation*.

The declaration of Christ relative to idle words, was no doubt, designed to lead his disciples to watchfulness in respect to their conversation. He saw an importance attached to words which justified him in making the affirmation he did. With some there is a disposition to look with indifference upon every thing that is external, and to attribute but little moral character to it. There may be no bad design in using vain words; nevertheless they show that there is a want of Christian watchfulness where such words are used, and that the Lord does not approve of. As the hairs of our heads are numbered by the Lord, it need not be thought strange that he takes cognizance of our idle words.

Much is said in the Scripture by way of instruction and admonition that all who would live pious lives may order their conversation aright; for it is promised that they who order their conversation aright, shall see the salvation of God. Ps. 50 : 3. It is said by Solomon, Eccle. 5 : 2, "God is in heaven, and thou upon earth therefore let thy words be few." The apostle Paul in admonishing the Christians at Ephesus against certain evil practices, says, "neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Eph. 5 : 4. Peter admonishes thus : "Likewise ye wives be in subjection to your own husbands; that, if any obey not the word, they may also without the word be won by the conversation of the wives." 1 Peter 3 : 1. From such Scriptures it appears that those who would faithfully observe the precepts of the gospel, and aim at a high standard of Christianity, cannot be indifferent to their conversation. And may be carried to an extreme attended with evil consequences. There is such a connection between the heart and its external manifestations, that these manifestations partake in some degree of the moral character of the heart itself. Hence the words which proceed from the heart have such a moral character attributed to them, that they are represented to decide our doom in judgment. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." These are the words of Christ following what he says upon the subject of idle words. Words are signs of ideas. A certain class of words represent good ideas, and these show that the heart that produced them is good. Another class of words represents evil ideas, and shows that the heart, the source from which they came, is evil. Then we have the idle words, which also show a state of heart that is not right. "For out of the abundance of the heart the mouth speaketh." A vain, idle, and light conversation, shows plainly that the heart from which it proceeds is not in a healthy Christian state. As a justification of vain words, it is frequently said, I only said so and so, and meant nothing bad. This may be the case. And surely there is frequently when we hear the idle talk and the jesting, of which we hear so much, and, that too from professing Christians, no bad design, but we see how little regard is paid to a large class of gospel precepts, and how far short of the gospel standard much of the Christianity of the day comes.

The evil of idle words will be seen, first, in the waste of time, which is made in the indulgence in the habit. "Let all things be done to edifying." is an apostolical admonition. But there is no Christian edification in idle words. Consequently they usurp a place to which they are not entitled in Christian company, and may possibly exclude other words which might be edifying. Secondly, idle words are likely to beget and spread an unchristian spirit in the company where they are indulged in. It is very unfavorable to a devotional spirit and heavenly mindedness. For these and such like reasons idle words were condemned by our Lord as his words plainly imply.

To guard aginst the use of idle

words, let the heart be filled with the Holy Spirit, producing spiritual mindedness and Christian thoughts, and then, as out of the abundance of the heart the mouth speaketh, the words which come from such a heart will not be idle words, but if the heart seeks utterance at all, it will be in words to edification.

Secondly, let us remember that it is our daty to edify one another, to "strengthen our brethren," to "exhort one another daily," and to endeavor to win by our conversation our unconverted friends to Christ, and that idle words will not accomplish these desirable ends, but have a tendency to defeat them all. Let us also try to keep the judgment day in view, and remember that in that day we shall be called upon to give an account of every idle word we shall have uttered and not repented of. And let us also bridle our tongues and keep them under, and only use them as instruments unto righteousness to edify our brethren and glorify God. And finally, let the following appropriate prayer of David be ours, and let us use it frequently, sincerely, and earnestly: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

J. Q.

For the Visitor.

CHRIST OUR MERCY SEAT.

We find by reading Sacred history, that man before his fall enjoyed great intimacy with the great Jehovah; but when he fell, this intimacy was broken off. Man then became an alien and an enemy to God. His sins rose between him and his Creator, and separated him from the Author of his being. For says the prophet, "Your iniquities have separated between you and your God and your sins have hid his face from you, that he will not hear." Although God thrust man out from his immediate presence, and from the continual enjoyment of himself, yet he did not cut him entirely off, but gave him the promise of a Redeemer, as a ray of hope, lest his misfortunes should overwhelm him in the gulf of despair. In order then that this promise might never be lost sight of, God never suffered himself to be without a witness on earth. There always were a few faithful ones who humbly worshipped the true God. They are pointed out to us as so many bright lights, which shone through the thick darkness, that then enveloped our earth. To these ancient worthies, God manifested himself in various ways, and from time to time renewed his promise. The nearer the period of time was approached when the great Son of righteousness should arise to dispel the moral gloom, the brighter and brighter shone the star of promise.

When we come down to the time of Abraham, we find that God renewed his covenant with him, and gave him a splendid promise; not only telling him that he would send a Deliverer, but that this Deliverer should come in his line. The worship of the true God, was continued in the family of Abraham under a patriarchal form, until we come down to Moses. This was the period when God chose to manifest himself more fully to the children of

men. The time had now come when he was pleased not only to promise a Deliverer, but also to give them types and shadows that would point directly to him. The Israelites were now the chosen nation to whom the promises should from henceforth be given. Moses was chosen by Jehovah as the Man who should receive for them the moral, the ceremonial, and the civil law. Accordingly he was called up into Mount Sinai, where he received the law amid thunderings and lightnings, and dreadful quakings of the earth. From man's fall until now God had only manifested himself to him by an occasional visit, but now it was his holy purpose to dwell with man. Accordingly he commanded Moses to erect a tabernacle. He gave him the plan and told him to construct it according to the pattern. This building was to be the palace of Jehovah upon earth. Within this holy building was situated the holy of holies, wherein was placed the ark of the covenant, over which was the mercy-seat, overshadowed by the two cherubims; between these cherubims was the seat or throne of Jehovah; from thence he held interviews with his people, when they approached him according to his appointments. But none dared venture into the presence of God but the high priest; and he but once a year, on the great day of atonement. On this great day, the high priest, as the representative of the whole nation, clothed himself in his holy vestments, and then with a censer full of burning coals from off the altar before the Lord, in one hand, and sweet incense in the other, he drew aside the veil, and with awe and trembling he ventured to step within, and present himself before the throne of the great I AM. He then put the incense upon the fire before the Lord, that a cloud might arise, and cover the mercy-seat. Then he sprinkled blood before, and upon the mercy-seat, as an atonement for his own, and for the people's sins. After he had thus cleansed this holy place from the impurities of Israel, then Jehovah met with them, and communed with them from above the mercy-seat, from between the two cherubims which were upon the ark of the testimony of all things which he would give in commandment unto the children of Israel.

When the Savior expired upon the cross, the veil of the temple which divided the holiest place from the holy, was rent in twain from the top to the bottom, showing that now the glory of God had departed from this building; that he would no more commune with his people from thence. The temple was now forsaken by him for whom it was built, and soon it became defiled by wicked men, and was stained with human gore, then Jehovah had it thrown down, and leveled with the ground. He would no longer dwell there, and would not have the house of his former abode so polluted.

The Savior by his sufferings and death hath opened up for us a new and living way into the holiest where we may enter by the blood of Jesus.

The high priest under the law made an atonement every year; but Jesus the great high priest after the order of Melchizedec made one great atonement; offering his own body as the victim, then with his

own blood he entered triumphantly within the veil, where he now is, sprinkled with his own blood as our mercy-seat. Now to him are we invited to go, and there, and only there, will God meet with us, for, "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

The Jewish high priest was consecrated to his office by the holy anointing oil; so Jesus was anointed with the oil of gladness above his fellows. After he was plunged beneath the Jordan as a type of his sufferings and death, and was raised therefrom as a type of his resurrection, the heavens were opened and the spirit of God in the form of a dove, lit upon him, while the Father declared him to be his only begotten son in whom he was well pleased. As every Christian is a priest, they also must be consecrated for their office as was their Master. They must be buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so they also shall walk in newness of life. After they have followed Jesus into the water, they too, receive the holy anointing, being baptized with the Holy Ghost.

The high priest had to be perfect physically, and so also must be his victim. Jesus the great antitype was perfect God; and his body as the victim. was perfect man.

The Christian in imitation of his Master must also be perfect. He must honor God with all the strength of his affections, and with all the strength of his intellect. Saith Jesus: "Be ye holy for I am holy." And then we must also keep the body under subjection. We must make the animal yield to the intellectual, and to the moral, so that we may present it unto God, morning, and evening, as a living and a holy sacrifice.

Then if our bodies have been washed in pure water, our hearts sprinkled from a guilty conscience and our affections set aglow with fire from off the holy altar, we may approach into the audience chamber of the great King, and there at this throne of grace, he will meet with us, and commune with us. There at this holy tribunal we may confess our sins, and there receive pardon. There we may petition him for whatever we need, for strength, for wisdom, and for courage, and we have the assurance that our petitions will be granted.

The privileges that we enjoy as Christians are many and great; but while we enjoy them, O, let us remember with tearful eyes, and thankful hearts, the price our dear Savior paid for them, for, "We were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. Behold thy Savior Oh my soul in the garden of Gethsemane! hear him pray, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." O see him weighed down beneath thy load until blood is forced from every pore. Se him led to Calvary, and then remember the inexpressible agony which he then endured. First he bore all the abuse that could be heaped upon him by man; then the wrath of devils, and then with the withdrawing of the presence of God. When he endured the last awful conflict, hear him say, "My God, my God, why hast thou forsaken me."

He was extended between hea and earth that he might reconcile the two. He was the great peace maker, making peace between God and man. The demands of justice were then satisfied, so we need now no longer be in a state of enmity to God, but can now draw near with a true heart, in full assurance of fai ving boldness to enter into the holiest by the blood of Jesus."

MATTIE A. LEAR.

Hudson, Ills.

For the Visitor.

THE PERFECT LAW OF LIBERTY.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of tne work, this man shall be blessed in his deed." James 1: 25.

Every thing that exists, whether in the animal, vegetable or mineral kingdom; yes! every thing that we behold with our eyes, or can conceive with our natural faculties, and much more which is beyond our limited comprehension, is governed by an immutable, and fixed law of the Divine Being. And every thing was perfect, or at least was pronounced good, when it emanated from the hands of the Creator. But through the disobedience of our first parents in the violation of God's positive law; all things that belong to this terrestrial sphere have become more or less deranged, as a consequence of man's fallen nature, for it is declared by the Almighty, "cursed is the ground for thy sake." However, when we take a view of the siderial heavens, and behold the exquisite order of the planetary, or solar system, and the wise arrangement of all the heavenly bodies, which have been running their rounds, each one in its own orbit, for thousands of years without even the slightest variation; we must come to the conclusion that they are governed by a perfect law.

Notwithstanding man has fallen from the original state in which he was created, and become subject to death and corruption: yet, when we behold these physical bodies of ours, and see how well all the different organs are adapted to each other, and how perfectly all the members harmonize in one, we are led to exclaim with the Psalmist, "We are fearfully and wonderfully made." If we understood the laws of our being, or would only be obedient to what we do understand, we would escape the greater portion of the disease and suffering which the flesh is heir to; for I verily believe that nearly all the suffering, and very often death, is prematurely brought upon us by the violation of the physical law of our being which is in itself perfect. When we look around us and behold the animal and vegetable kingdoms, and all God's noble creation, and contemplate upon the order and beauty of the wise arrangements of universal nature, we are led to the conclusion that every thing is answering the purpose of its creation but man, who was created in the image of God, and was originally designed to glorify his name, and enjoy his society: but, alas! he has fallen so far beneath his original state that he no more enjoys the society of God, or the righteous; and would, if possible, as did our first parents, hide himself from his presence: and

until he becomes willing to "deny himself of all ungodliness, and worldly lusts," and his own sinful and corrupt nature, and submit himself wholly to the "perfect law of liberty," which is able to liberate him from sin, and all the direful effects and consequences of sin, both in this world, and in the world to come, and translate him into the glorious liberty of the children of God; he will have to submit to the wages of sin, "which is death," not only a physical, or natural death, but the second death, in "the lake of fire prepared for the devil and his angels," for he shall be "banished from the presence of the Lord, and from the glory of his power," whose presence he cannot possibly endure while in his carnal state.

The apostle Paul in writing to his Hebrew brethren on this subject says, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? for the priesthood being changed, there is made of necessity a change also in the law." For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

Now we are all ready to conclude that any thing that is perfect will not admit of any amendment, and inasmuch as this law was given by a perfect Being, who is too wise to commit any error whatever, and has declared it to be a perfect law, it is utterly impossible for man to make even the slightest improvement; but we very often, too often, with sorrow have to hear it said this, or that commandment is not essential to salvation, thereby "making the word of God of no effect by their traditions."

When the Lord Jesus Christ, in his infinite mercy, laid aside the glory which he had with the Father, and came down into this world, "and took upon himself the form of a servant, not the nature of angels, but the seed of Abraham," that he might open up the "new and living way" from earth to heaven, and even himself became that way, both by precept and example; for poor, sinful, insignificant man, in the face of God, the Lord Jesus Christ, the Holy Spirit, and in direct opposition to all that is reasonable, to declare that the teaching of our blessed Savior, or any part of them are not necessary for his salvation; accusing God of foolishness, making themselves true and God the liar. Oh! can it be possible! I shudder at the thought that man, in view of the awful consequences threatened against him who will dare to add, or diminish, any thing from the prophecies of „this book," will raise his puny arm of rebellion against him whose thunders shake creation, and who has declared that "the word which goeth out of his mouth, will not return void, but will accomplish that for which it was sent."

Oh! reader whoever you are, trifle not with the word of God, "for it is the power of God unto salvation," and Christ positively declared that, "it will judge us in the last day;" remember, the blessing is only promised to them "that continue therein," who are "not forgetful hearers, but doers of the work." God is the author of salvation,

Christ is the way of salvation, but unless you be "doers of the work," and "work out your own salvation with fear and trembling," according to the injunction of the apostle Paul, salvation never will be yours. I do not want to be understood to deny the operation of the grace or spirit of God in the heart. God forbid. But we must become co-workers with him, work out what he works within. O sinner! will you not be persuaded to enter into the ark of safety, and be liberated from the servitude, and bondage of sin, which is ten thousand times worse than Egyptian or African bondage? I know you would shudder at the thought of being held as a servant or a bondman, as your colored brethren were, but a few years ago; but as long as you remain in sin you are the servant of sin, and are "held in chains of darkness unto the judgment of the great day," "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."

God will compel no one into his service, but he operates upon the heart by his word and spirit, which "reprove you of sin, of righteousness, and of judgment to come," and as soon as you open your heart to the convicting grace and power of God, and resolve with all your ransomed powers to enter into the work, you receive a blessing already, or the rest promised to the "heavy laden" sinner who comes to Christ: if you then take up the cross, put on the Gospel yoke, and follow Jesus in the way, you will not only be "blessed in your deed" in this life, but in the world to come you will receive eternal life.

A few words to you my dear brethren and sisters, and I am done. Let us, who have been regenerated and born again, "leave the principles of the doctrine of Christ, and go on to perfection; for nothing will make us perfect men and women in Christ Jesus, but perfect obedience to his perfect law. And inasmuch as the captain of our salvation "was made perfect through suffering," think it not strange if you also have to suffer with him, but we have the glorious promise, "if we suffer with him, we shall also reign with him." Therefore, beloved brethren, let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

D. E. PRICE.

Mt. Morris, Ills.

For the Visitor.

COBWEBS.

As I was returning from the spring one morning not long since, as I was about to cross the run, I noticed a very large spider-web attached from shore to shore. The busy little contriver was nowhere to be seen, but had hung his net to catch the first careless comer. And thus methought it is in the moral world. There are some very large webs hung out to entrap careless passers, and there are also small ones; but the object of all is alike. Let us glance at a few.

We will begin with what may be termed a small web, tobacco; yet its influence is no less pernicious, and it ensnares its thousands of votaries.

It is spread out in various forms, but the principal one most in use in fashionable life is the segar. As some years ago it was deemed unfashionable not to drink of the social glass, so now it is ungenteel not to smoke. Like the spider-web that holds its victim struggling with life, so this poisonous weed saps the foundation of life, and, in shall I say five cases out of ten, is attached to the intoxicating cup, which is a glaring web to ensnare its unthinking passers. Beware young man. It does not always assume the same shape but its most effective form is the "first glass." After this it assumes a larger, bolder style in the form of bacchanalian revel which by this time exhibits the web of the "first glass." As on some summer mornings when the sun shines we can see a whole field glistening with webs which before sunrise were invisible.

Another web is the love of money; which we are told is the root of all evil. And indeed it is strikingly exemplified in our day. Man has lost all simple heartedness, and his chief end seems to be how far he may defraud his neighbor, and evade the law. Ah! the love of money is a firmly fastened, strongly made web, by means of which Satan draws his thousands into that burning lake, seething with curses, where the waters of Lethe cannot reach!

Another that may be noticed is the *social dance.* It has been adduced that this exercise is conducive to health. Let us see. What are the consequent attendants upon such a scene as a ball? Are they not gossamer fabrics for covering, undue excitement, late hours, and improper nourishment taken at an improper period? And in addition to all this, look at the associations! Still how many are drawn into this fearful vortex!

Another dangerous snare is slothfulness. We read in Prov. 18 : 9, "He that is slothful in his work is brother to him that is a great waster." Again in Rom. 12 : 11, Paul commands, "Be not slothful in business." This much for temporal affairs. The same in spiritual. In the same passage quoted above, we read, "*Fervent* in spirit serving the Lord. In Heb. 6 : 11, 12, we find, "And we desire that every one of you do show the same *diligence* to the full assurance of hope unto the end : that ye be not *slothful*, but followers of them who through faith and patience inherit the promises." So we see that slothfulness is strictly forbiddeu in the sacred Scriptures. Let us then be active! Arouse! Where we have one talent *use* it for the Master," that at his coming he may receive his own with usury."

Many, many are falling into a sluggish state. But there never was a time when greater action was needed on the part of Christians; and as the prophet Amos pronounced a woe upon those at ease in ancient Zion, so now I think it equally applicable. Read the 6th ch. of Amos which I think will apply now-a-days.

Another fearful evil and one that is daily exemplified to us is morality. It is very well as far as it goes, but it does not extend near far enough. Morality answers and fulfills the whole law of man. It keeps a man's standing in society. It generally measures itself by luke-

warm professors of religion who as Paul says to Timothy, "Have a form of godliness but deny the power thereof." Those who make such their standard forget or have not learned that we are to come to the measure of the stature of the fullness of Christ.

Again, if by good works of our own, we can gain admittance into heaven, where was the necessity for Christ to suffer. These are they who attempt to climb into the sheepfold some other way than by the door. As Beecher says, "Men who neglect Christ, and try to win heaven through moralities, are like sailors at sea in a storm, who pull some at the bowspit, and some at the main mast, but never touch the helm."

Consider well ye who trust to morality, for God requires *fruit* of the tree and not merely a thrifty plant. This humbling doctrine of the cross must be submitted to, and the crucified Savior must be accepted as an all sufficient one. Beware lest living to please thyself, it be said to thee hereafter, "Son remember that thou in thy lifetime receivedst thy good things," and likewise this humble follower of me, persecution; now he is comforted and thou art tormented." "Be not deceived God is not mocked for *whatsoever* a man soweth that shall he also reap."

HATTIE.

Valley Farm, W. Va.

For the Visitor.

Outlines, or Skeleton of a Sermon.

"*The Lord will perfect that which concerneth me.*" Psalms, 138 : 8, verse first clause.

Although David uses this language in his prayer of praise as applying to him individually, yet as he spake under the spirit of prophecy, his language applies to all. Thus, the Lord will perfect that which concerns us. We will therefore notice some of the things which concern us, that is, some of the things which concern us most; for in this life there are many things which concern us; all of which the Lord perfects in bringing about such changes in the seasons to perfect that which concerns the good of our bodies. But these are not the things which we will here speak of. But of *some of the things which concerns the salvation of the soul.* We will name four of these.

First. Conversion, or being born again. For the Savior says, "Ye must be born again." John 3 : 7.

Secondly, Purification. For the Savior says, "Blessed are the pure in heart, for they shall see God." Matt. 5 : 8. And the apostle says, "Every man that hath this hope in him purifieth himself even as he (God) is pure." 1 John 3 : 3.

Thirdly, Holiness. For God has said, "Ye shall therefore be holy for I am holy." Lev. 11 : 45. And the apostle says without it "no man shall see the Lord." Heb. 12 : 14.

Fourthly, Perfection. For the Savior says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5 : 48.

These dear reader are the things that concern us much. But how shall fallen man attain unto them. Blessed be God, the Lord our God hath perfected them for us through Jesus Chrirt our Lord in his word, the gospel. Which is the power of God unto salvation unto all them that believe.

1. To be born again was a subject too mysterious for the ruler in Israel to comprehend. Although David had long before said, that the law of the Lord is perfect, converting the soul, *yet he understood it not*, as the Lord had not yet fully perfected it. For until the blood of Christ, the Son of God was shed, and applied to the word to give it life, *the great work was not perfected.* But now says the apostle, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. And this is the word which by the gospel is preached unto you." 1 Peter 1 : 23—25. So, to be born of God, his word must be received in the heart as a system of teaching, for faith and practice. The Lord having perfected it to that end it will convert the soul, and while the soul will be born by the word of God which liveth and abideth for ever, the soul will also live and progress in the things which the Lord has perfected for it. And being born by God's appointment, the believer is a child of God, and has in him the hope of seeing Jesus as he is, and to be like him, 1 John 3 : 2, "he purifies himself even as he (Jesus) is pure." 1 John 3 : 3.

2. Purification. But how shall man be pure? The Lord in his word has perfected that for us. The apostle says, "Seeing you have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1 : 22. In obeying the truth through the spirit the believer is purified.

Through the blood of Christ the spirit is connected with the truth, unto unfeigned love of the brethren, for he that loves God, loves the brethren. When Paul was in perils among brethren, he says *they were false brethren.* A believer never was, nor never will be in perils among brethren, except they be false brethren, having the form of godliness, but denying the power thereof: professing, but not "obeying from the heart that form of doctrine delivered us." Rom. 6 : 17. In obeying the truth through the spirit the believer is purified.

3. Holiness. How shall man who is unholy in all his thoughts, be holy? Blessed be God in his word this also is perfected for us. He says to Israel, "Sanctify yourselves therefore, and be ye holy for I am the Lord your God. And ye shall keep my statutes, and do them, I am the Lord which sanctify you." Lev. 20 : 7, 8. Here upon the condition that Israel would do the commandments of the law, God would sanctify them—make them holy. So the Savior prayed to his Father for his people. "Sanctify them through thy truth: thy word is truth." John 17 : 17. In obeying the truth the Lord perfects the believer's holiness, or sanctification.

4. His Perfection. Here we might well pause and be startled. For how can man who is imperfect in all his ways be perfect with God. We bless his name that in his word the Lord hath also perfected this for us. The apostle says, "All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3 : 16, 17. The

believer by the word of God is furnished with the means (or materials) wherewith to attain unto perfection. Thus literally illustrated. Suppose you employ a mechanic to build you a house, he being versed in the art, and is a master mechanic; yet if he be not furnished with the materials and tools necessary to do the work, he will be useless as a child, but furnish him these, and the work will be completed in due time. Even so with the believer. God requires him to be perfect. But graciously furnishes, and perfects for him all the means necessary. His word through the spirit is 1st, profitable for doctrine. A system of teaching in which is taught all virtue. 2nd. For reproof, reproving every evil, and all errors. 3rd. For correction, correcting all habits, every evil thought, and every thing contrary to truth and sound doctrine. And 4th. for instruction in righteousness. Being instructed in whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; and if there be any virtue, and if there be any praise, it will instruct them to think on these things, and thus become perfect with God in accepting, and submitting to his will and word as the true and perfect plan of salvation, as God is perfect in giving it. Dear brethren and sisters let us be established in the truth. And should the eye of an unconverted soul see this article, let him be assured that his conversion, purification, sanctification, and perfection lie in the word of God, and he who obeys it from the heart, the Lord will perfect all there in his soul. May the Lord add his blessing, I pray in Jesus' name. Amen and amen.

D. P. Sayler.

For the Visitor.

LIFE INSURANCE.

Underwriting has become a profession perhaps as much so as medicine or law; but whether it is honorable or dishonorable is a question which every one has the privilege to decide for himself. But no man has a *moral* right to express his opinion until he has given the subject a careful and candid investigation; Thus qualifying himself to judge.

Because a man is blessed with a good physical constitution, and therefore may never need a physician is certainly no good reason that others must do without such services. And if we sometimes meet with a quack, that is no evidence that all medical men are impostors. When an individual is surrounded by good neighbors and so fortunate as never to get into any difficulty, whatever, that requires the services of a lawyer, that is certainly no good reason that the world or even *Christians* can always dispense with such aid.

A man purchases a house which is built upon a very small lot, and one half the money invested is borrowed; he believes it to be his duty to secure his creditors, and the *only* way he can do this is to get his house insured, for it is all combustible property excepting the lot. Whether such a man has done wrong is yet lacking proof, but we should not be much surprised to

hear some rich man who owns a large farm with but very little combustible property, and that out of danger; or some one who has no property at all say that it is sinful, entirely forgetting that we have a right as Christians to use the world as not abusing it.

I certainly have no intention to persuade any of the brethren to patronize either lawyers, doctors or underwriters, but if I can induce some of our leading and most influential ministers to investigate a subject that will in all probability again come up at our next A. M., namely, life insurance, then I am satisfied. Heretofore our minlsters had enough to do without troubling themselves about such worldly affairs, but now when they will be called upon at our next Annual Meeting to point out the moral evil of life insurance, it will certainly be their duty to reflect over this matter and try to find out what it is, and what it is not. Allow me to make the following illustration, in which the landlord is to represent the life insurance company, and the tenant the policy holder.

A landlord offers to sell his tenant a house worth a thosand dollars on the following conditions: the tenant has arrived at the age of thirty, and according to the Carlisle table of mortality, is expected to live thirty-four years longer. He is to pay in annual payments $70,00 for fifteen years when he is to get a deed for the house. But in case the tenant should die at any time before the expiration of the specified time, then the deed is to be made to his family without any further payments. But if the tenant should feel himself unable to pay it in fifteen years, he has the privilege to take thirty or more years to do it; or if he is not particulaar about possessing it in his own time, but rather anxious to provide for "those of his own household" when he can no longer go in and out for them, he can have the agreement (policy) made so that it will be given to his family after his death—in such cases the annual payments (premium) would be much less.

Can we from a religious stand-point find fault with a poor tenant who would make such a contract with a rich landlord—when no fault is found with men who get sometimes as high as seventy-two per cent in the shape of rents for their money? Dr. Franklin and some of the best financiers in the world have recommended life insurance; hence we dare not oppose it from a worldly or financial stand-point, as some do when they compare it to a lottery or gambling affair—the only question is whether we have a right in this case like in all others to use the world as not abusing it.

In 1699 a company was formed in England carrying in its very name its purpose; it was called the "society of assurance for widows and orphans."

The Methodist preachers of Rock River Conference number in all one hundred. Whenever one of them is removed by the hand of Providence, each one pays $10,00 to the widow; thus she gets in all a thousand dollars less ten. Every *mutual* life insurance Company is based upon the same principle. Is this wicked or sinful, or is it "bearing *one another's burdens*," which is a divine command?

P. FAHRNEY.

Social Parties, Fairs, and Festivals.

"'Tis not for man to trifle! Life is brief, and sin is here,
Not *many* lives, but only *one* have we; one only one—
How sacred should that one life ever be—that narrow span!"

We learn that ministers and church officers in some places are encouraging social or neighborhood parties—recommending the members of their charge to meet occasionally, and spend an evening in friendly chitchat, have a supper, perhaps wind up with an innocent game of some kind, to promote a more general sociability and friendly intercourse.

Sociability is a good thing—we admire it, but we would respectfully ask if there is not a better and more Scriptural way of promoting social and friendly feeling among the people? Why not appoint a weekly meeting in every church, on holiness, entire sanctification, the higher Christian life. We know of no better or surer way to promote sociability, friendship, love, and Christian union. Nothing binds God's people so closely and firmly in the bonds of affection and love as the baptism of Holy Spirit—the tongue of fire. This Spirit, too, will banish all trifling, levity, foolish talking, and jesting so common at many of these social parties.

It will also heal all divisions, backslidings, heartburnings, roots of bitterness, envyings, and evil speakings. Besides, it will qualify for active service, spiritual labor, holy zeal, self sacrifice in the cause of God, in the salvation of souls.

These meetings for the higher life are far superior to mere "social tea parties, picnics, soirees, oyster suppers," and holiday feastings, to increase and perpetuate sociability. We should rejoice to see them established in every Church in the land—then hope would dawn, and angels tune their harps afresh, "Glory to God in the highest." Oh! how numerous are the devices of Satan! How devilishly artful is he in decoying us from the path of duty, in cheating our souls, and making us hew out to ourselves broken cisterns that can hold no water.

If these parties are not promotive of holy living, of advancement in the divine life, evil tendencies are sure to follow. "What is not of faith is sin." Christ attended feasts, so did the early disciples. But how was the time occupied at them—in feasing to excess, in light-mindedness, in frivolity, in "foolish talking or jesting, which are not convenient," in "words to no profit?" Did they sit down to eat and drink and rise up to play?

"Trifle not, O brother pilgrim,
Speak no vain nor idle word;
Never once let foolish jesting
From a Christian's lips be heard,"

The early Christians associated, held religious festivals with the view of cultivating mutual affection and friendly intercourse among each other. Then entertainment was prepared by the richer members, to which the poor were invited. There they testified their love by mutual acts of kindness, all partaking of the same plain, wholsome fare; meanwhile liberally supplying the necessities of the indigent.

Concerning these feasts of charity, Pliny gives an account in a letter to the Emperor Trajan: "Their practice is," says he, "to meet before day, and sing a hymn to Christ, and bind themselves by a solemn oath to do no wickedness. Those things

performed, they separate, and meet again to partake of a common and innocent meal." Their conversation, meanwhile, was such as became the Gospel of Christ, being sanctified by the word of God and prayer. To Glorify God, in their bodies, and in their spirits, was uppermost invariably, from first to last.

Tertullian, in his Apology for the Christians, alluding to the same fact, says, "We Christians look upon ourselves as one body, actuated as it were, by one soul. When therefore, we are at the charge of an entertainment, it is to refresh the bowels of the needy. We feed the hungry, because we know that God takes a peculiar delight in seeing us do it. Nothing earthly or impure has any admittance. Our souls ascend to God before we sit down to eat. We eat only what suffices nature. We sup like servants who know that we may awake in the night to the services of the Master; and we discourse as those who recollect that God hears them. When supper is ended every one is invited forth to sing praises to God. As we begin, so we conclude, all with prayer, and depart with the same degree of temperance we come."

Are social gatherings at the present day thus in accordance with Gospel purity and order? thus promotive of singleness of heart, of Christian benevolence, of entire consecratedness to God and his service? Are they a means of grace, do they promote a spirit of prayer, of holy living, stimulate to acts of self denial, in spreading divine light? If so, the Lord speed them, multiply them. Christ says, "When thou makest a feast and call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." "Whether therefore ye eat or drink, whatsoever ye do, do to the glory of God."

"Whatever dims thy sense of truth,
Or stains thy purity,
Tho' slight as breath of summer air,
Count it as sin to thee."

The time was when religion was to be exterminated by the sword, the faggot, and the inquisition: but in the nineteenth century a more successful plan has been adopted. The spirit of compromise is now at work. Satan transforms himself. The Church and the world shake hands—laudible objects will justify any means. A fancy fair, soiree, tea party, or a raffling match may be gotten up with much propriety if a church debt is to be paid, or a donation party, characterized by all the folly of a whole night's revelling at the parsonage, if the proceeds are only given to the minister; secret combinations—professors and sinners, may exhibit all the folly imaginable with gorgeous expense of regalia, public dinners, etc.; while many honest debts are unpaid, and many poor are starving for bread; yet this is all sanctified by offering prayer at commencement, and taking along the Bible. The end sanctifies the means!

"Once, twice, yea thrice, our God hath spoken,
That God whose word can ne'er be broken;
He speaketh once, again, again,
He speaketh, shall it be in vain.

AUTHOR OF "HOME THRUSTS."

For the Visitor.

NOW.

Time is divided into three general divisions:—the present, which includes only the passing moment; the past which embraces all past time, and the future, which embraces all time to come. Of these three divisions the present is the most important to us. The past has gone forever, and is irrecoverable; it is like water spilled on the ground that can never be gathered again. On account of the uncertainty of life the future may never be ours. Life is compared to a vapor that appears for a little season and soon vanishes away.

"A span is all that we can boast,
An inch or two of time."

Therefore, we repeat, the present is the most important division of time to us. It is the period that we can claim as ours, and if we are only careful to gather up the fragments as they pass, and appropriate them to proper use, we will never lack time for improvement. If you would start on a long journey and travel every moment, you would soon reach your destination, although you traveled at a tortoise's pace, because you traveled all the time. So it is in gathering knowledge. If we are careful to improve every moment, as it passes, we will soon mount over every obstacle, and soar high in the scale of intelligence, and look back over the meager impediments with complacency.

Now, or the present moment is no less important in working out the salvation of our souls, than it is in literary attainments, &c., but it is much more important, for "what shall a man give in exchange for his soul." If we are always careful to do right, now, we will never complain that we have not enough time for spiritual exercise and improvement.

We are too apt to put off a known duty till to-morrow, and so on, till the fatal precedent has stolen all our time away, and left the vast concerns of eternity hanging on the verge of a moment. It has been said by much wiser heads than mine that, "Procrastination is the thief of time." The inspired writers seem to put great stress on the present time. Paul says, "Behold now is the accepted time; behold now is the day of salvation." To-day if ye hear his voice, harden not your hearts." Then, in view of the great importance of salvation, the uncertainty of life, and the certainty of death, let us always endeavor to do right *now*, and when the time of dissolution comes, we can say with one of old, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day.

W. R. Deeter.

Granville, Ind.

Selected for the Visitor.

PARABLE.

A certain tyrant sent for one of his subjects and said to him, "What is your employment?" He said, "I am a blacksmith." "Go home and make me a chain of such a length." He went home, it occupied him several months, and he had no wages all the time he was making it. Then he brought it to

the monarch and he said, "Go and make it twice as long." He brought it to him again, and the monarch said, "Go and make it longer still:" and when he brought it up at last, the monarch said, "Take it, bind him hand and foot with it, and cast him into a furnace of fire." These were the wages for making the chain. Here is a meditation for you to-night, ye servants of sin. Your master, the devil, is telling you to make a chain. Some have been fifty years welding the links of the chain, and he says, "Go and make it still longer." Next Sabbath morning you will open that shop of yours and put another link on; next Sabbath you will be drunk and put on another link; next Monday you will do a dishonest action and so you keep on making fresh links to this chain, and when you have lived twenty years more, the devil will say, "More links on still," and then at last, it will be, take him, bind him hand and foot, and cast him into a furnace of fire," for "the wages of sin is death." There is a subject for your meditation. I do not think it will be sweet, but if God makes it profitable, it will do you good. You must have strong medicine sometimes when the disease is bad. God apply it to your hearts.

For the Visitor.

LETTER TO A COMPLAINANT.

In addressing these lines to you as an individual member of the fraternity of Christ, I am not actuated to do so in order that I may be personal in my allusions, or because I am seeking vengeance as a redress for a petty grievance. "*Vengeance is mine and I will repay,*" saith the Lord. But I have often in my short Christian pilgrimage come in contact with events and circumstances that presented inconsistencies of very startling proportions, and sometimes so extreme that it required all the fortitude I was mistress of, to withstand them. But thank God who giveth grace to the humble, and who tempereth the wind to the shorn lamb, I have as yet overcome every embarrassment and am still willing to guide my helm to the haven for which I launched my boat, and I do hope that we may both meet the storms with that Christian fortitude that becometh the enlisted of God. We know the Ocean is one of many tempests, and that fierce winds will often assail us, but I pray to Him who once stilled the waters and walked thereon, that he will not let either of us perish, or sink though many adverse winds do blow and toss our frail bark. We no doubt both have learned that if we are not strictly on the guard against the wiles of the Adversary, and especially, when not fully equipped with those Christian graces spoken of by the apostle, and with which we are to defend our spiritual life, that we oftimes feel ourselves almost conquered. I hope by this means to awaken a sense of duty in our minds, which by your effort to enlighten mine, you have plainly made visible: namely, that we can not be too careful as to how we should proceed to do the most good. We are living in a world which is ever changing, and which has *progress* for its chief principle: and we can not but *expect* that inasmuch as we are to a great exten:

beings of circumstance, that surrounding influences may sometimes wean us from that fraternal love which should ever characterize us, and thereby find us reaping where we have not sown, and gathering where we have not strewn.

Furthermore, we can not but know, that we as a body, and who are so variously capacitated, will somewhat differ in our views as to the proper administration of the principles which will bring about the most good, and the greatest honor and glory to God. Let us take into consideration for a moment how variously we are convicted, even upon things which pertain to the same end, in our domestic affairs of life. And need we wonder that we are sometimes in want of harmony in spiritual duties, especially when they refer to such as are somewhat traditional and upon which the bible is indefinite? As regards the subject with which you have assailed me, I can truly say, that I have never attained to that degree of Christian zeal, by which I entertained any scruples as to my outward manifestation of inward piety, but have ever felt that my external appearance did not misrepresent my internal worth.

Beloved member, I positively can not advocate the principle which encourages an outward sign, not sustained by inward truth. And I can *not* see where the honest hearted Christian after being fully adorned with that principle without which we are to become "but as sounding brass, and a tinkling cymbol," and in strict adherence to that injunction which exhorts, "If thy sister trespass, go and tell her fault between her and thee alone;" I repeat, I *can not* see where others have room to spy about during church service to find something of which to complain and find fault, especially when nothing can be found but the wearing of a warm comfortable hood, which has nothing about it but that which adds to its warmth and advantage as an apparel to keep the body comfortable. Is it not highly necessary when we have once fallen to such a stage in grace, that we awaken from our lethargy, and see whether we can not be more usefully and religiously employed? Do not our hearts need improving, and our eyes new light, that we may see the beam therein? Do we not need another Paul to tell *us* as he did the Athenians about their superstition? Are we not in danger of gagging at the gnat and swallowing the camel?

Oh beloved member, let us ever be on our guard as to what we engage in, and as to how we improve our time. God looks down with an eye that does not only see the *outward* appearance, but penetrates the inmost recesses of the heart and judges thereby. Christ told his disciples not to judge by the *appearance*, but with *righteous judgment*. He saw into the heart of the Pharisee who wore the broad phylactery on his garment to show unto men that he fasted, and he will likewise see into our hearts, and not only *see* but if we open our hearts unto him he will come in and dwell with us and shed abroad the love of God, and when we have the love of God shed abroad in our hearts, we will have no trouble to tell our faults *individually*. I am well pleased with the so called "order of the church," and am sorry to see that

it is not more rigidly adhered to in many places, but hope that by the zeal and faithfulness of our elder brethren a more strenuous observance will be recommended and enforced. But for the sake of our Master's cause, and for our own soul's benefit, let us look well to ourselves. Let us first fill our *own* lamps with oil, and if we can then bestow mercy to the foolish by lending to them, we will be more abundantly blessed than those of which we read who had none to spare.

I feel no remorse of feeling in anything I have worn since I became a member; but Paul said, "If the eating of meat caused his brother to offend he had rather not eat it," and so I feel in reference to your charge. Yet I have nothing of which to boast, and have never yet arrived to that degree of Christian virtue, but that I could see enough for *me* to do as pertaining directly to *myself*. I hope the grace of God may abound with both of us, and though we were differently taught, and inasmuch as we were planted in different branches of the church, we can not but suppose that there may be a slight difference as to what is order and what disorder, but I hope by the help of God that ere we live long together in the same school, we will recite our lessons alike, and though I may not find time to look over the scholars, I hope by the intercession of our Schoolmaster that we all may receive a full credit mark and that there will be no more grievances.

But let us ever pray to Almighty God, that he may lend us charity, give us humble hearts, and contrite spirits, that we may worship him in spirit and truth, and with a jealous eye frown upon the first dawn of that which will sow discord in the church and destroy the love and union of its members. Let us remember too that Peter was exhorted first to feed the *lambs* and afterwards the *sheep*. Let us bear in mind that lambs need a little mild food at first. But let us earnestly contend for the faith once delivered. I remain fraternally your weak sister.

MARTHA L. KARN.

Hyattsville, O.

For the Gospel Visitor.

THE WILLING PREACHER.

"For if I do this thing willingly I have a reward, but if against my will, a dispensation of the gospel is committed unto me." 1 Cor. 9: 17. The apostle in the first and second verses of this chapter establishes his claims to the apostleship and shows that he is free to receive all the support and help or maintenance that God has made provision for in the church for the ministry. And in the the second place he shows us that these provisions are as ordained of God, viz.: that they had power to eat and to drink.

Now what does the apostle mean to convey by the use of the word *power*? Does he merely want to remind them that because they had mouths in common with other people, and bodies to support, that this was evidence that they had the privilege like others to work, earn bread in the ordinary way and eat it in order to support life? That privilege the most ignorant would allow,

and Paul could save his breath from such useless talk. You might as well tell a man because he has a nose on his face, he has equal rights with others to breathe the air. But the apostle was about informing them of a power or right which they had to expect to get things to eat and to drink, not by making it their first duty to till the ground or work at some trade, but power to eat and drink at the expense of the church for whom they so faithfully labored. And he showed them that if the harvest of gathering souls was plenteous, that they had power or a right to entirely forbear working, and attend to their ministry; that if the members' hearts were with them in the work of *God* only to the same extent as were the heathens united and interested in their civil government, and other dealings as they in their heathenism considered just, why the members could cheerfully help them to the necessaries of life.

The apostle illustrates and enforces the claims of the faithful teacher and minister upon the members to enjoy with them in common the good things of life, from the nature of things, and he takes up three illustrations. 1st, the right of a soldier to his wages. Here the minister is compared to a soldier, especially called out from his family and home concerns which he must now leave, and give his attention to his country. Now the apostle asks for a case, saying, who goeth a warfare any time at his own charges? Do not civilized or heathen nations make arrangements to meet the wants and expenses of the soldier and his family? He asks where is the people that act so unfeelingly as merely to give the individual soldier his grub while in service, and never concern themselves about his other or his family's wants, and let them (his family) which is a part of him, live in penury or want, or live beneath the common fare enjoyed by others. And if this indifference is not found to exist among the children of this world, how strange, the apostle would say, to find any such thing in the arrangements of *God*, or among those where *"brotherly love" is to continue*, and where one is commanded of *God*, "not to look on the things merely of his own, but also on the things of another."

2nd, the apostle asks, "who planteth a vineyard and eateth not of the fruit thereof?" This is the second illustration to show how a just God would be concerned under the ordinary arrangements of life for the maintainance of the christian ministry, when their time would be called for in teaching spiritual things. Now the apostle asks from a principle of justice and mercy, who in heaven or among men, could, or would put men to service to procure that which is necessary to the support of life, and then when the season is ended, and the crop reaped and no time or season to mature more. turn them off to starve? Even so does the apostle argue that it shows unkindness and a want of brotherly affection, where the church and spiritual wants of a community call for the ministering brother's labor through the season when these necessaries are to be cultivated, and then shew a cold and unconcerned feeling for him and his family.

3rd. The apostle asks, "who feedeth a flock and eateth not of the

milk of the flock?" This is the third illustration to show that the minister has a right to look to the church for support when he gives them his time and services. It seems that the wages of the herdsmen in the East, does not consist of ready money, but in a part of the milk of the flocks which they tend, and upon this they have to depend for themselves and family's support, this herding taking up all their time. Now the apostle asks what kind of feelings it would show in the owners of the herds, if they would have the poor herdsman engaged all the time in taking care of the flocks, and giving them nothing whereupon to live; thus leaving us to infer how unbrotherly it is for the members to have the minister to put in his time and labors for the advantage and prosperity of Zion, and their time taken up for them, their children, and all others' salvation, which we should all labor in common for, and then leave them to get along as best they can.

And now when the apostle has shown from the nature of the case, and from the standpoint of reason as acted upon by all reasonable individuals, heathen or civilized, he then declares that God himself has made this matter plain in his own law; that if the minister's time is taken up by the necessary demands surrounding him, why that inasmuch as we are to be merciful to the ox that labors for us, much more should brethren and sisters feel for one another. And who would be so hard as to work the ox all summer and give him his food and bed only daily as he needed it during the cropping time, and then turn him out on the cold wintry snow to perish without stable, without food laid up for comfort and support? Yet I see that a certain brother has published it to the world, that the minister has all that God grants that he shall have as represented in this scripture, when we get our meals and beds as we need them while from home among the church. Home and home wants and expenses to and fro and winter necesities may lookout for themselves, while the other members are all the time scheming and laboring for home conveniences, and then complain that, till their taxes and just dues are met, they have it hard enough. How then can it but go scantily with the minister? The Lord keep me from ever becoming such brethren's oxen as referred to above.

Now the apostle expressly says, that God spake not this that he only cared for oxen, but for our sakes this is written, to show that the laws and requirements of God are humane, kind, and equitable. And now the apostle starts out to show that the church or members, still have the advantage, or that they receive more than they give; for what they give is carnal or perishing, but what they receive is spiritual or enduring. Say to them that if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Is it to be regarded as unequal, unjust, or burdensome? are we receiving that for which we have not rendered a valuable consideration? The apostle means to say, we impart blessings of more value than we receive. Hence he cites the Corinthians to the law and the testimony, showing

that upon the principle which he has been advocating, God has ever acted since he had a people, and asks them in the 13th verse of this chapter, whether they had ever informed themselves of the mind of God about this matter, and plainly tells them that God always had it so, that they which minister about holy things, lived of the things of the temple, and they which wait at the altar are partakers with the altar: referring them and us to the fact that those who were appointed to offer sacrifice, received a maintainance in their work, when it required their time; that a part of the animal sacrificed became the property of the priest for his support, and from these offerings the priests had their maintainance. See Deuteronomy 18: 1; Numbers 18: 8—19.

So the apostle concludes that he has fairly settled it by God's own acts and testimonies that the minister should always be helped, that he and his might live as did those with whom they associated, and fellowshipped in bonds of love. And having decided that this is a just principle with God, he positively declares in the 14th verse, that the Lord has ordained that they which preach the Gospel should live af the Gospel; that they should be made comfortable; that they should receive so much attention from the church as to keep their minds from being harassed with over much anxiety and care, and their families from want, so that, as says the apostle, they may give themselves over to the ministry of the word, and labor for the especial interests of the souls of the chileren of men. And that then it was but right, that he, which is taught in the word should communicate unto him that teecheth in all good things. See Galatians 6: 6.

But now in the 15th verse after Paul has shown us how lawful and right it is for the church to do something under some circumstances for its ministers, he then gives his reasons why he did not urge his power or gospel right upon the Corinthians. And the first reason he calls, *his glorying*, because by the grace and love of God in his heart toward sinners, he feels willing to labor and cooperate with God for the good of the church and the salvation of men, whether they do all that they owe the minister or not. For this willingness of heart he blesses God, that, by not exacting the last due him on the part of those for whom he is laboring, he can save those who are unenlightened, and consequently prejudiced against God's ordained plan of meeting the wants of his ministers, especially when he has other churches that will permit him to fall back upon them, and commit as Paul is pleased to call it, a certain species of robery, to enable him to do them service, which robery, under such circumstances and for such purposes is not offensive to God. He also says that there attaches a reward to this willingness of laboring, without what God has made due to them, showing that when he received from the church what they owed him, then he had nothing whereof to *glory* in the sense that he uses the word glory, and also no reward in the sense in which he uses the term reward. Not that we are to understand that the minister who receives or advantages his condition

to do good, by making use of what God has ordained he may use, that he is joyless, or has no hope of a crown of glory in the world to come.

He only shows that the minister in denying himself of just comforts due him in this life, can save, under some circumstances, the ignorant and unenlightened, and prejudiced, which he otherwise could not have saved, and can keep them from being destroyed by Judaizing or false teachers which would in their ignorance, persuade men that ministers taking a support was an admission that they were not called to the ministry by divine authority; at other times trying to make it appear that ministers receiving support from the church under any circumstances, were hunting only temporal gain, and were not the ministers of Christ. And Paul by pursuing the course he did, and by denying himself of what he might justly have claimed, stopped the mouths of the false teachers, and was enabled to do good which he might not have done, had he availed himself of the support he was entitled to, and he gloried in the grace which was given him by which he could thus act.

In so doing the apostle felt he also would lose nothing of the reward in the world to come, for God has said that they "that turn many to righteousness shall shine as the stars of heaven." O, then, we hope that every brother minister, will under similar circumstances, be a willing preacher, and try to save the ignorant and unenlightened by not exacting every thing of the church which the gospel permits of asking of the more intelligent part of christendom. So that by all lawful and successful means we may save some in all conditions.

Now if our conclusions in the first part of this article be correct, then the Lord has ordained that where churches are organi ed, and the members taught their duty, and desire to do it, that there the o k of the Lord can be more speedily and successfully carried on, if the ministry receive so much support from the church as will enable them to give that attention to their ministry that their field of labor dema ds. And if our conclusions on the 2nd part of our article be correct, why the example and teaching of Paul show that among some people and arms of churches we must and should and will gladly labor without being burdensome, by way of asking help, and that these are the inferior and less enlightened parts of the church, as we shall hereafter show.

Now having discovered our duty in this last mentioned respect toward the prejudiced, let us follow the example and advice of Paul, and preach or make the gospel without charge to them, that we abuse not or rather misuse it not, to the hindering of the spread of the gospel, our power or privilege guaranteed to us in the gospel of Christ, and give them testimony that we are laboring not for their property, but for their souls and that until they so believe and so understand it from God's word, we would by no means have them so to do unto us as to give us of theirs. And while we patiently labor with, and for them, let us not neglect to try to show them that until they so understand it, that they do owe a part

of theirs for the support of ministers and their families, that they are in the back ground in Christian knowledge, benevolence, and usefulness, and are inferior in this respect to the churches who do give.

And if we cannot reach them otherwise, why take the apostle's plan in his second letter to the Corinthians, 12th ch. and 13th v. and throw the fault of their inferiority on the preachers by way of kind of sarcasm and irony. For the preachers are in fault if an arm of the church does not understand this to be their duty when preachers need such assistance. And then to give, not as a gift, but as of debt, of debt, not merely to the preacher, but to Christ and his cause. To say that it would be given as a gift because of not having received value from the minister, would contradict the apostle when he says, "If we have sown unto you spiritual things, it is no great thing if we reap your carnal things." And to say that it is a gift because God has not made it the duty of the members to give, is contrary to Paul again, for he says, the Lord has so ordained it.

Now in speaking of ministerial support, I do not advocate the giving of a stated salary; by no means; or that the ministry among us should not work when the ministerial duties of preaching and the necessary reading and studying of the word is done. O, no: I know that work then would be good for both body and mind. The field of ministerial labor is so different in the various parts of our world, that much more may be required some places than others. There may be some places where the ministry can do the work under their charge and fill all their calls, funeral occasions excepted, by preaching on the Sabbath. But there are other places we know of, that it would require more than one half their time. In such cases it would require more liberality.

LITTLE CROSSES.

Christ comes to us morning by morning to present to us for the day that is opening divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our little pleasures. Do we kiss them and take them up, and follow in his rear, like Simon the Cyrenian? Or do we toss them from us scornfully, because they are so little, and wait for some great affliction to approve our patience and resignation to his will. Ah, how might we accommodate to the small matters of religion generally those words of the Lord, "Take heed that ye despise not one of these little ones." Despise not thy little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humility. Despise not little temptations; rightly met, they have often nerved the character for some fiery trial. And despise not little crosses; for when taken up, and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even the crown of righteousness and life which the Lord hath promised to them that love him?—*Dr. Goulburn.*

Correspondence.

Dear brother Quinter: I take my pen this morning to write to you, and although I am a stranger to you, and to many of your numerous patrons personally, yet I hope we are somewhat acquainted in spirit, inasmuch as we all profess to be children of the same Father.

Having therefore all been taught by the same *word*, and having all been made to drink of the same *spirit*, we must necessarily be spiritually acquainted—yet hoping and desiring that we may become yet still more and more acquainted both personally and spiritually. I write you the following account of a trip to Johnson county, in company with brother P. R. Wrightsman, and believing that it would be of interest to the readers of the *Visitor*, I therefore subjoin the following:

Brother Wrightsman and myself left home on Saturday morning, the 2nd inst, to attend a series of appointments in Johnson county, and also in the edge of Virginia. Johnson county is the eastern county in Tennessee, and joins North Carolina and Virginia, and is one of the most picturesque, and novel places perhaps in the state, in consequence of its variety of scenery, and beauty of landscape. It is surrounded on all sides by lofty mountains, and promontories, forming a kind of valley or basin through which the Wattauga River flows rapidly with a current in an ordinary time of water, of about three miles per hour. This river with its tributaries waters the whole Valley comprising Johnson county. In ordinary times or in dry seasons, those streams are not very large or rapid, but in wet rainy weather, owing to the peculiar construction of the country, they become very formidable. This then was the condition in which they were when we made the visit as above stated.

We reached the bank of the river some thirty miles from where we started, and three miles from our first appointment, which was at candle lighting—about sun set. Here we found upon inquiry that the river was not fordable. We then continued our way along up the south side of the river, some four miles, until we got opposite the church—Cobb's Creek—where the appointment was for preaching Saturday night and Sunday. We here found that it was imposible to cross. We then put up for the night at Goodwin's. It continued raining incessantly through the night, and when the morning broke, we found that the river had risen to an alarming extent, so that there seemed no probability of us reaching any of our appointments. We therefore continued our way on up the river some two miles—crossed Elk Creek at its confluence with the river, which we also found very much swollen, and also dangerous to ford. Having got safe across, we got to my brother's, Dr. A. L. Crosswhite, where we remained very comfortable until the following Saturday, (seven days). The Doctor then took his horse and piloted us across the river, riding slowly in advance of us, and we following, the water the meanwhile almost running over our horses from one bank to the other. For his kindness he has our sincere thanks, as well as our

prayers for his future wellfare. We then proceeded on our journey with the Dr. for a pilot over the rugged hills and mountains, through deep gorges, and narrow defiles, some three or four miles until we came to the bank of Roans Creek, which is one of the most fearful and rapid streams in high water I ever saw. Here we found another apparently impossible barrier to our journey. Upon consultation, the Dr. proposed that if we were willing to risk it, that he would proceed before us, and see us yet safely across this danger, if possible. Here in this stream my horse fell with me, and I was forced to abandon him, and swim to the bank. My horse also recovered from his dilemma, and came out with the loss of my saddle pockets. And here the Dr deserves, and has my warmest thanks for his noble efforts to rescue my effects, by riding in repeatedly regardless of danger to endeavor to secure them as they were floating away down upon the surface of the turbid waters. But all our efforts to save them proved abortive. Yet we consoled ourselves with the happy reflection, that the damage was no greater. And we felt truly thankful to an all-wise providence that we had got through such imminent danger with no worse consequences. After getting across Roan's Creek, we pursued our journey up the country, intending to visit our brothers and sisters some twelve miles further up the country. A brisk ride of about two hours brought us to another Creek—Little Doe. This is a small, but very rapid creek in an ordinary time of water, but now although the waters had assuaged a great deal, yet it was almost past fording. Here situated on this stream were several forges, for the manufacture of iron, together with several saw mills, grist mills, and other water power manufactories, all of which, with but few exceptions, we found entirely destroyed and washed away by the water, or so damaged as to be unfit for use. In fact it seemed to be perfect desolation and destruction, which greatly excited our sympathies for the people. Here in this count the citizens had suffered more, perhaps, than any other people in the United States, during the late rebellion, in consequence of their unflinching fidelity to the Union. The rebels having taken such great hatred to them, that they tried to destroy them in every possible way, by fire, by murder, by starvation, and in every immaginable way in their power. And now, when by their industry and perseverance they were beginning to recover from their calamities, the destruction by water has almost ruin d them. But the Lord does all things well.

We arrived at the chapel on Sunday, one week behind our appointment, but fortunately for us, the Methodists had an appointment there and by that means we got our appointments for the future published. We have six members in that county, one brother and five sisters, all of whom we found generally well. Our prospects for a church at this point we think is very favorable, notwithstanding the strong prejudices which are against us.

We only commenced operations in this section recently. True, the Brethren have preached here occasionally for some years past, but these were only transient calls, as

they were passing to and from North Carolina, on their visit to the church, annually in that state. Hence, the people of this portion of country knew but little or nothing of the order, and practices of the Brethren until quite recently.

When we first began preaching here we met with strong opposition; the people's prejudices were so strong against us, owing to their early education, that they could not think it possible that we were right and they were wrong. "Why;" they would say, "is it possible that the gospel has never been preached in Johnson county before?" When asked if they believed feet-washing to be a commandment, they would unhesitatingly answer, yes. And when asked why they did not obey it, they would say, that they did not think it *necessary*. And, in fact, many of the *commandments and ordinances of the Lord* they could see no use in; just so that a person had *religion*, was all that was necessary. But after much hard labor, and pains taking by the Brethren, they have began to see the propriety of *observing all things whatsoever they have been commanded*. Here again we see the importance of our taking a greater interest in sending the gospel to the remotest bounds of the earth. There are hundreds and thousands of precious souls who are going on in ignorance of what is required of them by their Lord, who have been taught that any and every way will do, just so that they have got *religion*, and are thus going on blindly, losing the reward of obedience. And those false teachers are thus imposing on their credulity. Now brethren, let us who profess to be the children of the light, be up and doing. Let us let our light so shine before men, that others may see our good works and glorify God our Father.

What is all this world compared to the worth of one soul. There are persons for whom Christ died, living in ignorance, and going on in sin, and yet we who profess to have the love of God, and of the souls of men in our hearts, are standing still and looking on with perfect indifference, as if we had no concern in so great and important a matter.

But it is not only the minister that should be engaged, but every brother and sister also has a work to perform. Probably you would all like to know what part you have to perform in this great and momentous work? As the question is a plain one, I will give you a plain answer. *You are responsible for every day which the minister fails to employ in this great and glorious work*, when he is willing upon his part to perform it, and from the lack of pecuniary aid is unable to do it. Oh, you say, "you are in favor of a paid ministry." No, I am not, but I am in favor of a supported ministry. There is nothing more clearly set forth in the book of God, than that they that preach the gospel shall live by it. But reserving the proof of this proposition for a future article, I will just close this as I have fear that I have already trespassed too far upon your time. I remain, dear brother, yours in the one hope.

JESSE CROSSWHITE.

Jonesborough, Tenn. Marc 13, '67

MADISON, GEORGIA,
April 11th, 1867.

Eds. Gospel Visitor: Dear brethren, accept my thanks for your

kindness in sending the Visitor to me. It comes so very welcome for it brings intelligence of a cheering nature from loved ones far distant. The following is at your disposal. Either publish, abridge, or toss it into your waste basket, just as you deem proper, and I will be satisfied.

Agreeable to my views in obtaining knowledge, with regard to labor among the freedmen, I selected this as a suitable field, not being employed by government, or in any way connected with any missionary association. I am left free to act in accordance with my understanding of Scripture. I accepted the oversight of the freedmen here with the understanding that I labor for their moral and mental good. Government through Freedmen's Bureau, assist by providing a school house, paying a salary to two assistant teachers, and protecting us and the school against evil disposed persons. The school was opened in February, and for a time there was considerable opposition. I have had much occasion to lean upon the strong Arm for support, and I feel that I have been sustained, amid the trials that I have had to encounter, not by my own strength, for I am weak, but by divine aid, assisted very much, I believe by the prayers of my brethren. The manner of laboring to be useful among the freedmen, is to combine religious instruction with mental training. One without the other would not secure the desired end. In view of this, the conclusion of my mind, I have been laboring among them, teaching day, evening, and Sabbath School, and preaching whenever opportunity is afforded. No session of school passes without religious exercise being a part of the duties. I now feel very much encouraged with the prospect, for the school has been increasing in numbers constantly. Much interest is manifested by the black people in educating themselves, and their children. Large congregations assemble for worship, and they are very respectful and attentive listeners to the preached word. In our schools we are taxed to our utmost to do justice to all. On our day list we now have one hundred and twenty names, mostly children. There are one hundred and thirty five who receive instruction at night. These are principally men and women who work through the day. Some come a distance of four and a half miles. We have opened a Sabbath School, with a list of one hundred and sixty two names, and constantly increasing. So you see we are not in want of material to work with. The only question is, will good result to their souls? Time alone must answer that question, and through the direction of him who controls all things. But my mind is not in doubt as to the result of faithful and persevering labor among the unfortunate colored people. As ever your brother.

E. Heyser.

Plattsburgh, Mo.
March 27th, 1867.

Brethren Editors of the Gospel Visitor: You will please do me the favor of inserting these lines in the Visitor. I have received a great many letters of inquiry concerning this country, and condition of the church here. So I have taken this

method of informing all whom it may concern. In the first place I was raised in Pa.; my father's name was Isaac Shoemaker, and he moved to Missouri in 1845. I have seen much of this western country, and now I can truthfully say, that as far as my knowledge of the country extends, I am persuaded that this part of Missouri is as good as can be found on this continent, although, no doubt, some would object. I have some objection myself. The climate is very changeable. The winter seasons last five months and a half. Summers are very pleasant. Health is generally very good. The prairie lands lie high and rolling—most delightful soil, it is very rich and fertile, of a dark color, and from two to five feet deep. No stones except along the water courses. The productions of the soil are hemp, tobacco, wheat, rye, corn, oats, clover, and timothy, &c. Water good and in great abundance. Price of land improved, with bearing orchards, ranges from twenty to thirty dollars per acre. With common improvements, from fifteen to twenty dollars. Also raw land, seven to twelve dollars per acre. Timber and prairie is about equally proportioned in this county and counties south of this; nearer the river the better the quality. We can raise plenty of fruit with the exception of peaches, they do not do well every year. We have good chances for sending to school, in both common and high schools. Society is as good as could be expected, considering the troubles caused by the war. Now all is peaceable. Concerning the churches, we have three organized here within twenty five miles of each other. The Smith fork church in this county is without a speaker. This church is twenty eight miles South East of St. Joseph, and forty miles North East of Leavenworth City, and eight and a half miles South of Osborn Railroad Station. We invite brethren, especially ministering brethren to come to our country. Persons wishing for more information, will please enclose a stamp to the writer for return letters.

Now dear brethren, I wish to remind you a little of our condition here in Missouri, in order that something may be done for us. I am truly in earnest about those things, as I believe we are near, yea, very near the winding up of all things. O, then, I would say to you who are set upon the walls of Zion, trim your lamps, and sound the alarm of the near approach of danger. We have now been living in this part of Missouri twenty one years, and with the exception of the last year, we might say we had little or no preaching by the Brethren that did any good, and no minister yet. Weeks, months, and years pass by and all seems dark. The sun rises and sets, and the Sabbath comes and goes and no preaching. Now I ask what shall be done under such circumstances? We have a good country here and therefore do not like to leave it. We also have good society, and near and dear relatives here, and they say they cannot leave Missouri. Besides this, we have a little church here which consists of twenty three members.

We have had many promises from ministers, but all have failed. We have called, and offered to help, and have prayed for ministers, and

still none. We many times think of those large churches in other places where there are from five to ten ministers in each church, and most of them have nothing to do. It seems to me this matter should be looked into. We know there are many churches that have several hundred members; why not call more to the ministry, and send the older ones to sound the gospel trumpet i other places where there are no churches, so that much good might be done. Brethren, remember, you that worship in your fine meeting houses, that we would be satisfied to worship in the woods if we had a shepherd to watch over us. Yours in love.

P. . Sh emaker.

News from the Churches.

Morgantown, W. Va.
March 21st, 1867.

Br. James Quinter: Brn. J. I. Cover and I ebolt, visited us on the 15th inst. held meetings on the evening of the same day—morning and evening of the 16th, and morning of the 17th, when three came forward and signified their willingness to follow Jesus by baptism; notwithstanding the ground was covered with snow, and the storm raging fearfully. Over such scenes angels rejoice, and why should not we? Frater ally ours.

O. W. Mil er.

Sinking Springs, O.
Highland Co.
April 16th, 1867.

Brother Quinter: I wish to say through the Visitor, that though we have experienced a long and tedious winter, yet the Lord has not forsaken his people. During the past week our hearts were made to rejoice in seeing the ark of the Lord move onward. During a series of meetings last week, five were added to the Lord by putting him on in baptism, and two more made application. So we were made to feel, as the apostle Paul said on a certain occasion, to thank God and take courage. Yours in gospel fellowship.

J. H. Garman.

NOTICE.

Final Railroad arrangements for brethren and sisters going to the Y. M. in Pipe Creek Church, Md. 1867, *so far as I am concerned*

Dear Brethren: The church at Pipe Creek in Council Meeting appointed me to arrange for half fare for our dear members coming to the Y. M. with our nearest Railroads, which I understood to be the B. & O. the Northern Central, and the Western Md, which are all near us. But when I addressed the proper officers of these roads, the two last informed me, that "a Mr. Custer was in communication with them on the subject, and that the Northern Central had arranged the matter with him, but the Western Md. had informed him that they would arrange with me." So my responsibility applies only to the B. & O. and the Western Md. The latter has already furnished me with their printed return tickets. *The printing I must pay.* The tickets for the B. & O. I must have printed, *and sign them all.*

NOTE. All who contemplate coming over these roads, *pay your fair to the point you intend going, asking no questions in regard to your return, so you do not tarry too long after the meeting.*

And whereas the return tickets for the Western Md. Railroad require much filling up, I intend doing it before the meeting, so that at the meeting I need only fill in your names. And as Union Bridge is the terminus of the road, and is only two miles beyond Lyn wood, the Station proper for the Y. M., you had better pay from Baltimore to Union Bridge, *as I will so fill the tickets* I am thus particular to avoid mistakes. Yours in love.

D P. SAYLER.

Double Pipe Creek, Md.

A CORRECTION.

YORK SULPHUR SPRINGS, PA. }
March 29th, 1867. }

Brother Quinter: I notice a small mistake in brother Sayler's report of our churches. I will give you the names of our ministering brethren in Upper Conowago: Eld. Adam Brown, and Andrew Bruch, Hampton. Daniel and Samuel Longanecker, Huntertown. Jacob P. Larew, York Sulphur Springs, Adam Hollinger, Bermudian, Adams Co. Pa. Lower Conowago, Eld. William Trimmer, and Jos ph Myers, Mulberry, York Co. Pa. Little Conowago, Eld. Andrew Miller, Farmers, York Co. Pa.

Our Communion will be near York Sulphur Springs, on the 4th and 5th of June.

C. K. BURKHOLDER.

EDITORS' TABLE.

☞THE NEW HYMN BOOKS. We forget to say in our last, to those who obtain the New Hymn Book, that as they are fresh from the bindery, and the paper just from the mill there will be a considerable degree of dampness in them, and they will be liable to warp. To avoid this, there should be a weight put upon them when laid away until they get perfectly dry. If this is done, they will retain their proper form, and it will be better for the books.

CK NUMBERS. As we printed pretty large editions of the numbers already issued of the present volume, we can supply new subscribers with back numbers. New subsribers are still coming in, and we hope they will continue to do so.

☞Read the communications under the head of correspondence, and fail not to consider prayerfully the statements made.

POETRY.

For the Visitor.

SEEKING PLEASURE.

Wearily I have been seeking, seeking happiness to find;
Thirsty left I pleasure's fountain, naught could satisfy my mind.
Daily at the haunts of pleasure for my weary soul I sought
Of the good of worldly wisdom, and I dearly of it bought;
Blighted were my expectations in pursuit of earthly good,
For I knew not of the Giver, who all wants hath understood,—
Who provideth for the children who obey divine command,
Still protecting them from danger in the hollow of his hand.
Long I sought the path of honor, heard the siren voice of fame,
But I find that in possession of all earthly good, is pain;
P in, unless Almighty Power would the burning heart console,
Speak the words of consolation to the thirsty, dying soul,
Still regardless of the power that supremely reigns above,
Strayed I off in sin and error, all neglectful of the love

Of the heavenly parent to us, we rebellious sinners wild,
Who refuse the great salvation purchased by his only child.
Never knew I that Siloam's cleansing water ever flows,
Free to all the sons of Adam in this earthly scene of woe;
That a sinner heavy laden might the truth of this attest,
Feel the heavenly consolation in his deeply guilty breast.
Now I find that earthly power cannot guilty man release
From the penalty of justice, or bestow such heavenly peace
As the Savior purchased for us, in his sojourn here below;
By his death and crucifixion man's set free from endless woe.

S. S. SPICER.

Columbiana, April, 1867.

OBITUARIES.

Died in Richland county, Ohio, near Plymouth, December the 18th, 1866, our dear young brother JACOB PROBST, aged about 21 years. He bore his affliction with great patience. The last day of his suffering he said he was going to a better home. Brother Jacob was baptized at a love-feast near Mansfield, in October 1866. Funeral service from Rev. 14: 13, by brother Christian Wise.

JOHN BRILLHART.

Died in Quemahoning Branch, Somerset co. Pa., June 14; 1866, EDMUND SCHMUCKER, son of brother Jacob and sister Mary Schmucker, aged 2 years 2 months and 10 days. Funeral services by br'n C L Beam and John Schrock.

"Why do we mourn departing friends,
And shake at death's alarms.
'Tis but the voice that Jesus sends,
To call them to his arms."

J P MEYERS.

("Companion" please copy.)

Died on the 25th day of March, 1867, sister MARY HULL, wife of David Hull, aged 60 years 3 months and 15 days. Funeral services by Elder Daniel Miller and Elder David Bowman from Job 14: 14.

LEVI W. HARRIS.

Died in the Cherokee Church, Washington county, Tenn., April 30th, 1865, our old and much beloved brother DAVID THOMAS, in his 75th year. Funeral services by brethren D B Klepper and Jesse Crosswhite. He was a worthy member, a kind father and a good neighbor. He served in the war of 1812. But now he rests where the tocsin of war is never heard, having been honorably discharged.

Our father has gone to a mansion of rest,
From a region of sorrow and pain
To the glorious land by the deity blessed,
Where he never can suffer again.

Died in the same arm of the church, March 19, 1866, sister HANNAH THOMAS, consort of the above deceased brother, in her 70th year. Funeral services by brother P R Wrightsman from "I have finished my course." 2nd Tim. 4—7. P R W.

Died in Hudson Church, Ills., March 14, 1867, MARY, infant daughter of brother Henry and Melissa FORNEY, aged 1 month and 2 days. Funeral services by the writer from 1 Cor. 15: 22. JOSEPH MICHAEL.

Died in Rome district, Ohio, Dec 31th, 1866, sister ELIZABETH EBERSOLE, aged 86 years 4 months and 25 days. She was truly a mother in Israel. She was a member of the church above 45 years. She leaves 4 children and many grand and great grand children to mourn their loss; but their loss is her great gain. Funeral services by brother Levi Dickey and the writer. JOHN P. EBERSOLE.

Died in the Pipe Greek church, Md., on the 28th day of December, 1866, brother JACOB SHRINER, in the 77th year of his age. On the 30th his remains were interred in the burial ground attached to the Brethren's meeting house at Pipe Creek. The occasion was improved by the brethren present from 2 Samuel 14: 14.

In the same district, on the 31st day of December, 1866, sister MARY PIPER, (age not given,) Funeral services by the brethren present from Heb. 9: 27.

In the same district, January 30, SUSAN ALICE ROOT, niece of brother D. P. Sayler, in the 19th year of her age. Funeral services by the brethren from Luke 21: 36.

In the same district, February 8, sister HANNAH ENGEL, in the 85th year of her age. On the 10th her remains were consigned to their final resting place at Pipe Creek. Funeral text Rev. 14: 13, by the brethren.

Died in the Donald's Creek Branch, Clark county, Ohio, March 26th, MARY ELIZABETH FRANTZ, daughter of Nicholas and Mary Frantz, aged 5 years 9 months and 17 days. Funeral services by brother Brubaker and brother Funderburg from Mark 10: 14.

No more the pleasant child is seen
To please the parent's eye;
The tender plant so fresh and green,
Is in Eternity.

Died in the Linville Creek Branch, Rockingham county, Va., January 24th, sister BARBARA STRINE, wife of bro her Peter Strine, aged 54 years 7 months. Funeral services by Jacob Miller and others.

Also in the Green Mount Branch, Rockingham county, Va., February the 4th, sister ELIZABETH WAMPLER, daughter of John W. Kline, and wife of brother Daniel Wampler, aged 37 years 2 months and 10 days, Funeral services by brother Jacob Miller and others from 2 Cor. 5: 1—4. SAMUEL KLINE.

Died in the Coventry church, Chester county, Pa., March 15th, 1867, sister MARY GRUBB, aged about 79 years. One sister left behind her a husband and three children, one daughter who is a member of the church, and two sons to mourn their loss: but we fondly hope their loss is her eternal gain. Funeral services by bro's Peter Hollowbush and John R. Price, from Phil. 1: 21. JOHN Y. EISENBERG.

are ordered six cents to the copy for postage will be sufficient.

Two essays or treatise put up in pamphlet style, one of about 50 pages on the parable of the "Supper" or "Great Gospel Feast" recorded in the 14th ch. of St. Luke. The other "Plain remarks on light mindedness" of about fifteen pages, will soon be ready for distribution, when prices and particulars will be made known.

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Having been seriously reminded during the past winter of our failing health and strength of body and mind by afflictions of various kinds, and feeling the absolute necessity of being relieved of this and almost all business as soon as possible, we have disposed of a great portion of our printed stock, accumulated in upwards of 34 years, (more than a ton in weight) to the paper makers; but we could not find in our heart to destroy complete sets of good and still useful books. Hence we have come to the conclusion. in order to encourage further subscriptions, and relieve us as soon as may be from this business, to offer the following most liberal

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Prospectus
Of the
Gospel-Visitor,

FOR THE YEAR 1867, VOL. XVII.

The GOSPEL VISITOR, edited by H. Kurtz, and J. Quinter, and published by J. Quinter and H. J. Kurtz, at Covington, Miami Co., O. will close its sixteenth volume with the present year. The Lord willing, we propose to commence the seventeenth volume in January, 1867. And we now issue this prospectus as an appeal to the Brethren, and to all the friends of our work, requesting them to favor us with their continued patronage, and not only so but likewise with their assistance to extend our circulation.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object, we shall try to labor in the Spirit of Christ, and spare no pains to make our work edifying to the brotherhood and useful to the world.

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JAMES QUINTER
HENRY J. KURTZ.

COVINGTON, Miami County, O.
September, 1866

THE GOSPEL VISITOR,

A MONTHLY PUBLICATION,

BY HENRY KURTZ AND JAMES QUINTER.

Vol. XVII. JUNE, 1867. No. 6.

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CONTENTS

OF JUNE NO.

Eminent piety, the result of persevering and self denying labor page 162
Self-judging - - - 165
The test of a true minister - 167
Grudges - - - 169
God's people - - 170
Sunshine in heart and home 173
Come to Jesus - - 175
Danger of unbroken prosperity 176
Easy-chair piety - - —
Christians the light of the world 178
A few testimonies given as requested by a beloved brother - 179
On singing . . . 180
Remarks on prayer . . 182
Touch not—taste not—handle not 184
Family Circle.—The Bible the best corrective . 185
Queries . . . 186
Notice . . . 190
Editors' table . 191
Poetry.—Treasure in heaven —
Obituaries 192
Notice of Y. M. see cover

Letters Received

From P F Moomaw. John H Miller. Wm Angle. H Koontz. Sam A Hamberger. Sol Riser. C G Lint. Sam S Danner. Dan Moser Eman Myers. W H Stewart. John Goodyear. Philip Boyle. Dr. Wm Palmer. J Wise. M Zigler. Sam C Andes. I Price & Son. Hardin P Hilton. Eman Heyser. Christian Wertz. D F Good.

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THE GOSPEL - VISITOR.

Vol. XVII. JUNE, 1867. No. 6.

Eminent Piety, the result of Persevering and Self-denying Labor.

If eternal vigilance is the price of liberty, patient and laborious efforts are equally necessary in the attainment of eminence in Christian life and experience. And, not only are these necessary in the attainment of eminence in the kingdom of Christ, but no place in that kingdom can be secured without them. Hence diligence is not simply recommended to us in the Scriptures but is urged upon us with a frequency and zeal which show that the divine teachers attached great importance to them. "Strive," said Jesus "to enter in at the strait gate." And again; "he that taketh not his cross, and followeth after me, is not worthy of me." And again; "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." Paul says, "every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." And the apostle Peter admonishes us to give all *diligence* in the cultivating the graces that constitute the christian character. Passages of the same import could be greatly multiplied.

It is well known to all who are somewhat acquainted with the world, that eminence in any profession, and success in any business, is scarcely ever to be expected without much self denying effort. "No pains, no gains." "God reacheth us good things by our own hands; diligence is the mother of what the world calls good luck." "We must be diligent, devoted, earnest in our Master's service, if we would be kept from being cold, and lifeless, and useless. We should aim to be too active to stagnate, too busy to freeze. We should endeavor to be like Cromwell, 'who *not only struck while the iron was hot, but made it hot by striking*,'—like the missionary who said, '*if there be happiness on earth, it is in laboring in the service of Christ*,'—like the blessed Redeemer, '*whose meat and drink it was to do the will of God*.' The vineyard must be cultivated; and the command is, that we enter it and *work*. There is work enough to be done, and the injunction is, that *we* do with our might what our hands find to do. To be healthful, we must be active; to be happy, we must be useful; to receive the promise, we must have *done* the will of God. We must be diligent, active, earnest, if we would make our calling and election sure, and have at last an open, an abundant entrance into the kingdom of our Lord and Savior Jesus Christ. Be thou faithful unto death, and I will give thee a crown of life."

In attaining to excellency and

eminence in the divine life, much that we have done, must be undone, and much that has been neglected must be done. Habits of an unchristian character that we have formed must be broken, and erroneous principles that we have imbibed must be corrected. What we have long habitually indulged in becomes natural, and principles imbibed in early life have a strong hold upon the mind. To break those habits which have become like nature itself, and to exchange popular for unpopular principles, requires a self denying effort which too few are ready to make; and hence, the reason there are not more eminent saints among the christians of our times.

But to become eminently holy, and "be able to comprehend with all saints what is the breadth, and length and depth, and height; and to know the love of Christ which passeth knowledge, that we might be filled with all the fullness of God," one great self-denying effort is not sufficient If one great effort would make a great christian, there would be more great christians than there are. But it would not be so much because they would want to be great christians, as it would be because they would like to do some great thing. This seems to be natural to man. The servants of the leprous Naaman knew this peculiarity in human nature, and said to their master who was in a passion because he was told to do so *small* a thing as to wash in Jordan as a cure for his leprosy, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, wash and be clean?" It is not so much by doing some one great thing that we become eminently pious, as by doing a number of small things. All things attain unto their full growth by a gradual, and usually a slow growth. This is a law of growth in all the kingdoms of nature. It is equally so in the kingdom of grace. "First the blade, then the ear, after that the full corn in the ear." The day of small things must not be despised. It is then by patient, persevering, and self-denying effort that we make advancement in the divine life, and grow in grace.

And, first, we should be deeply impressed with the necessity of a life wholly devoted to God—a life lived in subserviency to his will and pleasure, and in harmony with the requirements of the christian law. The honor of God and of the blessed cause of Christianity demand a sanctified life in the disciples of Jesus. The conversion of the world also demands it. The pride, the selfishness, the dishonesty, and the hypocrisy of professed christians have prejudiced many against Christianity, and made them semi-infidels—would-be infidels, for it is not an easy thing to be an infidel with all the weight of testimony Christianity commands. A sanctified life in professing Christians is the best means for the conversion of sinners. This should be well understood. If this is so, and it surely is, it throws a great responsibility upon the disciples of Christ.

Again; Would we have our "peace to be as a river and our righteousness as the waves of the sea," our "joy to be full," and would we be filled with all the full-

ness of God; would we be the faithful, waiting servants looking and longing for the coming of the Lord, then must the very God of peace sanctify us wholly, and our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

In the parable of the hidden treasure, and of the pearl, in the thirteenth chapter of Matt., our Lord shows that the kingdom of heaven is of such infinite importance that we are justified in parting with every thing we have that we may secure it. And Paul said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."

In view of the value of holiness and of a truly devout life, it is not a little surprising, that there is not more exertion made on the part of Christians to attain unto a higher type of piety than is seen in the prevailing Christianity of the present age. Professing Christians should blush with shame that the followers of fashion, the seekers of pleasure and wealth, make more effort and sacrifices in the pursuit of their objects than many of them do in the pursuits of holiness and heaven! What a true life-picture did Jesus draw of many of his professed disciples, when he declared that "the children of this world are in their generation wiser than the children of light," meaning that the people of the world or worldly people, show more wisdom and discretion often in furthering their worldly objects, than many professing to be the children of God, do, in furthering objects of a spiritual and heavenly character.

When we see persons in pursuit of objects altogether of a carnal and temporal character making such great efforts, and denying themselves of sleep, of rest, and of food, to secure success in their schemes, those of us who profess to believe the teachings of the gospel in relation to the future destiny of man, should surely outvie them in labors, sacrifices, zeal, and sufferings in the cause of Christ. Paul in referring to the candidates for the honors of the ancient games, says, "every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." The crown for which those racers ran, and those candidates contended, was only a corruptible one, while that for which Christians are striving is an incorruptible one. Then as the prize which we have in view is "a crown of life that fadeth not away," conferring immortal honor on the winner, while the crown which the successful candidate in those games obtained was only a corruptible one, how much greater should our efforts in every respect be than was theirs! Those who took a part in those games subjected themselves to a very severe discipline, designed to develop and strengthen their physical powers, and render them capable of great endurance. In their eating and drinking, and in all their bodily habits they had supreme regard to their physical condition. In the same way the prize fighters of modern times take a great deal of pains to prepare themselves for the bloody conflicts in which they so foolishly

and so wickedly engage. Their physical strength and endurance are greatly improved by the rigorous training which they undergo. How much more then should Christians labor to develop and strengthen their moral powers, that they may "endure hardness as good soldiers of Jesus Christ."

We have a remarkable illustration of the result of patient, persevering, and self-denying labor in the case of Demosthenes the great Athenian orator. Witnessing the honors paid to the orators of his day, and especially Callistratus, and feeling the power of their eloquence, he resolved to become an orator. And renouncing all other studies and pleasures, he gave himself up to the study of eloquence. But his first efforts were not successful, and he was hissed at by the whole audience. He withdrew in great confusion and was much discouraged. But meeting a friend of his who was himself an orator, he received such encouragement to persevere that he resolved to do so. His voice was weak and he had an impediment in his speech. To remedy one of the defects under which he labored, he put pebbles in his mouth and walked up steep and difficult places. He also went to the sea-side, and while the waves were in violent agitation, he delivered orations to accustom himself, by the confused noise of the waters, to the roar of the people, and the tumultuous cries of public assemblies. His gestures also were bad, and these he had to correct.

But all the obstacles in his way to eminence in his profession were overcome, and he became one of the most distinguished orators of Greece. But his efforts were of the most self-denying and persevering character, and his great success proves what may be accomplished under difficulties and discouragements by diligence, perseverance, patience, and self-denial.

Now, dear reader, shall not we, as believers in the everlasting gospel, for the blessed hope that is set before us, show those commendable traits of character that were manifested in the pursuit of objects of so much less importance than those we are striving for? As the prize for which we are contending is nothing less than everlasting life, with what cheerfulness should we sacrifice, with what alacrity should we run the race, and with what diligence should we labor, that we fail not to secure the prize. Oh, let none of the seekers of worldly pleasure, none of the aspirants after worldly honor and human applause, and none of the worshippers of mammon, show more zeal or diligence in the pursuit of their objects than we do in the pursuit of heaven and immortality. Let us be earnest and consistent, since ours is the best of all causes, and success will be salvation, and a failure destruction.

And, should you, kind reader, be yet without hope, and perhaps the cause of your delay in coming to Christ, is your hesitation to bear the burden of labor that a Christian profession would impose upon you. But if you were to give the same attention to your spiritual interests, that you are now giving to your worldly business, you would not fail to secure your salvation. Is it not so? Then be wise, and act well your part, that you lose not

your soul, while you labor hard to secure objects of so much less value.

Dear brethren, you, who have the work of the ministry committed to you, know your responsibility and the difficulties and trials connected with your calling We sympathize with you. You often feel your need of more knowledge in the various departments of science, but you have not the necessary time for study; you feel your need of helps, which you have not; you labor under many disadvantages. Nevertheless, do not be discouraged. See what others have accomplished under the greatest disadvantages. What others have done, you may do. Be diligent, persevering, self-denying and hopeful. Before these, obstacles will yield, and difficulties disappear. If others have accomplished much by their own exertions only, what cannot those accomplish who have the Almighty for their helper? Fail they cannot, succeed they must, who are laboring in the cause of Truth, and according to God's direction.

J. Q.

For the Visitor.

SELF-JUDGING.

For if we would judge ourselves, we should not be judged. 1 Cor. 11: 31. *Judge not, that ye be not judged.* Matt. 7th ch. from 1st. to end of 5th verse.

The verb *judge* from the Latin *judico*, means, 1st, To compare facts or ideas, and perceive their agreement or disagreement, and thus to distinguish truth from falsehood. Judge not according to the appearance, John 7.

2. To form an opinion—to bring to issue the reasoning or deliberations of the mind.

3. To hear and determine, as in causes on trial—to pass sentence.

He was present on the bench, but could not *judge* in the case. The Lord judge between thee and me. Gen. 16. To try; to examine and pass sentence on. "Take ye him and judge him according to your law. John 18. To rule or govern. The Lord shall judge his people. Heb. 10. To doom to punishment —to punish. "I will judge thee according to thy ways." Ezek. 7. It is sometimes necessary to judge others. (Webster.) But this article is intended to call the attention to the judging of ourselves.

If we examine the scriptures, we find that it is commanded that we examine ourselves, and that carefully and impartially. "For if we would judge ourselves, we should not be judged." Let us consider the difficulty, the advantages, and the means of forming a correct estimate of ourselves. The portions of our character, which it most concerns us to understand aright, are the extent of our powers, and the motives of our conduct. But on these subjects, every thing conspires to deceive us.

No man in the first place, can come to the examination of himself with perfect impartiality. His wishes are all necessarily engaged on his own side; and though he may place the weights in the balance with perfect fairness and accuracy, he places them unequally adjusted. He is, at once, the criminal, the accuser, the advocate, the witness, and the judge. Another difficulty, which prevents our passing a cor-

rect judgment on our own characters, is, that we can always find excuses for ourselves, which no other person can suspect. The idea of possessing an excuse, which it would be improper to communicate to others, is consolatory beyond expression. Frivolous as the apology may be, it appears satisfactory, because, while no one knows its existence, no one can dispute its value.

From repeated failures in any undertaking, few men learn their own incapacity, because success depends upon such a concurrence of circumstances, minute as they are numerous, that it is much easier to lament the blameless omission of something which would have ensured success, than to look full in the face our own deficiencies.

It is the same with the opinions we form of our moral worth. The motives which co-operate in producing almost every action, are so various and almost imperceptible, that in contemplating our conduct, we can select those that are honorable, and assign them that influence afterward, which they ought to have had before. By frequently defending, also, the purity of our motives we learn, at last, to believe that they are precisely what they ought to be; and mistake the eloquence of self-apology for the animation of conscious integrity, and we are thereby deceived.

Another, and very essential cause of our ignorance of ourselves, is, that few men venture to inform us of our real character. We are flattered, even from our cradles. The caresses of parents, and the blandishments of friends, transmute us into idols. A man must buffet long with the world, ere he learns to estimate himself according to his real importance in society. He is obliged to unlearn much of what he has been told by those, who, in flattering him, have long been used to flatter themselves. And, when at last, he learns to compare himself with others, to correct his false estimates, and to acquiesce in the rank which society assigns him, he is assisted, not by the kind admonitions of friends, not by the instructions of those who take an affectionate interest in his character; but he must gather it from the cold indifference of some, from the contempt and scorn of others—he must be taught it by the bitterness of disappointments and rudeness of superiority, or the smiles of exulting malice.

This leads us to the last difficulty which we will mention, as preventing and forming a correct estimate of our own characters. We fondly imagine that no one can know us as well as we know ourselves; and that every man is interested to depreciate, even when he knows the worth of another. Hence, when reproved, we cannot admit, that we have acted amiss. It is much easier to conclude that we have been misrepresented by envy, or misunderstood by prejudice, than to believe in our ignorance, incapacity, or guilt. Nothing, also, tends more directly to swell into extravagance a man's opinion of his moral or intellectual worth, than to find that his innocence has, in any instance, been falsely accused, or his powers inadequately estimated. In short, unless a person has been long accustomed to compare himself with others, to scrutinize the motives of

his conduct, to meditate on the occurrences of his life, to listen to, nay, even to court the admonitions of the wise and good, and to hearken to the language of calumny itself, he may pass through life intimate with every heart, but that which beats in his own bosom, a stranger in no mansion so much as his own breast.

Dear brethren, let us remember, that if our hearts condemn us, God is greater than our hearts. Let us pull out the beam which is in our own eye, that we may see clearly to cast out the mote out of our brother's eye. And if we do so, I am persuaded that we will not have so much trouble in the church.

J. P M.

Sipesville, Pa.

For the Visitor.

The Test of a True Minister.

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. St. John 3 : 34.

The L d in these words declares that they whom he sends speak his words. It is implied that there are some who speak, who are not sent by the Lord, and of course it follows that they speak not his word. And this accords with what the Savior elsewhere said: "Take heed that no man deceive you. For many sh ll come in my name saying, I am Christ; and shall deceive many." Matt. 24 : 4, 5. And the apostle says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 3 : 1. "But there were false prophets also among the people, even as there shall be false teachers among you, &c. 2 Pet. 2 : 1—3. "For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his servants also be transformed as the ministers of righteousness: whose end shall be according to their works." 2 Cor. 13 : 15.

From these, and other scriptures which might be adduced, it is manifest that all preaching is not by those whom the Lord hath sent. And as he hath warned us not to be deceived by those who *profess* to come in his name, and as the apostle admonishes to prove the spirits, &c., we will try them by the rule given by the Savior in the text. "For he whom God hath sent speaketh the words of God." This, dear reader, is the rule by which to try your preacher, to know whether he be sent of God, or whether he *runs* on his own account. For if he speaketh the words of God, he is sent of him. But as all profess to speak the word of God, we must apply the whole rule as given in the text. *For God giveth not the spirit by measure unto him.* This rule discovers the hypocritical imposture, as well as the truly sent of God. For the word of God requires that the husbandman be first made partaker of the fruits, &c., and that he must be an ensample to the flock, that he must take heed to the doctrine, and above all, that he have charity, &c. &c. All these will be manifest if the spirit be not measured unto him.

Again, it will detect those who preach under discipline, and are limited by church authority, for such cannot preach all the words of the Lord, as the doctrine of non-resistance, non-conformity to the world, doing violence to no man, brother not going to law with brother, not swearing an oath, believers' baptism, feet-washing, the Lord's Supper, the kiss of charity, &c. &c. These they cannot, they dare not preach: Their church practice is contrary to it. *They have the privilege of preaching a certain amount unto them.* But he whom God sends is not limited, for the Spirit is not measured unto him. *The entire gospel is his text book.* Faith, repentance, baptism, prayer, fasting, alms-giving, non-resistance, non-conformity to the world, loving your enemy, and doing him good, swearing not at all, feet-washing, the Lord's Supper, the communion of bread and wine, the kiss of charity, the resurrection from the dead, and eternal judgment, are all alike precious to him, and he delights as much to preach the one as the other, for they are all the words of God who hath sent him to preach.

This subject may be illustrated by reference to 2 Samuel 18th ch. where is the account of Absalom's death. There we have Ahimaaz a volunteer to carry the sad news to King David. But Joab the commander in chief refused him, and said, "Thou shalt not bear tidings this day." "But Joab said to Cushi, go tell the king what thou hast seen," &c. Then said Ahimaaz, yet again to Joab, "But howsoever, let me I pray thee, also run after Cushi." And Joab said, "Wherefore wilt thou run my son, seeing that thou hast no tidings ready." But howsoever, said he, "let me run." And he said unto him, "run. "Then Ahimaaz ran by the way of the plain, and out ran Cushi." Here we have a messenger duly authorized and sent by authority. And a volunteer who *will run.* It does not appear that Cushi solicited this favor, but Ahimaaz earnestly desired it. He being denied, and the other preferred, for reasons known to Joab. Note, we should never run before we are called. Observe, Joab reasoned the case with him. "Wherefore wilt thou run my son seeing that thou hast no tidings ready." But howsoever said he let me run. And he said unto him "run." Those whom the Lord has qualified to preach his word, never seek the office till the office seeks them. David was content with his father's flock, while the Lord looked on his heart, and chose him to be the king over Israel.

Cushi in the discharge of the duties assigned him, goes on his way deliberately. For he that believeth *will not make haste.* Ahimaaz who *will run*, runs with all his might, and behold he outran Cushi, and comes first to the king. Observe his manner and address. He called and said unto the king, "All is well." And fell down to the earth upon his face before the king, &c." But what tidings had he? Joab had called his attention to it, but howsoever let me run, no difference about the tidings, only let me run. The king asked him, "Is the young man Absalom safe." This being the burden of the message; indeed it was the message. But Ahimaaz answered, when Joab sent the king's servant, and *me* thy servant I saw a great tumult, but I knew not what *it was.* So after

all his fast running, his falling down before the king, &c. he only knew that there was a great tumult in the camp, but did not know what it was. I doubt whether Ahimaaz told the truth when he said he did not know what it was, but he not being the accredited messenger, by the laws of war he dare not tell it. As the sectarian preacher may know the truth, but his sect not believing, nor practising it, he dare not preach it. The king said unto him, "Turn aside and stand here." And he turned aside and stood still. His time for running is now at an end. So the King of kings will say to those who said, "have we not prophesied in thy name," &c. "Depart from me, ye workers of iniquity," &c.

Here we have the arrival of the true messenger at last. And behold Cushi came; he did not make over haste, he came last. Note, true messengers are not always before, but sometimes, as here come after. "And behold Cushi came; and Cushi said, 'Tidings my lord the king.'" It is said, Ahimaaz called, and said unto the king, "all is well," which would imply that in his zeal to run, he even called before he came to the king, and when he came he fell down to the earth upon his face before the king, yet all he knew was that when he left the camp there was a great tumult, &c. But Cushi the messenger sent, calmly and deliberately delivers to the king all the tidings.

As my article is already longer than I had intended, I leave the reader to make the general application. I remain yours in the truth of the gospel.

D. P. Sayler.

GRUDGES.

There are many churches blighted and withered, which seem almost beyond the hope of reviving. It is a marked fact, that in almost every such case you will find old grudges among the brethren at the root of the declension. The Spirit of God will not stay in the midst of strife. These old grudges are like painful chronic diseases in the body. They paralyze the arm, and neutralize all efforts for good. They are not less dangerous because they work on unseen, wasting away all the spiritual life of the church.

Now there is but one help for this great evil. Let each one who professes Christ awake and examine his own heart. If this unholy thing is found there, let it be put away with prayer and humble repentings before God. Let each go his way and first be reconciled to his brother. Oh! let us all beware of sowing discord among the brethren. How can a slanderer be a child of God, or hope for admittance into that realm of perfect peace and love, where Jesus dwells?

It is a fearful legacy to hand down to our children, an old grudge against a neighbor, but it is far too common in many communities. Where neighborhood feuds abound, however they may be concealed under a smiling exterior, their home piety is sure to die out. A church made up of such members must be a weak and distracted one. The youth associated with it must grow up indifferent to the claims of religion, and unless God mercifully casts their lot in other places, there is little hope but that they must go down to eternal ruin.

Let us learn to "leave off conten-

tion before it be meddled with," and so far as in us lies, let us be peacemakers in the sphere where God has placed us. Never let sundown find us with an angry grudge in our hearts against any, and if we have offended any by our manner, let us not hesitate humbly to ask forgiveness of our brother before we come up to the altar of God with our gift.—*S. S. Times.*

For the Visitor.

GOD'S PEOPLE.

They are not all Israel which are of Israel. Rom. 9 : 6.

The term *Israel*, both ancient and modern is used to represent God's people; those who humbly by the omnipresent Spirit of God have sought to rescue themselves from the horrible pit of sin into which we have fallen by disobedience. It anciently represented God's peculiar, chosen people, in whose hands he had entrusted that dispensation, which was figurative and introductory to the present dispensation of grace.

With this people, God held an unbroken chain of intercourse, for many centuries by his messengers: and for whom, also, he felt a deep concern, which he manifested, by frequently rescuing them from fearful dangers with which they were oft surrounded; as well as miraculously enabling them to subdue their enemies and take their "fenced cities;" and paralyzing the efforts of their enemies in trying to subject them to their idolatrous practices.

Out of this people, there arose several humble prophets of unparalleled renown, whose writings are read, and studied with much interest, but whose depths like the briny deep, are unfathomable.

To this people, Israel, God gave laws both moral and ceremonial, the observance of which constituted their worship. And if attended with proper motives, and honesty of heart, then they were Israel of Israel; but if they attend their service with deceit, then they were of Israel, but they were not Israel. That this was often the case, we plainly observe in their history, and hence the truth of the text.

In view of the many favors hinted at in the above, which Israel enjoyed, we might reasonably expect prompt and humble obedience to the just demands of kind heaven; but it is shocking to observe that notwithstanding the above favors, they as a people, cast one reproach after another upon their Maker. Hence, "he is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly, and circumcision is that of the heart in the spirit, and not in the letter." Neither are they "all Israel which are of Israel."

By modern Israel, we mean those who have embraced the doctrine of Christ, who have enlisted and gone forth under the banner of King Immanuel. As we have stated, ancient Israel was a *chosen* people, but modern Israel is *not* a chosen people; they *themselves* chose whom they will serve, and "there is no difference between Jew and Greek: for the same Lord over all, is rich unto all that call upon his name;" besides in every nation, he that feareth God, and worketh righteousness is accepted of him. We have

remarked that in view of the favor that ancient Israel enjoyed, God could reasonably expect prompt obedience; but when we view the extent and impartiality of the dispensation in which modern Israel worships, God has much more reason to look for implicit obedience. But when we look at the present state of Christendom, and even the past through history, we are compelled to exclaim in the language of the text, "They are not all Israel, which are of Israel."

It seems that the apostle had this in view when he remarked that, "thou hast a name that thou livest, and art dead:" that is, they were not at heart what their acts indicated; "they had made clean the outside of the cup and platter, but their inward part is full of ravening and wickedness."

That there is, and that there always was, those in the church, who were insincere, whose conduct did not comport with their profession, is too true. Even one of the twelve that Christ chose to witness, and carry on his work, proved to be a traitor. But Christ speaking relative to the tares, that had come up, where the good seed had been sown, says, "let both grow up together until the harvest: and in the time of harvest, I will say to the reapers, "Gather together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Another sad feature of this truth is, that persons not unfrequently take the insincerity, and imprudent conduct, of certain members in the church, as a plea for their remaining out of the church. But ah! how futile will be the plea in the eyes of the Judge in that coming day, that, "I knew my duty, but there were those in the church, who I thought were insincere, whose conduct did not agree with their profession, and hence I refused to engage in thy service." Will not the command be, to "bind the unprofitable servant and cast him into outer darkness: for he that knoweth to do good, and doeth it not, to him it is sin." But it is the duty of the church to hold forth a pure example, to let her light shine; and not only a duty, but it is essential to her prosperity. For it is a fact, taught from ob ervation, that a church can not prosper, when her members are not in peace and harmon I care not how the ministry labors. Besides, the loudest and most effectual preaching, the walk and conduct of the church.

Respecting a knowledge of our acceptance with God, there is much boasting on the part of professors, and that there is a class that will be deceived is evident, from the following remark of the Savior: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works." "And then will I profess unto them I never knew you; depart from me ye workers of iniquity." But that we should sensibly experience our "having passed from death unto life," and of our "new man," and of the close and intimate relation which we sustain to God, and of a change of heart, is certain, for Paul plainly affirms that "the spirit itself beareth witness with our spirits, that we are the children of God."

We as a people, materially differ with the great mass of Christian worshippers, upon the evidence of our acceptance with God. We not only admit, but we *claim* and *affirm*, that we have the witness within ourselves, being made known by the silent workings of his Spirit; but in addition to this, we claim (with much reason too, we think,) that the works will be in harmony with the Spirit; that there will be a harmonious development of all the parts, both internal and external. Neither will the Spirit of God ever oppose his word. Throughout the Sacred Volume whenever God entered into a covenant with his people, he always gave them plain evidence of his power and authority; although God can not lie, yet he never asked them to take his mere word, as regards the validity of that which he was about to establish. When John was in prison and heard of the works of the Savior, he sent two of his disciples and said unto him, "Art thou he that should come, or look we for another." Did Christ say that "I am he, I know, because I have the witness within *myself*?" No; says he, "Go and shew John again those things, which ye do hear and see." "The blind receive their sight; and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached unto them." As much as to say, my works testify of my mission, source, and power.

But when that deceptive scheme of religion, was introduced in the sixth century, of which Mohammed was founder, and in obedience to which one million of persons are said to bow; Mohammed announced to his friends, that in one night he went from Mecca to Jerusalem, and from Jerusalem to heaven, and received the authority of a prophet from heaven.

In the beginning of the present century, Joseph Smith, of the State of New York, announced to his friends, that he held intercourse with angels, who informed him that he had been bred and born for God's especial purpose, and having met with some reception he became the founder of a sect, termed "Mormons."

Now you will observe that those systems of religion referred to in the above, set up by men, were simply announced to be facts, without any evidence; this however is not the way that Christ did. What an evidence he gave of his mission at his baptism! What miracles and wonders he wrought! And at his crucifixion, what a plain and striking evidence he gave of the effects of his death! While his prophecies were all literally fulfilled. In short, his deeds corresponded with the word he taught. This is what we claim is required of us at present, to render us valid members of the church; that is, that our works and faith or profession should correspond. James very explicitly tells us, that "faith without works is dead, being alone." And again; "show me thy faith *without* thy works, and I will show thee my faith *by* my works:" that is the two must go together, hand in hand, to meet God's approbation. Paul again tells us of a class, who profess that they know God, but in works they deny him, which clearly proves that if our works are not in harmony with our profession, we are not

acceptable to God. The heart must be an honest one, and it honest, then the works will be accordingly; for a corrupt tree can *not* bring forth good fruit; nei a good tree evil fruit; but a corrupt tree brings forth corrupt fruit; a good tree good fruit; hence "a tree may be known by its fruit." The truth we aimed to present in this essay is, that when our external man harmonizes with our internal, and these mutually governed by his word, our works corresponding with our faith, then are we legal heirs of that future blissful inheritance, and are "Israel of Israel."

I. J. ROSENBERGER.

Dayton, O.

Sunshine in Heart and Home.

BY REV. THEO. L. CUYLER.

It is not *where* we are, but *what* we are, that determines whether we shall be happy or be wretched. The sunshine or the shadow of life seldom depend on external conditions. When we read of the most eminent sovereign in the world sitting in her melancholly weeds of mourning, beside her dead husband's tomb, and refusing to be comforted, we say to ourselves, "Royalty cannot save a heart from the heaviness that maketh it to stoop." In splendid mansions quite as often as in lowly huts, the heart knoweth its own bitterness.

When an envied statesman was congratulated with the usual salute, "My lord, I wish you a happy New Year!" he sorrowfully replied, "It had need to be a happier one than the last, for I never knew one happy day in it." After a gifted young man had, by hard study, won the first honor in old Cambridge University, he said, "I was surprised to find that I had grasped a shadow." In more senses than one it was a *shadow*, for it shaded his soul with disappointment. But when that same brilliant young Henry Martyn gave himself to the missionary work, and laid dying alone under the walls of Tocat, he wrote in his diary, "I thought with sweet comfort of God—in solitude my company, my friend, my comforter. Oh! when shall appear to me that new heaven and new earth wherein dwelleth righteousness and love!" Ah! here was sunshine in the soul, that flowed from the light of God's countenance.

It is not where we are, remember, but *what* we are, that determines the joy or sorrow of our lot. I know of many an one who walk the lowly vale of utter poverty with a perpetual sunshine on their path. I could take my reader to the little room of an aged widow of my flock, and show him how cheerful a Christian can be when the light of the eye has been extinguished. Blindness has hidden from her the sight of her own grandchildren, the pages of her Bible, and the faces of those she loves. She lives in a perpetual night. Yet there is not a happier, serener spirit among us. The sun shines in her soul. Her inner eye sees Jesus, and the whole heart is full of light.

"So lives she patient on, for God is kind,
And well she knows in heaven no eye is blind."

Often do I receive the most cheerful epistles from a reader, or rather *student*, of *The Independent*, whose ears are closed to the music of a

Pastor's voice in the sanctuary and of all friends at her own hearth-stone. Her heart has an open ear, and the voice that said "peace be unto you" is heard through the chambers of her Christ-loving soul. Sin makes the dreariest darkness that can oppress a human life. But the presence and smile of a forgiving, comforting Savior has made a prisoner to sing praises at midnight in a dungeon. Paul sat in perpetual sunshine in his cell at Rome; the shadow passed over him, and rested on Nero Cæsar's guilty spirit in the imperial palace. It was not *where* the two men were, but *what* they were, that made all the difference.

Sometimes a home is darkened by some one huge, hideous sin. There is a secret sorrow that broods over the whole household. The "skeleton" is not "in the closet," alone; but it sits by the table, glowers at the fireside, and haunts every room in the dwelling. I went to such a home lately with a pledge of total abstinence from the sin that made that home so dreary. The husband signed it and kept it. What a heavenly burst of sunshine poured in at once into the long-darkened abode! How it played over the table, and kindled on the walls, and gilded every door-post, and blazed on the hearth-stone, and filled every apartment with its "rosy bloom!" Gladness has come back there to eyes that had failed through long wakefulness and tears. When the evil spirits were cast out of him who was possessed of them, the sunshine poured in. God grant that regenerating grace may soon follow this first decisive step of reform!

"A good word maketh the heart glad," says the blessed Book. A kind, gentle word has saved many a drunkard. It was the brief utterance of a few syllables, on a Sunday evening, by a poor mechanic, that saved, under God, my glorious friend John B. Gough. Accents of kindness were a strange sound to the homeless, friendless, wretched, dissipated youth. And all the sunshine that Gough has ever poured into human hearts and homes came first through the loophole that was opened by Joel Stratton's hand on that Sabbath evening. Scalding words of contempt never saved any man, or ever did aught but harden him. It never reforms an inebriate to call him a "sot," or a fallen woman to fling her sin into her leering, woe-worn face. Contempt kills. Patient sympathy doeth good like a medicine. At the door of the darkest and most degraded heart, if love gives a gentle knock, a faint voice of welcome will often answer from within. There is a verse something like this in the English tongue, which we quote from memory:

> "If a soul thou would'st redeem
> And lead a lost one back to God,
> Would'st make a cheering sunlight gleam
> On the dark path he long has trod,
> Go kindly to him, take his hand,
> With gentlest words, within thy own,
> And by his side a brother stand
> Till all the demons thou dethrone."

We must, before closing, say a word about the sunshine that is cast over our own homes by little words and actions. Some men—some honest, godly men—so neglect the little amenities of life that their presence affects us like a March wind. They forget that religion ought to regulate those *little things* that make up so much of the brightness or the shadow of daily exist-

ence. I know of men whose entrance into their own dwellings casts a painful restraint over their households; and they are not vicious or brutal men either. But they have no sunshine about them. They have no sympathy with the troubles, and no ready attentiveness to promote the enjoyment, of those they meet. Their children are shy of them. They give their money to send the Gospel to gladden far-away India and China; but they never bring any gladness to their own homes.

Good friend! begin to sympathize with your own family before you expend so much on the heathen. As my dear friend, Dr. James W. Alexander, used to say. "Begin at home and *work outward*. If you do not love your own wife, do not pretend to so much love the people on the other side of the globe." Don't let so much worry and irritation drizzle like a Scotch mist into your own family circle. It is good to give money to support a missionary to China or Turkey; but pray begin to support at least one missionary of gospel love and daily kindness in your own shoes, and under your own hat. Keep your heart in the love of God and of your fellow men, and then let the blessed sunlight fall on every human being that you meet. If a man have not the spirit of Christ, how can he prove that he is one of his disciples!—*Independent.*

For the Visitor.

COME TO JESUS.

Though you cannot see Jesus, you can speak to him. You can pray. God has permitted, and even commanded us to do this. How great a privilege to be allowed to speak to God. "Call upon me in the day of trouble" "Watch and pray." "Pray without ceasing" Prayer requires no fine, well-arranged sentences. The simplest utterance of your heart's desire is prayer. And "Satan trembles when he sees the weakest saint upon his knees." You may pray every where, and Jesus is always waiting for the prayers of poor sinners, so that not one ever escapes his notice.

All may come to Jesus, and at all times. Whatever good things you may want for body and soul, ask Jesus, and ask largely, and your joys shall be full. Pray for every thing you stand in need of, for it is his good pleasure to give every needful blessing. There are some things however, which God cannot do. He cannot sin, and he cannot refuse to listen to a poor sinner's prayer, for he has said "Ask and it shall be given you." And his word declares "he cannot deny himself." Be then encouraged to pray, friendly sinner,. Read the Bible and ask for that holiness commended there. Say, Lord I am ignorant, teach me; my heart is hard, O soften it; convert me by thy Holy Spirit, as thou didst thy Holy servant, Paul.

And now after having thus come to Jesus, he likewise desires a few things of thee. He emphatically claims thy obedience to his commandments and ordinances as he has them written in his holy book. Coming to Jesus is not only a godly sorrow for sins committed and omitted, but is likewise faith in his word. Believe that he means just what he says when he commands

us to repent and be baptized for the remission of our sins, and keep the ordinances as they are given to us in his Holy Word. So we see in what way we may come to Jesus.

In conclusion, friendly sinner, then let me say, come to Jesus in his own way. However unworthy you may feel, come to Jesus, he is waiting to bless you. What more could you wish to encourage you? Come with humble boldness, not only looking into that perfect law of liberty, but continue therein, and you shall be blessed in the deed, and find grace in time of need,—which may God grant us all for his name's sake.

G. R. Baker.

Greencastle, Iowa.

Danger of Unbroken Prosperity.

A uniform prosperity, more than anything else, tends to engender or foster those dispositions which are inconsistent with either the true knowledge of ourselves, or our due subjection to God. If pride, hardness of heart, contempt of others not so happy as ourselves, or scant sympathy with them, be not the effect, (and they too often are), inordinate love and misestimate of the present, and gradual oblivion of the future, except to presume that it will be like the present, take too ready possession of the soul. There are, accordingly, few who can so enjoy long continued prosperity as not to be sensibly the worse for it. A few may be observed, indeed, of two opposite classes, who enjoy it to the last; the one, those who seem past learning the lessons of adversity, and who are allowed to "spread as a green bay tree;" and the other, those who, being "taught of God," have learned them so well, are so skilled to use the world without abusing it, and so daily mindful by whose donation all blessings are given, and by what tenure of homage to the supreme Lord they are alone held, that they do not seem in any appreciable degree injured by them. These God seems to permit to walk through life in almost unclouded sunshine; not, indeed, without some trials, yet with few, and none of them what we should call great and signal reverses, with little experience of the 'ups and downs of life," as people say. But there are few of us who do not need, and, who do not get, the lessons which adversity must teach us; and of the generality it may be said, they are never more in danger than when they have been long prosperous.—*Henry Rogers.*

EASY-CHAIR PIETY.

If we mistake not the temper of the times, there is a growing tendency among prosperous Christian men and women to lower the standard of Christian duty. Christ's doctrine of self-denial is so explained as to tolerate practices which the church formerly believed it condemned. Latitudinarianism, not to say antinomianism, is on the increase. A morning attendance at church, followed by a sumptuous dinner, a nap, and an evening of worldly conversation, is thought to be a satisfactory observance of the Christian Sabbath. The use of wine, not to say strong liquors, at

the dinner table, is not unfrequent in so-called Christian homes. Attendance at the opera or theater is no more classed among interdicted amusements. The sons and daughters of Christian households are to be trained in dancing schools, taught to play checkers, chess, billiards, and often cards. Opposition to these indulgences is pronounced Puritanism, and Christianity is to be made so tolerant that such time-honored phrases as self-crucifixion, self-denial, keeping the body under, spiritually minded, and the like, are to be cast out of the Christian Vocabulary. Piety is no longer to be armor-clad, armed, and bivouacked in the battle-field; but it is to be clothed in gay dressing gown, slippered, lodged in well-stuffed easy chair. The road to heaven is to be travelled in railway cars, with ample accommodations for the world, flesh and the devil, in suitable portions of the train.

We do not affirm that this state of things is universal, nor even general. God forbid they should be so. If they were, the church would be already fallen, which we do not believe. But that they are not uncommon in populous cities, every man largely conversant with Christian society must admit. That this spirit of self-indulgence is cherished and defended in and by numerous Christian families is undeniable. That it is increasing is equally true. That it will become general, if not sternly checked, we greatly fear.

That this self indulgent spirit is contrary to the spirit and genius of Christianity must, we think, be admitted. The purpose of Christianity is to bring the animal, the intellectual, the affectional nature of man into subordination to the moral and spiritual. Its grand aim is to make Jesus Lord of the soul and body. Hence every thing which hinders the cultivation of the moral and spiritual nature is hostile to the purposes of Christianity. But the amusements and indulgences referred to are hindrances to the unfolding of the divine life. Who denies this? Is the atmosphere of the theater, opera house, or ball room favorable to piety? Do the fumes of wine excite love to God and man? Does a man grow holier by eating sumptuous dinners, or by sleeping and trifling away his hours on Sunday afternoons? Nay, verily. These things tend rather to strengthen that stubborn self which the gospel called upon its followers to crucify, to make the body master of the soul, and to grieve the Holy Spirit of God.

Either, then, slip shod piety is wrong, or the church has hitherto misinterpreted the gospel. We believe the church to be right, and that her life depends on her opposition to the latitudinarianism which is insinuating itself into her bosom. She must subdue it, or it will destroy her.

Does the reader agree with me? Let him join his protest against these things to mine.

Let him stand up for a strictly interpreted gospel—for the gospel of self denial, of separation from the world, and of heavenly mindedness. If he cannot stay the tide of growing evil, let him at least keep out of it, and do what he may by word and deed to keep those out who are under his personal influence.—*Good News.*

For the Visitor.

Christians the Light of the World.

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

Light gives us a correct view of things surrounding us, and by it we can labor. If this world were without light it would be a solitary and lifeless place, indeed. Therefore, God formed the light before he placed a living being upon it. Light is one of those things that was not merely created very good, but is so yet, and will forever remain so. It is indispensably necessary to life, health, and beauty. But light is not merely necessary to these things in the natural world, but equally so in the spiritual. Christ is the light of the world, and as long as a man is without Christ in this world, he is in darkness, and dwells in death, and has no beauty, spiritually speaking. If Christ is the light of the world, and the Christian puts on Christ in baptism, and then remains or dwells in Christ, he must of a truth be, as Jesus has said, "The light of the world." "A light is not put under a bushel when lighted, but on a candlestick, so that it may give light unto all that are in the house." So must the Christian not be hid in the world, but he must go forth into all the world, and as he appears before men, he must let his light shine before them, so that they will see his good works, and thereby be brought to glorify God. All Christians should glorify God by bearing much fruit, but they must not stop here, but never rest till all men do the same. If we bear much fruit we will glorify God, and so shall we be the disciples of Jesus. The world always knows enough of the word of God to judge our profession. The world very well knows whether we live up to the gospel rule. "By their fruits ye shall know them" said Jesus. If we are in Christ Jesus, and walk after the Spirit, there is no condemnation to us, for we will manifest before God and man the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Such must the disciple of Jesus bear, and let me provoke you my fellow Christian to bear those things in mind, and let us all begin at home in our family circles. to let our light shine. Let husbands love their wives, and be not bitter against them, but dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, as being heirs together of the grace of life, that your prayers be not hindered. Husbands have we a bible knowledge of the nature, and duties of the marriage relation? For God's sake let us perform them. And ye wives, be in subjection to your own husbands, and let your conversation be chaste, and coupled with fear, and show reverence unto them, so that if any obey not the word, you may by so doing win them to glorify God. Probably you feel weak, but put your confidence in Jesus, and remember that we must let our light shine by example. Husbands and wives remember Christ and take example. "Parents, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" It is sometimes the case of parents treating their children so unbecoming that their children become offended, and never come to Jesus, but die out of Christ. Oh, what a pity! Well was the remark made by a beloved brother in Christ, that because pa-

rents so provoke their children, some were even now in hell. What parent can bear the thought of seeing their children going to hell? by not letting their light shine before them in such a manner, that they could see their good works, in order that they would be brought to glorify God. May the good Lord have mercy on such parents. Having begun to let our light shine in our family connections, let us also spread it abroad among our neighbors, for we must love our neighbors as ourselves, therefore we must seek their soul's salvation.

What we profess, let us be, and what we preach or speak let us do and not as the Scribes and Pharisees, who said and did not do. Let us show the world that we neither love, nor make a lie; that we love our enemies, and feed them if they are hungry; that we bless and curse not; that we pray for them who despitefully use us, and persecute us; that we owe no man any thing, but to love one another; that we are meek and forgiving to all men; that we speak evil of no man; that we lay up for ourselves treasures in heaven alone; that we fear God and keep his commandments; for this is the whole duty of man. Oh, that all the children of God would so live that their fruit would be the fruit of the spirit.

May the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be, and remain with all Israel is the prayer of your unworthy brother.

NOAH LONGANECKER.

For the Visitor.

A few Testimonies given as requested by a beloved brother.

Beloved Editors: While reading the *Visitor* and *Companion*, we find many articles written with regard to the great commission of the Savior, "Go ye in all the world and preach the gospel to every creature," &c. The plan is the point in controversy. Now, dear and much beloved brethren and sisters in the Lord, I from the sincerity of my heart, can see no better plan than the one given by the Head of the church. The word is, "Go ye," and he gives the promise to be with us to the end of the world. Brethren, what are we waiting for? Are we not satisfied with the plan we have and the means the Son of God has given us? If this is the case, there is something wrong among us. I am of the opinion that any true and sincere brother or minister of the gospel, preaching the pure word of God, and showing to the world that light that is required of the true christian, would be supported wherever he went throughout our America.

But Brethren, I fear that there is something else working amongst us, the poor servants of the meek and lowly Lamb of God. I fear there is another object in view. Recollect the apostle says, "the love of money is the root of all evil," &c. The Savior in sending out his apostles, Matt. 10: 8, 9, says, "Freely ye have received, freely give. Provide neither gold nor silver, nor brass in your purses, neither two coats," &c., "for the workman is worthy of his meat." Now I do not understand the Savior here, that we should have our reward, or be prepaid before we start, by no means. And brethren let us be cautious. Those who are in favor of paying for preaching the gospel,

say that that language does not apply to us, which was once spoken, "Verily they have their reward." And as a beloved brother asked testimony for the no pay doctrine, I will give a few. See Acts 20 : 33, 34, "I have coveted no man's silver or gold, or apparel; yea ye yourselves know that these hands have ministered unto my necessities and to them that were with me. I have shown you all things how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, it is more blessed to give than to receive." Also read 2nd Thessalonians 3rd chapter 8, 9. "Neither did we eat any more bread for naught, but wrought with labor and travail, night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves ensamples unto you to follow us.

Now the apostle to the Corinthians testifies that "the Lord has ordained that they that preach the gospel should live of the gospel, but he says, he has used none of these things so that he abuse not the power of the gospel." Now dear brethren, I am not aware of one example in the gospel that will justify us to have salaries to send missionaries to preach the gospel. Read prayerfully the 9th ch. of 1st Cor. "What is my reward then? Verily when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel," &c. Dear brethren, how do we understand the apostle in the above chapter? I understand him to agree perfectly with the Savior, "Freely ye have received, freely give." Do we understand according to Christ's own language, that they that preach the gospel should live of the gospel? No where in my weak opinion, have we any right to make a charge, or demand money of our poor brethren and sisters, or desire pay for our labors. We should look forward to God for our reward and not desire it in this life. If we desire it here, I fear we need not look for another beyond this time.

Dear brethren, I do solemnly believe we are near the latter days because the apostle has prophesied that in the latter days perilous times should come. Then let us stick close to the plain word of God and to its simplicity. If our ancient brethren were right, then those missionaries are wrong; and if missionaries are in accordance with the gospel, our ancient brethren were wrong. Decide this for yourselves. Yours truly, in love and in the bonds of the gospel.

S. G.

For the Gospel Visitor.

ON SINGING.

Dear brethren and sisters, will you bear with me, while I reason with you a few words on the mode of singing, as practised by the Brethren. I am well aware that many of the brethren and sisters whom I love in truth, will think that I want to bring about a new order among the brethren, and therefore will feel to oppose me. But now let me say to those, that this is not my intention to bring about a new order, but I wish only to reason with you as to whether it would not be better to change a custom—that is only a custom—

hat is in and of itself disagreeable nd repugnant to all lovers of mue. I think that the custom of ning a few lines at a time, and hen singing them has grown out of necessity. When the church was nall and hymn books were scarce, nd in fact when there were no ymn books among the brethren, hen it was necessary to do so, but ow hymn books are plenty, and heap, and I think that every one ould have one; so the mode of liing and singing alternately, might e dispensed with as a general ing. Now I think that almost ll will agree with me that singing one in this way is not so agreeale and edifying, as when the music s not interspersed with reading, and ow since we all want to hear good raying and good preaching, when ve attend meeting, why not also ave good singing? Now brethren nd sisters, do not mistake me, and hink that I want to introduce a hoir of singers, and musical instrunents into the church. Not at all, ut I do know that our mode of inging is very objectionable to a reat many of our members, and lso those that are without the ale of the church, and consequently an not have that good effect that t otherwise would have. Now I old that God is a perfect being, nd the more perfect we can do our ork, the more agreeable and aceptable it will be with God, and he more influence it will have on ur fellow man, whom we all wish nd desire to bring into the fold of hrist. And, again; singing is one f those exercises which is most alculated to soften the hearts of inners, and prepare them for to eceive the word of God as sown by his servants, and also to draw in the wanderings of our own minds, and bring our thoughts more into one channel, than any other exercise that we engage in in the holy sanctuary. Therefore the more perfect it is done, the better will be the effect.

Now what would suit me better, as to the mode of singing, would be something like this: let one get up and read the hymn through carefully, and then the congregation would know what was going to be sung, and this would give the singers ample time to turn to the hymn, and select in their mind some suitable tune, so that when the reading is got through with, that all would be ready to proceed to singing without any confusion; while as it is, we sometimes get confused, because the singers have not ample time to turn to the hymn, and select a suitable tune, while the first two lines are being read. And sometimes in haste we get hold of a wrong tune and so break down, and have to stop and start again which makes confusion, and is disagreeable. Now it may be that some may claim that this mode of singing as generally practiced among the Brethren is an order of the Brethren, and they could not think of changing an order of the Brethren, and so I say if it is an order, I do not want to change it according to my conception of what an order is. I think that an Order is founded on the gospel, and if it is not founded on the gospel, it can not be called an Order. It may be my conception of the matter is not correct, and if not, I will be thankful to any one who will show me my error, and if correct then I will also be thankful to any who

will show me in the gospel any thing to establish such an Order.

Now brethren, what I have written, I have not written for the sake of engaging in a controversy with any one, but let me say to you, come let us reason together, in order that we may do our work in the vineyard in the most acceptable way, that when our life is ended here that we may have the assurance that we shall rise to sing the song of Moses and the Lamb in full perfection.

M. T. Baer.

Bloomingdale, Mich.

For the Visitor.

REMARKS ON PRAYER.

"*Pray without ceasing.*" 1 Thess. 5: 17.

First, what is prayer? In short, prayer is an honest and fervent offering up of our desires to God, and that in the name of Jesus Christ, for those good things that are agreeable to God's will and our own necessity. First we should always be in a disposition and frame to pray whensoever God requires it. The heart must be reconciled to the duty of prayer, and fall in love with it, and come to the throne of grace with delight, and also be continually resisting that backwardness and indisposition to prayer when the season of prayer approaches, and always to watch our hearts and keep them in a praying frame. To pray without ceasing implies praying in every state and condition of life it pleaseth God to call us to. For without prayer, sickness will be unsanctified, and health will be a judgment. Without prayer, health and prosperity will be a snare, and will occasion a forgetfulness of God, and a daring to rebel against him, and will serve to encourage a neglect of the soul and of another world. Thus no condition of life should cause a neglect of prayer. If the wickedness of the sodomites grieved and vexed the soul of righteous Lot, it would grieve him much more if he were living in this degenerate age and saw how wickedness abounds at this time; how God is by one judgment or another frowning upon us, for our ungodly doings, and yet how many prayerless persons and families there are among us! How many thousands of people rise in the morning and go about their concerns in the world, and then retire at night without praying in their families, and live as if they had no God to seek, no hell to shun, no soul to save. Friends, let us reason together in regard to prayer.

First let us consider our neglect of prayer is a sign that we are none of God's children and are yet in our unregenerated and unconverted state. We should consider that our breath is in the hand of God, and when it pleaseth him, he may stop it. We cannot assure ourself of one hour to live. Oh, then, is it not a dangerous way to live in the neglect of prayer! Let us consider how exceedingly dangerous it is to live without prayer. But if we have the spirit of prayer, if we give ourselves up to constant fervent prayer, this is a token of our new birth, and then let death come sooner or later, we are ready. Let us consider why God required prayer of us; and let that encourage to the duty. God does not require prayer that he may receive any thing, for

he has all things, and is infinitely and perfectly happy without us, and therefore needs not our performances. But God being willing to bestow those good things we need, and to communicate that grace and mercy without which we are miserable creatures forever, and therefore it pleaseth him out of his infinite goodness to require prayer to make us fit for the mercy which he knows we need; therefore the Lord commands us to pray always, Luke 21: 36. "Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man."

Those that pray not are led captive by Satan at his will, and they do not care, nor desire to have his snare broken, and themselves redeemed. We should remember the more we neglect prayer, the stronger our corruptions will grow, and the more sin will increase in us, and the more fit we will be for utter ruin and destruction. But on the other hand, the oftener we pray, and the more fervently we pray, the more sin and corruption will weaken in us, and the more fit we are for grace and mercy.

Oh friends, if we desire to be out of the thralldom of the devil, if we desire the salvation of our souls, if we desire to find grace and mercy at the hand of God, let us be persuaded to give ourselves to earnest, fervent prayer. Those who are strangers to prayer, the God of Heaven is against. Who are those that can stand before his indignation? who can defend himself against the arm of the Lord which is omnipotent? The mountains quake, the hills melt, and the devils tremble before this awful God. It is dreadful to have so glorious and great a God an enemy, but an enemy he is to all those who do account his mercy and favors not worth praying for. Those who do not seek to become reconciled to this God, neither value his love nor fear his wrath. Therefore his wrath they must abide, except they in earnest seek his love.

Those who are strangers to prayer, and will not cry unto God in the day of their visitation while pardon and mercy may be had, must look to be neglected when they are forced to cry, when misery and distress cover them. Then in the language of the wise man, Prov. 1: 26—28, "I also will laugh at your calamity, I will mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you, then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me;" for if we live in the neglect of prayer, the accepted time which we improve not, will be past and gone, and then we shall beg and beg earnestly, but most certainly will be denied. We read in the scriptures of calls that have not been regarded. The foolish virgins came after the door was shut and cried and said, "Lord open to us," but alas! they spoke when it was too late. The answer from within was, verily I say unto you, I know you not. Matt. 25: 11, 12. When a certain rich man begged for a drop of water to cool his tongue, it was not granted. Oh, he had neglected prayer, and now it was too late, no mercy to be expected in that place of torment, not

the least mitigation of torment is to be looked for. Then all will be ready to pray and cry unto the Lord, and say, Lord, open the door that we may go into thy kingdom and glory. Lord, vouchsafe a little respite, a little ease in the midst of our torments. But God's ear will be stopped; heaven's gate will be shut, and mercy will be gone forever.

O what a madness is it then, to waste our precious time and not come to a throne of grace before the day of grace comes to an end. If we live in the neglect of prayer, our mercies may turn to curses. For that threatening is fulfilled upon them, Mal. 2 : 2., "I will send a curse upon you, and curse your blessings." Prayer will turn curses into blessings. Afflictions are part of the curse which is inflicted because of sin, but prayer alters the nature of them, and turns them into mercies and blessings, for the sanctification of them being begged by prayer, and granted, they work together for the good of them. For says the apostle, Heb. 12 : 11, "Chastening yields the peaceable fruits of righteousness to them that are exercised thereby." On the other hand, where prayer is not, their blessings are turned into curses, and good things which are received work together for the shame and ruin of those who enjoy them. Common mercies are made a curse unto prayerless persons. And if they continue in the neglect of prayer, they must certainly miss of those special, saving mercies, revealed in the gospel, as pardon of sin, justification by Christ, adoption, sanctification by the Spirit, deliverance from hell, eternal happiness in the life to come. God hath declared in his word, those who will have these things, must seek them, and the way to obtain them is by earnest, fervent prayer. James 5 : 16, "the effectual, fervent prayer of a righteous man availeth much."

"Restraining prayer we cease to fight;
Prayer makes the Christian's armor bright
And Satan trembles when he sees
The weakest saint upon his knees.

Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And say—"Behold, he prays."

Perhaps he will admit my plea.
Perhaps will hear my prayer;
But if I perish, I will pray,
And perish only there."

N. C. WORKMAN.

Near Pierceton, Ind.

For the Visitor.

Touch not---taste not---handle not.

"Wine is a mocker, and strong drink is raging." Who hath woe? Who hath sorrow? who hath contentions? who hath babblings? who hath wounds without a cause? who hath redness of eyes? They that tarry long at the wine.

Could I call around me in one vast assembly, the young men of this nation, I would say, hopes of my country, blessed be ye of the Lord! Now in the dew of your youth, but look well to your footsteps, for vipers, and scorpions, and adders, surround your way. Look at the generation who have just preceded you. The morning of their life was cloudless and it dawned as brightly as your own. But, behold, now the smitten, enfeebled, inflamed, debauched, idle, poor, irreligious and vicious, with halting steps, dragging onward to meet an early grave. Their bright prospects are clouded, and their sun

is set to rise no more. No house of their own receives them, while from poorer to poorer tenements they descend as improvidence dries up their resources. And now who are those that wait on their footsteps with muffled faces and sable garments? *That* is a father and *that* is a mother, whose gray hairs are coming with sorrow to the grave. *That* is a sister weeping over evils that she cannot arrest, and *there* is the broken hearted wife, and *these* are the hapless innocents, poor children for whom their father has provided no inheritance save one of dishonor and nakedness and woe.

If any father or mother could lift the vail of futurity and read on the page of coming years that the son, now so loved perhaps, would become a bloated, polluted creature, reeling under the influence of ardent spirits, the remainder of life would be wretched to such a parent. This world would indeed be a vail of tears, and the silence and solitude of the tomb would be welcomed as the place where the weary might be at rest.

My child will not be a drunkard. *Cheering thought!* How it swells the heart with emotions too big for utterance! What an animating prospect does it open to the mind! Alms houses, jails and penitentiaries and state prisons will then stand only as so many monuments of the vices of an age gone by. And the evils consequent upon the use of ardent spirits shall exist only upon the historian's page as so many records of the former degeneracy and the errors of mankind.

B. S.

The Family Circle.

The Bible the best Corrective.

The first seven years of life are far more important than parents are aware of. In them are sown the seeds of all that is good and amiable in character, or all that is evil. The most effective corrector, even at this early period, is the Bible. While yet too young to read its blessed precepts, the child may be taught to repeat, and even to apply texts of Scripture; for the preceptive portions are easily understood. The writer is acquainted with a little girl, not quite four years old, who had been nourished, in this way, on the bread of life, and was desired by her mother to put off her new apron and put on an old one; this she refused to do, and began to cry. A friend, who witnessed the scene, solemnly said, "The eye that mocketh at his father, and refuseth to obey his mother, the ravens of the valley shall pick out his eyes, and the young eagles eat them." The first six words had not been repeated before she untied the apron, and quietly suffered the other to be tied on. This text she had been made to memorize, and no sooner was she reminded of it, than it had its desired effect. In many other instances the child was induced to do that which was right, and to avoid that which was sinful, by simply applying the word of God. She was never known to lie or steal, or play in church, because she had been taught those portions of the Word of God that plainly forbade those sins. I never knew a child who seemed so to fear God, or have a clearer under-

standing of the nature of sin. When she did wrong, it was sufficient to tell her it was sinful. This example is an illustration of the following passage in Isaiah, "Whom shall he teach knowledge, and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, line upon line, here a little and there a little."

Children are usually taught hymns—and no objections can be made to this custom. From the hymns of Dr. Watts for children much good may be done and has been; t, as children are not deep thinkers, and may fail in applying them as a rule of practice—as far as my observation goes, I must hold to my position—the most effectual antidote is an early acquaintance with the Word of God. In appropriating perspective texts of Scripture there can be no failure—it will not return void. A precept from the Word of God must be more authoritative than that taught in a hymn—one is from God, the other from man. The command of God to his people Israel, relative to the subject, is imperative—"Now these are the commandments, the statutes, and the judgments which the Lord thy God commanded to teach you, that you might do them in the land, whither ye go to possess it; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and it shall be our righteousness if we observe to do all these commandments before the Lord our God, as he has commanded us." We may learn from this passage what God requires of parents, and the promises made to those who comply. The following incident is not irrelevant to the subject now presented to maternal attention.

A very faithful, but rather injudicious, mother was once conversing with her children on the subject of religion, and as usual was too lengthy. When she had concluded her lecture, one of the little girls observed to her, "Mother, you do not teach us as the Bible says." "How so, my child?" "Why that says, *'here a little, and there a little'*—but you give it all at once." And who would or could dispute the point with the discerning child? Yes, mothers, 'tis the Bible plan, the wisest and the best. Yes, the Word of God must be your text-book. It is profitable for doctrine, for reproof, and for instruction, not only in righteousness, but in knowledge, behavior, and for every thing needful, for time and for eternity. *Its brevity* is the peculiar charm—and it is pre-eminently what children most love.

T. A. W.

Queries.

Objections to Trine Immersion and the Holy Kiss Answered.

Dear Brethren in the Lord: After giving you our best love and greetings, I would just say, will you be so kind as to give your views on the following questions, if it is not asking too much. The first question is this: we have been assailed on baptism by two aliens or persons

not professing Christianity, and also by a leader of the Methodist Church. They say that if we are baptized by trine immersion, we should take the candidate in the water and dip him in the name of the Father, and then bring him out, and then take him in again and dip him in the name of the Son; and then take him out, and then take him in again and dip him in the name of the Holy Ghost; bringing him out on dry ground each time. They say, the way we baptize, we immerse the head and part of the body three times, while the other parts of the body are only immersed once, being in the water all the time.

We have been also assailed or attacked by a leader of the Methodist church on the holy kiss. He says that no one can give a holy kiss, for no one can be holy in this life. He says, if Paul would say as the apostle Peter says in relation to the kiss, and call it a kiss of charity, then he would think a little more of doing it. Please give us what satisfaction you can upon these points.

J. L. FRANTZ.

Bellefountain, O.

Answer.—We are fully aware of the many difficulties that have been thrown in the way of people who desire to come to Christ and into his church. But there are many difficulties which are only imaginary, and it is to be feared that difficulties sometimes are sought for as mere excuses, to justify those who state them in not yielding to the convictions of duty. We feel well persuaded that if the persons alluded to in the queries are sincere in their objections, they cannot but see the insufficiency of those objections to withstand the truth.

We have met with the objection concerning trine immersion, named in the query, in a few instances, in those who practice the single immersion in baptizing. And perhaps it will not be amiss to show in the first place that the objection made to trine immersion applies with equal force to both sprinkling and single immersion. And, first, we shall look at the practice of of those who sprinkle. The administrator sprinkles a little water on the *head* of the candidate and then the person thus sprinkled is spoken of as if he had been sprinkled all over—or, as a sprinkled person. Illustration: John has water sprinkled on his head, and then John is spoken of as having been *sprinkled*. It is not said that John's head was sprinkled—but it is said, John was sprinkled. Now if John can be said to be sprinkled in the common use of language, when only his head was sprinkled, can not we say John was immersed when he was taken into the water, and while kneeling down, has that part of his body immersed which at first remained out of the water? We surely can. And if John was immersed once when put under the water as stated, then when he is put under three times in the same way, he is immersed three times, or by a triune immersion.

And can those who practice baptism by single immersion, urge, with any propriety or consistency, the objection under consideration against trine immersion? Let us see. The force of the objection is in this—After the candidate is taken into the water, only a part of the

body is immersed three times, as a part remains under water all the time. But how does the administrator performing baptism by single immersion proceed with the candidate? He also takes the candidate into the water before he performs the ordinance. And while the greater part of the body of the candidate is under the water, he pronounces the baptismal formula, and then puts but a part of the body under water in the name of the Father, and of the Son, and of the Holy Ghost, as a part was under before the words were pronounced. It will be noticed, that but a part of the body of the candidate baptized by the administrator of single immersion, is really baptized in the name of the Father, and of the Son, and of the Holy Ghost. It is not the action of the candidate walking into the water that constitutes the immersion, but the action performed when the administrator puts the candidate under the water. If then the action of the administrator of single immersion, when he puts that part of the body of his candidate under water which was not already under, constitutes an immersion of the candidate, in the ordinary and proper use of language, then, the three actions of the administrator of trine immersion, when he puts his candidate who is in a kneeling posture, under water three times, constitute three immersions of his candidate. We hope that neither our remarks, nor the object we have in view, will be misunderstood. We simply want to show, that the objection to trine immersion, founded on the consideration that but a part of the body is immersed, applies with as much force to the single immersion, as it is performed, as it does to trine immersion. And we have been greatly surprised to find this objection made by our friends who practice the single immersion.

Now when our friendly aliens alluded to in the query, find that they have the whole Christian world against them, in regard to the objection they make to trine immersion, we trust they will at least suspect the correctness of their position, and examine it candidly. And to help them to do so, we offer a few more thoughts. In 2 Kings 5 : 14, we have a statement of a cure that was performed upon a leper. The following language is used: "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God." Now it is said that Naaman went and dipped himself seven times in Jordan. The question that we design to present, that light may be thrown upon the subject under consideration, and that we may ascertain whether trine immersionists are consistent in their practice, is this: Was it necessary that the Syrian leper, should first go down into Jordan, and dip himself once, and then go out of the water, and then go into it again, and dip himself the second time, and thus go in and out of the water seven times, to dip himself seven times? Or, might he have remained in the water all the time, and put himself under seven times, and by so doing, do as he was commanded to do, namely, dip himself seven times? Will intelligence and candor require that that man must have gone out of the water each time he dipped himself, to justify the sacred historian in saying that "he dipped him-

self seven times in Jordan?" Surely not. But again: Let us suppose a case like the following: Two men are bathing in a river. The stronger one takes hold of the other and dips him until he is drowned. A trial for murder takes place. In the bill of indictment the defendant is charged with drowning a man by *repeatedly immersing him*. The lawyer for the defense attempts to prove a defect in the indictment, by proving by a number of witnesses that the parties were in the river all the time, and consequently his client could not have immersed the other *repeatedly*, since to have done this, the man who was drowned must have gone up out of the river each time the other immersed him. Now could the bill of indictment be set aside on such ground as this? In the sight of the law was not that man immersed repeatedly? The objection in the query, made to trine immersion when looked at in the ordinary use of language will be found to have no force. In administering trine immersion, were we to take the candidate out of the water each time we immerse him, such a course of proceeding could not but strike the observer as very strange, if not very absurd. But such is not required in administering trine immersion,—neither the structure of the language of the commission, nor the practice of the early church requires this. Chrysostom, one of the most learned and eminent of the Greek fathers uses the following language: "When we immerse our heads in the water, the old man is buried as in a tomb below, and wholly sunk for ever; then as we raise them again, the new man rises in its stead. As it is easy for us to dip and to lift our heads again, so it is easy for God to bury the old man, and to shew forth the new. And this is done thrice, that you may learn that the power of the Father, the Son, and the Holy Ghost fulfilleth all this." Homily on John 3: 5. The learned and pious fathers of the church, did not consider it necessary to take the candidate out of the water each time he was immersed, to fill the requirements of the commission, but performed it as the brethren now do, and hence they speak of immersing the head, meaning by that, the part of the body which is not under water when the candidate first goes into the water.

We shall now notice the objection that is made to the kiss. The objector says that "no one can give a holy kiss, for no one can be holy in this life." Our surprise is much heightened at this, because it comes from a methodist. "No one can be holy in this life!" Is this the doctrine of modern methodism? If it is, how different it is to what the early methodists held. Wesley says, "Blessed be God, though we set a hundred enthusiasts aside, we are still 'encompassed with a cloud of witnesses,' who have testified, and do testify, in life and in death, that perfection which I have taught these forty years! This perfection cannot be a delusion, unless the Bible be a delusion too; I mean 'loving God with all our heart, and our neighbor as ourselves.'" It is well known that many of the methodists of former times professed sanctification. But whatever peculiar views some methodists held concerning sanctification, holiness is certainly inculcated in the Scrip-

tures, and enjoined upon all who profess to be Christians. "Be ye holy, for I am holy;" "without holiness no man shall see the Lord." Such passages as these can not well be misunderstood. And to say that none can be holy in this life, and to object to using the holy kiss on this ground is not doing justice to the Scriptures, to the church, nor to the world. The prayer of Jesus is, "Sanctify them through thy truth, thy word is truth." The word of God when believed and practiced, has a sanctifying tendency. And the holy kiss is given as a form of salutation to the holy church of Christ. What can be more holy and sacred than the bread and wine, in the communion of the body and blood of Christ. And shall we refuse these because they are so holy, and we so unholy? The holy requirements of the gospel are designed to make us holy. If used and applied properly they impart to us their own holy character. It is stated in the query that the objector said, "if Paul would say as the apostle Peter says in relation to the kiss, and call it a kiss of charity, then he would think a little more of doing it." Well, is not Peter's authority sufficient then, without Paul's? But if any person cannot see holiness inculcated in the Scriptures, and inculcated, too, for our observance, and practice, and attainment, we are fearful he cannot see the holy kiss in the light of a commandment. The holy means of grace are designed for those who are striving after holiness, and such may use them with profit and success.

NOTICE.

Brethren, Quinter and Kurtz: We wish you to inform our brethren and sisters who expect to reach Annual Meeting by the Baltimore and Ohio Rail Road, that Bush Creek Congregation lies on both sides of said road for a considerable distance. Our meeting house is in sight of Monrovia Depot. Our territory is large, and the brethren scattered. We therefore wish to have a number of meetings at different places at the same time. We can use to advantage one dozen ministers, and it will be no disadvantage if more than twice that number would come. We can entertain them and those that are with them in our common way, and they can relieve each other in the ministry. We want to put in as many meetings as can be held from Friday evening till Sunday evening inclusive. On Monday morning we will return them to the railroad, that they will certainly reach Baltimore in good time to make the proper connections on the Western Maryland Rail Road, and reach Linnwood Station early on Monday evening close to the place of Annual Meeting. Our brethren will be at Monrovia on Friday before Pentecost, from 8 A. M. till 5 P. M. to convey Ministers and their company to different parts of the congregation. Now Brethren do not let the thought of crowding us, hinder you from coming. If the number is too great to use all, we will still have the pleasure of your company and enjoy the blessing of entertaing you. Write as soon as possible so we can have time to make our appointments.

By request of the church.

JACOB D. TROSTLE,
JESSE ROOP.

Linganore, Frederick Co. Md.

EDITORS' TABLE.

The following notice was sent us with the request to insert it as an editorial. We cheerfully comply with the request.

To all whom it may concern: We learn from the Committee of Correspondence at Pipe Creek, Md. that the brethren there, intend to comply with the instructions as given by the Y. M. of 1866: hence, they are making arrangements to receive and entertain all the Brethren and Sisters. There will be no tent put up for boarding, nor any preaching at the place of Council. Would it not be expedient for the elders and preachers to publish the same at their meetings of public worship; not only to the members, but to all present; inasmuch that all who may feel concerned may get to know that the Y. M. is held expressly for Council, and that there will be no preaching at the place of Council.

PHILIP BOYLE,
A. HANSON SENSENEY. } *Com.*

ORDERS FOR HYMN BOOKS.—Orders for the new Hymn Books exhausting the first edition have been received. We have been filling the orders as fast as we could get the books from the bindery. There has been a considerable delay, but we have done the best we could do, and we hope our friends will excuse us. To hasten the books to their destined places, a number of orders were filled at Cincinnati. In filling the large number of orders we had to fill, and in our haste to fill them as soon as possible, and in sending out from different places, some mistakes have probably been made. Where this has been the case, we hope our friends will inform us at once, and we shall be pleased to make all right. Or, if any of the books received by our friends are found to be imperfect copies, we request them to return them, and we shall be pleased to send them others in their stead.

We are glad to learn that the new Hymn Book is giving very good satisfaction. We are now making preparations for printing another edition, and hope to be able in a short time to supply the churches with whatever books may be wanted.

POETRY.

TREASURE IN HEAVEN.

"What I spent, that I had; what I kept, that I lost; what I gave, that I have!"—OLD EPITAPH.

Every coin of earthly treasure
We have lavished upon earth
For our simple worldly pleasure,
May be reckoned something worth;
For the spending was not losing,
Though the purchase were but small;
It has perished with the using;
We have had it—that is all!

All the gold we leave behind us
When we turn to dust again,
(Though our avarice may blind us,)
We have gathered quite in vain;
Since we neither can collect it,
By the winds of fortune tossed,
Nor in other worlds expect it;
What we hoarded—we have lost.

But each merciful oblation,
Seed of pity wisely sown,
What we gave in self-negation,
We may safely call our own,
Thus of treasure freely given,
For the future we may hoard,
For the angels keep, in heaven,
What is lent unto the Lord.

SAXE.

OBITUARIES.

Died April 6th, 1867, in the West Branch congregation, Ogle Co., Ills., LIZZIE INA, daughter of sister Lydia and brother George Bateman: aged 1 year, 1 month and 14 days. Funeral service by Samuel Garver, from 2 Sam. 14: 14.

Our Lizzie so dear has left us,
Oh why has she left us so soon;
Our Savior must also have loved her,
Or he would not have taken her home.

She sleeps in the valley so sweet,
But her spirit has taken its flight:
Lo her form is but dust 'neath our feet,
While she is an angel of light.

J. S. SHELLY.

Died in Washington Church, Kosciusko Co. Ind. June 14th 1866, sister ELIZABETH BARINGER, wife of br. Samuel Baringer, aged 38 years, 4 months and 22 days. She leaves a husband and 7 children to mourn the loss of a tender wife and an affectionate mother. Funeral services by br. Philip Stoneburner and E. W. Workman, from 1 Thess. 4: 13.

N. C. WORKMAN.

Died in the Big Grove church, Benton county, Iowa, January 21, 1867, JOHN HENRY BAUMAN, son of br William and sister Amelia Bauman; aged 16 days. Funeral attended by the writer.

JOHN RIDENOUR.

Died in Carlisle Grove, Benton Co, Iowa, March 24th, 1867, LIBBY RACHEL WILFORD, daughter of friend Jacob Wilford; aged 7 years, 10 months and 28 days. Funeral services by the writer.

JOHN RIDENOUR.

Died in the Lower Cumberland church, Pa. March 21st, 1867, sister MARY ANN NICKEY; aged 36 years and 4 months. Funeral services from 1 Peter 1st ch. and 2nd Cor. 5: 1.

Died near Churchtown, Cumberland Co. Pa. April 17th, 1867, MARY ANN, wife of Isaac MISHLER, and daughter of John Brandt, dec'd aged 50 years, 11 months and 8 days. Funeral services from Rev. 16: 15.

Died in Silver Spring Township, Cumberland Co. Pa April 21st, 1867, MARY VOGLESONG, widow), aged about 75 years. Funeral servi[illegible] from John 9: 4.

Died in the Cumberland Church, Pa. April 19th, 1867, br. ADAM GIVLER; aged 53 years, 8 months and 25 days. Funeral services from Job 14: 14. "If a man die shall he live again." His disease was inflammatory rheumatism, with which he had to contend at times for twenty four years. And although only two weeks sick, he was a burden to himself on account of his great weight, which was over 350 pounds, but he desired to be released.

M. MILLER.

Died March 3rd, 1866, br. DANIEL SNIDER. Having no record of his birth, his age is not known exactly; but from the best information that can be got, supposed to be about 97 years. He leaves his wife and 9 children, and many friends to mourn his departure. He was the father of eighteen children, nine having preceded him into the Spirit world. He had one hundred and eleven grand children, eighty nine living and twenty two departed this life. Also one hundred and eighty seven great grand children, one hundred and fifty five living; thirty two departed. The Lord gave and the Lord hath taken away, and blessed be the name of the Lord.

Died in Jonathan's Creek church, Perry Co. O. sister MARY ELIZABETH SNIDER; aged 25 years, 9 months and 29 days. She was one of the twelve who united with the German Baptist Church, on the 5th of July, 1858. She was born May 13th 1840; was married November 4th 1858; Died March 12th, 1866, leaving a husband, one son, mother, and four brothers; her father, one brother, and two sisters having preceded her in death.

Died in the Rush Creek Church, Hocking Co. O. March 25th, 1867, sister SARAH HUFFARD; aged 55 years, 6 months and 28 days. She was the mother of twelve children, eleven living; also 26 grand children. The deceased leaves a kind and affectionate husband, and 11 children to mourn their departure, but not as those who have no hope. She was a good companion, a kind and loving mother, a friend to all around her. May our loss be her eternal gain.

Died in the Jonathan's Creek Church, Feb. 21st, 1867, MICHAEL BOSSERMAN, a visiting brother; aged 81 years, 7 months and 4 days. He was born in York co, Pa. on the 17, of July, 1785; was married on the 11th of March, 1806, in Bedford co. to Catharine Whip; became a member of the German Baptist Church at an early age: removed to this State and co. (Perry co.) in the year 1818. He was the father of 15 children, 10 of whom are living, 5 having preceded him in death. Seven children are living in Illinois, and 3 in Ohio. There were 79 grand children, 59 living; 62 great grand children, 53 living.

Died in the Jonathan's Creek Church, Perry co. O. April 29th, 1867, ALICE ELIZABETH only daughter of brother W. and sister Harriet L. Arnold; aged 2 years, 6 months and 15 days. Her death was in this way; she got away from us for a few moments, and fell into a hole dug for a fence post, head foremost, and smothered to death. She was dead when we found her. The Lord giveth and the Lord taketh away, and blessed be the name of the Lord.

I take these tender lambs said he,
I lay them in my breast;
Protection they shall find in me.
In me be ever blessed.

Died in the Rush Creek Church, O. May 26th 1866, NOAH STEMEN; aged 40 years 4 months and 28 days, leaving a wife and 4 children, two sons and two daughters, and many other relatives to mourn his departure. Funeral services by Joseph Henricks and others.

"Theology" and "Wisdom and Power of God" will hereafter be $1.25 per copy. The postage on either is 20 Cts. Persons ordering either of those books by mail will add 20 cents on each copy for postage. When persons club together and order six or more copies by Express (they paying Express charges) they will receive them by sending us at the rate $1.15 cents per copy. By so doing they can nearly, and in some cases quite save the postage.

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Also just published, PLAIN REMARKS on LIGHTMINDEDNESS, contains 13 pages put up in neat pamplet style with colored cover. The evil of loud laughing, joking, jesting, and all manner of foolish and idle conversation, is in a very plain and familiar style kindly and friendly considered in this treatise. The consequences of this evil are also portrayed by supposing or representing the "Great Judge" as standing in our midst all of a sudden when engaged in our accustomed habit of foolishness and nonsense.

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Having been seriously reminded during the past winter of our failing health and strength of body and mind by. fllictions of various kinds and feeling the absolute necessity of being relieved of this and almost all business as soon as possible, we have disposed of a great portion of our printed stock, accumulated in upwards of 34 years, (more than a ton in weight) to the paper makers; but we could not find in our heart to destroy complete sets of good and still useful books. Hence we have come to the conclusion. in order to encourage further subscriptions, and relieve us as soon as may be from this business, to offer the following most liberal

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Now any one can perceive that the object in offering teese premiums is not as usually a money-making scheme, but simply to induce friends. who would perhaps like to buy the Encyclopedia sometime hereafter, to do so now, so as to relieve us as soon as possible from the burden of stock on hand, for which we shall have no house room left, since we have sold our home, which we have to leave by July first. This old stock we would rather give away than get so much for the pound, the print being destroyed, and we are also to be relieved of the business and responsibilities in the publication of the Encyclopedia as soon as possible.

Should there after the sale and distribution of our books, and after paying all expenses be a surplus over and above the latter, that surplus will be devoted to charitable uses, one of which will be to assist our own son living near Goshen, Indiada, who was burnt out of house and home last February with almost all that it contained, during the brief absence of the parents with all their (six) children, so that a kind Providence in mercy prevented, that no life was lost.

Those sending remittances may do so at our risk, provided they put the money in the letser carefully so as not to be detected easily, and larger amounts in dratts on New York or Philadelphia. directed to

Elder HENRY KURTZ,
COLUMBIANA, Columbiana Co., O.
April 1, 1867.

THE

GOSPEL VISITOR,

A MONTHLY PUBLICATION,

BY HENRY KURTZ AND JAMES QUINTER.

Vol. XVII. JULY, 1867. No. 7.

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CONTENTS

OF JULY NO.

Bitter Sweet,	193
Human Need,	201
Come let us Reason Together,	205
The End Will Surely Come,	210
Too Late,	214
Thoughts and Reflections on our Contemplated Change,	215
The Family Circle	217
Our Relations to the Future.	217
Spiritual Food.	218
Correspondence,	
The Annual Meeting of 1867,	221
Obituaries,	224

Letters Received

From Hardin P Hylton; Asa Ward; M M. Bashore; Sallie E Dilts; Wm Angle; Louisa J Bashore; Geo Wood; C F Wert; E S Miller; S S Sefred; Christian Kline; Jacob Holsopple; P Boyle; Lewis J Knepper; John B Miller; Michael Zug; Peter Shidler; Isaac Price; Daniel Thomas; F P Loehr; Daniel Lane; C G Lint; H Koontz; Bela Dyer. Emanuel Heyser; Cyrus Van Dolah.

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Money Letters Received for Encyclopedia.

From John P Ebersole, John Wise, Geo Grove, Eld. Jacob Hauger, David Miller, Polo; John Hunsaker, Jacob Showalter, S A Moore, Aaron Diehl, J W Moats, M Glotsfelty, J R Eby, Martin Hoke, Jacob Bucher, David Brower, J J Hoover. W G Shrock, D E Price, A F Thomas, N Hendricks, R Young, Dan'l Zigler, Dan'l Brower, Jacob Faw, S R Zug, Geo Long, Jos B Miller, Jacob Waggoner, J A Hepner, W Pennabaker, John Beeghly, Dayton; Christian Bucher, J G Royer, John W Blauch, J Holsopple, John Brindle, Jos F Rohrer, Michael Zug, Dan'l D Wine, Dan'l B Stutzman.

NOTE.—The Books are in the hands of the Book-Binder, and as soon as a full supply is received, orders will be filled in regular rotation as they come in. Owing to a change of Foreman in the Printing-Office, and our continued illness, there is still further delay.

Notice.

We would inform our brethren and friends generally that in order to make prices more uniform, and to render general satisfaction as much as possible the price of Nead's works both the "Theology," and "Wisdom and Power of God," will hereafter be $1,25 per copy. The postage on either is 20 cents. Persons ordering either of those books by mail will add twenty cents on each copy for postage.

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Also just published, PLAIN REMARKS on LIGHTMINDEDNESS.

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Vol. XVII. JULY, 1867. No. 7.

For the Visitor.

BITTER SWEET.

A Letter to a Ministering brother and his family.

Beloved brother and sister, and dear young friends who are yet out of Christ. If I have any special mission in this world, it is to wield my pen in the cause of the Redeemer, and do what little I can, in this way, to awaken sinners to a sense of their condition, and urge them to flee to Christ. That the Head of the church has been pleased to honor my lowly attempt to present the "truth as it is in Jesus" in repeated instances, is in harmony with the general principle of his procedure, to "choose the weak things, and the base things," to accomplish his purposes of wisdom and love, that "no flesh should glory in his presence." I am writing for eternity, and do not wish to write a syllable but by the will of God. I never feel easy when writing without a sense of incitation by the Holy Spirit. I am often led to the selection of subjects, as well as persons to be addressed, by circumstances which bear, at least, to my mind, the impress of Divine authority. In one of your sermons at our place, I discovered that you have a large family, and that none of your children are yet in the ark of safety. Such an announcement always makes me feel sad. It pains my heart to see the ministers of heaven plead with sinners to be reconciled to God, while their own families are yet enemies to the Eternal Majesty. How heart-breaking it must be for preachers who "*love the Lord Jesus Christ in sincerity*," to denounce the wrath of Almighty God upon the wicked, while their own dear children are yet among those who are obnoxious to the fiery bolts of the Divine anger. I have seen many a faithful minister of Jesus weep when depicting the future miseries of the damned, because his heart was crushed and bleeding with the bitter thought that his own children were yet unconverted, and would perhaps share the dreadful fate of those that go down into the bottomless pit. It seems to me it is a sight, if not enough to make angels weep, at least to fill the hosts of glory with astonishment, when a father stands before a congregation, with tears inviting sinners to come to Jesus and at the same time see his children sitting under his melting ministrations unmoved.

It is true, parents are sometimes, perhaps generally, themselves the fault, in great measure, that their children perceive no beauty and feel no interest in the great salvation. The work of implanting the seeds of truth and instilling the dew of grace is generally commenced too late. Some have not the heart to address their children at all on the momentous concerns of eternity; and one principal reason is that they neglect it so long as at last to be ashamed to make a beginning. In this respect infant sprinklers act more prudently than many of God's own household. They sedulously

wrap the infant soul round and round with the coils of error so that it becomes their very life when they reach maturity. Anti-christians are "wiser in their generation than the children of light." Parents must not wait until their offspring have outgrown their period of childhood, before they enter upon the work of religious instruction. In the *nursery* is the place to familiarize the opening mind with the idea of God, of Eternity, of Divine Love and Justice, Heaven and Hell, Happiness and Misery, Death and Judgment. I have often seen children of four years and under, listen with more rapt attention and interest to the great themes of salvation, than those who have reached adolescence. Last evening I had in my room a little child to whom I showed the illustrations in my Bible. I was asked many curious questions, which would have challenged the mightiest intellect to answer. I spoke to the little pratler of death and the last day; of the awful phenomena of the great consummation; of the golden harps; of the soft bloom of heaven's ambrosial fruits; of the dazzling luster shed from radiant gems; of the golden streets and emerald rainbow; of the crystal river and pearly gates; and of the ineffably glorious "Elder Brother," whose name is "Wonderful," whose nature incomprehensible, whose love measureless as eternity, and who is the Life, Center, Substance, and Glory of the New Jerusalem. The lips of the little child quivered. Her eyes were brimming with tears. How eagerly and imploringly she asked me whether I was *certain* that there is a mansion in heaven for *her*. The mental powers *will* unfold whether or not we afford them the proper *conditions* of evolution. Every object and sound will awaken *thought*, and every thought will widen the *capacity* of the soul, and these give *direction* and *power* to that immortal essence which is placed in charge of every parent to train for glory. Paul enjoins that fathers bring up their children in the nurture and admonition of the Lord. Mark: they are to be "*brought up in it.*" It may not be deferred until they are *grown up*. The work of training *for* heaven must *begin* when children are *yet in* the kingdom of heaven. "It is a nurture." As each plant in a garden needs special care, so every child in a family must have that *specific* nurture which is best adapted to its individual disposition. How beautiful, and how accordant with reason, when parents hold private interviews with their children, pointing out their danger, and giving such warnings and admonitions as the case of each may require. It is only too true, alas, that many young persons, having godly parents, can testify that neithr father nor mother ever addressed them directly and personally on their eternal interests. Such children can hardly be said to be "brought up in the nurture and admonition of the Lord." The parents by their pious example, make a holy atmosphere in the house, but this, instead of being all that the parental relation requires, is only the condition of efficacy to their more direct and personal efforts. Children must not be allowed the impression that what the parents *are* is not a matter of personal concern to them. Not only must they

be prayed *for* when not aware that the parents are thus engaged in their behalf, but they ought to be prayed *with*, and counseled at times and on occasions when the enlightened judgment of the parent deems most judicious. In many families children are never admonished except they have committed a fault, and then very often in a most ungracious spirit. But this has nothing at all to do with the "admonition" recommended by Paul. Children are to be *brought up*—not simply allowed to *grow up*—in view of and with an interest in, the grand object of existence. They are to be *admonished* and *besought* to make their responsibility to God a matter of conscience from their childhood. The great purpose of life is to be presented to them, according to their capacity, in the *beginning* of life. In such discipline they are to be *reared*, even as a plant or tree is *conditioned* in its growth by its surroundings. God will bless such a training. When the *nurture* has been in the *Lord*, we may reasonably hope for the Divine favor and co-operation. If parents have *love* enough to God to fulfill his commandment relative to the religious culture of their children, they ought also to have *faith* enough to believe that he will make their fidelity effectual to their conversion.

Having thus dwelt briefly on the imperative obligation of parents to "bring up their children *in*"—not simply *into*—"the nurture and admonition of the Lord," and on their instrumentality in bringing them, in this way, into the Mystical Body of Christ, I now turn to your children with the earnest prayer that the Holy Spirit may not only impart to my mind what I ought to write, but that he will clothe every word with Divine power, so that it may sink into the heart of the reader like a voice from heaven. Oh that each of your family were endowed with eye and ear, to see "shining round about them a light from heaven," and hear the voice of Jesus calling out of the ineffable brightness, addressing each one by name, saying, "why persecutest thou me?" Why tramplest thou on my blood? Why piercest thou my heart? Why grievest thou my Spirit? O turn, turn, why wilt thou die? But how, my dear young friends, shall I most effectually press upon your attention the claims of the gospel? Where shall I begin the enumeration of reasons that urge you to "flee from the wrath to come?" How shall I reach your hearts, and make them feel your appalling danger of being lost, and the tenderness of that Divine Love which yearns to save you from hell! If an angel were to come down from heaven, bearing this letter in his hand, assuring you that it emanates from the heart of your compassionate Redeemer, and is sent for your especial benefit, would you not dismiss every other matter, and give your first and undivided attention to its contents? Although this epistle is not written by the hand of the Lord, I solemnly aver that it is the product of his will. I do not write it of myself. Such a thought would never have entered my mind had it not been suggested by the providence of God. This is a solemn consideration. The Almighty has surely some purpose in making events work together in such a way as to result in the issue of this message to a large family of unconverted

children whose father has been consecrated to the Holy ministry. What will you do with it? Will you read it? Or will you get sick of it before you have finished it, and lay it aside? Take it up again, for it is in very deed a message from God. If you lose or mislay it, God will preserve it. If you forget its appeals and remonstrances, God will bear it in mind. It will be safely kept in the archives of Eternity until you and I stand before the Great White Throne! This letter which I am now penning will bear its part in the Judgment-day, either in your acquittal or in your condemnation. Five of you are old enough to be obnoxious to the anger of the Lord, and to you I would especially address my remarks. One is just emerging from innocence, and may be conscious of that disquietude of heart which betokens that sin has already stripped her of the garb of purity which the blood of Jesus had thrown around her childhood. Perhaps a "coal of juniper" may fall into her conscience in hearing this letter read. One is yet in the bud of being, bathed with the dew of innocence, and invested with the righteousness of the Redeemer. Oh, that this might be said of you all! Two are in the Paradise of God, where they are exulting in the vision and fruition of God, triumphing in the rapture of Eternal Life, enjoying the fellowship of the Lamb and the glorious retinue, you cannot enter if you die in your present condition. Their glory you may never behold, their joy you will never participate in, if you pass into Eternity without being "born of water and of the Spirit."

I will endeavor, in the first place, to unfold to you the fearful danger of living in sin. The wrath of God against sinners is perfectly consistent with his love in the provision of a Savior, and his invitations of mercy. Sin evoked the Divine anger, and this rendered the exercise of divine love necessary as the only alternative of deliverance from sin and its righteous penalty. This expression of benignity, instead of mitigating the divine anger against those who persist in sin, immeasurably augments it. Heb. 10 : 29. You do not love Christ, which is evident from the fact that you do not keep his commandments. You feel more at home in the society of those who "live after the flesh," than with those whose sole delight is in the service of God. The thread of your life may be severed at any moment, and, not being at peace with God, your souls sent down to hell. Oh pause for a moment, and consider your ways. Take a little time to reflect. Ponder the state which you are in, and that every step you take is on the very mouth of hell. Your lives are marked by natural amiability, you are dutiful to your parents in things pertaining to the present life, but you are nevertheless aliens and strangers to God. You are out of Christ, you have no hope of heaven, and as long as you remain in such condition, every moment is one of danger. You know not what instant the bottomless pit will open and swallow you up. Do you never feel alarmed, when, in moments of solitude, or on occasions rendered impressive and solemn by the presence of death, you think of your voluntary exposure to the "damna-

tion of hell?" How *can* you feel at *ease* in such dire relation to him who "is a consuming fire?" The threatened vengeance of God is hanging over your heads. Your feet are walking in slippery places, over which you would instantly slide "into outer darkness" were it not that Divine mercy upholds you. What to-morrow may bring forth you cannot possibly foresee. The arrow of death may pierce you before the close of another day, and what then? I repeat the question, *what then?* What would be your doom were you to die while reading this letter? What, if you die a century hence sustaining the same relation to God *as now?* Must you not give the awful verdict against your own soul, *lost*, LOST! Why then delay to do that which you know *must* be done if you would not descend into hell? You may be healthy and strong, and thus delude yourselves with its false hope of conversion at a remote and more convenient season. But your strength is as nothing in the sight of God. All your props can the Omnipotent break to pieces in a moment. All your refuges, all your confidences, all your expectations are but as great heaps of chaff before the whirlwind. There is no safety outside of the Ark of the New Testament, and all your fortifications against your "sudden destruction," are but as large quantities of dry stubble before devouring flames. As long as your life is not "hid with Christ in God," you are at war with heaven; and if you are in arms against God, you are exposed to his wrath; and as long as the wrath of God is upon you, and you are courting his wrath by deliberate commission of sin, you are, as it were, suspended by a single thread of mercy over the mouth of hell, which may be singed at any moment, and let you down into the abyss of horrid, hopeless despair, "where there is wailing and gnashing of teeth." This is the true condition of every sinner. As long as you are not in the Ark, you cannot know what hour the fountains of hell shall be broken up, and the floods of Divine Judgment roll over you. Do you not believe that every unregenerate soul is so abhorrent to God as I have endeavored to depict? Does not your conscience bear testimony to the dreadful truth that you are far away from God, and have no pleasure in contemplating his transcendently awful and glorious character? My purpose is, in this part of my epistle, to reveal to you the imminent *danger* you are in. As long as you are not reconciled to God, the sentence of Eternal Justice is against you in the Judicature of heaven. You cannot possibly flee from it. You can flee *from* sin, and thus "escape the Judgment of God;" but *in* your sins you can no more hide from the flaming sword of an incensed God, than that Eternal Truth can be changed into a lie. Go where you will, the wrath of God follows you. When you are alone, or in company; when you lie down, or rise up; when you are in your dressing-chamber adorning your persons, or when you move in the circles of your sin-loving associates, the dreadful sentence of condemnation is resting upon you. Every moment of your continuance in sin is a fresh provocation of that great God whose wrath already envelopes you

and may come upon you to the uttermost in an hour when you think not. The arch-enemy knows as well as you that you are in his interest, and it is his great purpose to keep you from a knowledge of your true situation, and to make the path that leads to his abode of woe as pleasant and attractive as possible. There is danger all around you, and the most lamentable of all is that you do not see, and will not be persuaded of it. Is it not an affecting thought, that while the blood of Jesus calls so eloquently to you to turn to God; while your father is pleading with sinners to come to the cross and live; while your mother is shedding so many tears and offering up so many prayers for you; all this while the devil is waiting for his prey, hell is gaping for your souls, the flames gather and flash beneath your feet, the vortex of bottomless perdition is ready to sink you into boiling depths, and you have *no interest in a Mediator*: while God has done so much for you, and your parents have labored so earnestly and incessantly for your good, and are daily wrestling with God for your salvation, is it not astounding to yourselves that you are still in the ways of sin? O my young friends, if your condition be so hazardous, if you are perpetually environed with the terrors of the Lord, ought you not give immediate and earnest heed to the things which belong to your peace? That your situation is a perilious one I suppose you are ready to admit; and that your danger is as great as I have represented it, the Bible fully sustains. What then will you do? Will you any longer risk the consequences of living in sin, "without God and without hope," momentarily exposed to that fatal stroke which sends the impenitent into the "lake that burneth with fire and brimstone," which is the Second Death." Will you still treasure up wrath against the day of wrath, and revelation against the righteous judgment of God? Oh believe me, dear friends, your state is infinitely more perilous, and your danger infinitely greater, than tongue of man or angel can portray. The dark clouds of Divine indignation are floating over your heads, seething with dreadful storm, and blood, and fire, and vapor of smoke, and charged with the thunders of the Almighty. But for the restraining hand of Mercy, the floodgates of wrath woulk immediately fly open, and the fiery deluge of the fierceness of Divine Justice would rush forth with inconceivable fury, and would bear you down with Omnipotent power into the realms of shoreless, fathomless, boundless woe. Thus much have I said respecting your danger, and oh, that you would take it to heart and begin on the very day you read this letter, to break away from sin, forsake your sinful associates, abandon your sinful amusements, and consecrate yourselves wholly to Jesus. If any of you will finally perish, you will then acknowledge, in the agonizing experience of the damned, that my frightful delineation was but a feeble representation of the truth, that hell has depths of torture which the plummet of Eternity cannot sound, and that my letter was no other than a message from God to warn you of your danger, and prevent you from perishing in your sins.

Although you have spent precious years in opposition to the Divine Will, and still maintain an attitude of defiance, salvation is still freely offered to you. Although your "damnation slumbereth not," and the edge of the furbished sword of Jehovah is lying on your very heart, ready to sever its strings and set them in tune forever with their horrid dissonance of the aggregate misery of the universe, *mercy still pleads.* God cannot abate one iota of your condemnation out of Christ, but he will forgive you all in him. Only take upon you his yoke, and you will find rest for your souls. You are still on probation, and salvation is yet within your reach. Life and death are set before you this day. The voice of Calvary's blood is still in your ears, and imploring your reconciliation to God. The door of heaven still stands open, but a time will come, and very soon, when the keys hanging on the Golden Girdle of Jesus, will lock the door of the Ark into which you are now so earnestly invited to enter. The Golden Sceptre is still extended to you. The Spirit and the Bride still say come: and a voice from heaven is calling in tones of unearthly tenderness, "look unto Me and be ye saved." Will you stop your ears and harden your hearts to every invitation, nor listen to the voice of the Charmer, charming never so wisely? When the wrath of God threatens, will you pursue your course? When hell darts its lurid flames into your very face, and Jesus is set before you in all the melting pathos of his love, agony and blood, will you turn away from all, and rivet your chains anew in the servitude of Satan. After reading such a representation of your condition and your fate, and being addressed so personally on your eternal interest, you cannot continue in sin without loading your soul with seven-fold guilt. Have you not been conscious of the striving of the Holy Spirit since you commenced reading this letter, and will you still resist? Will you still allow the world to fascinate you while the love of Christ and the glories of heaven are unfolded to your view? Will you follow the false, flickering lights of carnal pleasure, till you drop in your graves—yea, into hell—and be forever filled with your own devices? Will you indeed put it to the venture, resolving to live in sin for some time to come, even though you go down, *down*, forever DOWN. The pit of the lost is bottomless. It was dug *for* rebrobates, *by* God, and his Justice forbids it a *bottom*, and the soul will *find* none. *Now* is the *appointed* time, *now* is the day of salvation, *now* all things are ready, *now* Jesus is inviting, *now* the Spirit is beckoning, "Come, and take of the water of life freely."

Many more arguments, drawn from circumstances and considerations in your own history, might be employed to urge your immediate attention to the safety of your souls. Your parents are Christians. You believe that their names are written in heaven. Your father is a minister of that Eternal word which will either clothe your souls with deific beauty and splendor, or wrap you in flames and terrors, in the Great Day of Reckoning. The Word which your father preaches is the Word of God, and it will speak to you individually from the

Great White throne, "Come unto me ye blessed," or "depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." This is truly a sentence of unspeakable terror, but it is the Word of the Lord, and the very Word which your father is commissioned to proclain to perishing sinners. Think of this my friends. God has given you great advantages—not only an open Bible and an open sanctuary, but he has invested your father with the sacred function of promulgating the glad tidings of salvation. This should appeal powerfully to your hearts. Instead of burdening your father's heart by your disobedience to the gospel of Christ, it ought to be your life and joy to exemplify its teachings, so that he may preach the more boldly to others. If your father is faithful in his ministry, it will brighten his crown and exalt his joy in heaven. And if you persevere in sin despite your manifold privileges, you will only sink the deeper into hell. You must concede that if you be called away without preparation, it will be perfectly just in God to grade your punishment according to your opportunities to glorify him in this life. Oh, why will you not come to Jesus and be saved! Why will you not keep company with your father and mother in their pilgrimage to Zion! Does it afford you more pleasure to go with sinners in the broad road to destruction, than to walk hand in hand with your dear parents to the New Jerusalem? Is the service of sin so delightful, that you cannot resign it for the service of him who died for the very sins you prefer to his love? What answer do you return to these things? Read Matt. 25. from 30th to the close; Mark 9, from 42 to the close; 1 Thess. 4, from 15th to the close; 2 Thess. 1, from 6th to 10th; 1 Pet. 4: 17, 18; 2 Pet. 3, from 7th to 14th; Rev 20th, and 21, chapters. The awful scenes there described are near at hand. The Great Day of God Almighty is drawing nigh. May each of you ponder deeply these questions: *will I ever meet my little brother and sister in their angel-home? When the great separation takes place in the last day, will I be qualified to enter with my parents into the beautiful Golden City? Would it not be ten thousand times better to give myself to Jesus* NOW, *than run the risk of being banished from the presence of the Lord, and from the glory of his power, and torn away from my dear father and mother in the Judgment day, and take up my abode with the wretched inmates of hell?* These are startling questions, but they are pertinent. Who will come forward first to take up the Cross of Christ? Do you still hesitate? Why do you parley? Can you gain any thing by waiting? How soon may your fate be sealed forever! Give yourself to prayer. Read the word. Keep Death and Judgment in view. Cast away all shame and fear of man. Think of the difference between a mansion in glory and a dungeon in hell! Oh flee for your life-look not behind you, for it is but a little while and you will rejoin your angel-kindred in the Paradise of God or lie down in everlasting burnings. Yet a brief space and you will cry out with Dives, "Oh, for a drop of water to cool my tongue, for I am tormented in this flame," or unite in the everlasting anthem,

"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor and glory, and blessing." Which shall it be?

C. H. Balsbaugh.

Selected for the Visitor.

HUMAN NEED.

Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor, and blind, and naked. Rev. 3 : 17.

It is commonly supposed to be the apostle John, who thus addressed a church of Christ, outwardly prosperous, and flourishing, but spiritually poor and destitute. Whether this outward prosperity consisted in numbers and handsome ecclesiastical appointments, or in worldly riches and grandeur, or as is very likely, in the union of a rich estate with a pompous ritual, does not certainly appear. It is only manifest, that, under some sort of splendid external, and conceited self-satisfaction, the Laodicean church being as we learn from history, the wealthy metropolitan church of the neighborhood, the real life of religion faltering and dying out. And so the apostle represents their condition as one of need and poverty, though they themselves felt they had need of nothing. He would make them sensible of their need, that they might seek for it a supply. It is no slight attainment for us all to become thus sensible, and thus to seek. Prosperous and flourishing though we, like the Laodiceans, may, individualy or collectively, think ourselves, we shall not lack room for meditation on this point; for man is by nature the neediest of all beings.

Nor is it, as some might maintain, his disgrace and the signal of his inferiority that he is thus needy, but rather the mark of his native glory and pre-eminence, for it points to the number and greatness of his faculties. Our need answers to our capacity. We might indeed construct a scale of existence on this principle of need. The lower the creature, the less his need; for the more feeble his sensibilities, narrow his powers, and torpid his desires. The shell-fish yonder needs but draw in from the beating waves, or through a slender aperture in the muddy bottom of the sea, a little water, and then expel the same through those stony valves which are at once his defence and his dwelling. His finny swimming superior, with a more versatile power, needs a somewhat richer nutriment. The insect, with its still finer organizations, needs to fly in the air, and to feed on the sweets of flowers. The beast, of structure more complex, and increased capabilities, needs a still greater variety of support; the cravings of each kind of animal nature multiplying according exactly to its additional susceptibilities of sensation, intelligence, and affection; from the creature that is satisfied with a green leaf, and, that consumed, creeps slowly and lazily to another, to the fierce or kingly birds that cut the air of a hemisphere, and seek their prey on the far mountain top, or "where the carcass is" in the lonely valley.

But from the most sagacious and

strongest of the animal tribes, how vast the difference in capacity of intellect and feeling, to man. And no less vast the difference of need. He draws from the earth, from the water, and from the air, to satisfy his appetite, and to satiate his curiosity; he ransacks every kingdom of nature for his comfort and aggrandizement, and is not content. His restless and changeful wishes are ever roaming abroad for something greater. He cannot stay attached to one place, like the limpet of the rock. He cannot stop with one sort of food, like the bee that roves among the blosso s. He does not like the ruminating animal, stand still and peaceful in his own reflections. Nor, though he should leave his anchorage on the ground, soar into the sky, and for his clumsy balloon, substitute the wings of a dove, could he even then fly away and be at rest. He is uneasy, he is needy, he is craving and discontented still. It is because his faculties are so many and so great, because his desires are so ardent and so infinite, that his supplies must be manifold and huge. Is there, then, no satisfaction for a man? Are we alone in the universe made to be thus uneasy and discontented, like peevish children wanting what we cannot have, and crying for what is beyond our reach? No; God h s not made his noblest creature for a wretched failure and a miserable want. Let him bring into light all his abilities and desires, they are not too many or too strong; those of the higher nature as well as the lower; those that tend up to God himself and heaven and immortality, as well as those that tend downwards and abroad to earthly things. Let him unfold them without fear.

The vast supplies from the foreseeing Creator, in the treasury of his truth, are ready. Let him appropriate them to his need. And the fish that cleave the liquid sea, the insect that revels in the cup of a flower, the beast that browses in his pasture, or the bird that darts through the yielding air, shall be no more at home or content with its lot than he; while the lot he is content with, shall be as much superior to theirs, as the heaven and the heaven of heavens are above the earth.

Man is a being that does not need daily bread and clothing and shelter alone; but he needs truth, needs duty, needs love, needs God. The mistake is in trying to gratify fully his nature with such outward things, neglecting the spiritual. But, though he turn his bread into luxury, though he turn his shelter into palace-like magnificence, he cannot succeed. He may seem to succeed. He may even persuade himself he has succeeded. He may go on with his pleasure and pomp, with his uppermost rooms at feasts, and greetings in the market place, and think lightly of, or even despise the joy of devotion, and the glory of heavenly things that we talk of. But his happiness is a frail structure, a house upon the sand. At the first assault of the blowing wind and the beating rain, which God has garnered in his providential treasures, even as he has the winds and storms in the air and the sea—it will fall.

It is just this foolhardy and hazardous assurance of satisfaction in outward prosperity, that, I apprehend, the author of our text means

to expose. For it matters not whether it be a whole church or an individual soul that says, "I am rich, increased with good, and have need of nothing," when, in fact, it is so limited and cramped, as in comparison with what it might enjoy, to be wretched and miserable, poor and blind, and naked. Well may such a soul, in the eloquent scorn of the apostle's figurative speech, be counseled to "buy gold tried in the fire," that it may be rich and white raiment, that it may be clothed. Man, whosoever thou art, wheresoever thou standest, whatsoever thou pursuest—content with sensual good and clinging to outward treasure—that is not "the bread of life" which thou eatest. That is not the true gold with which thou fillest thy coffers. That is not the durable raiment with which thou art clad. There is food that satisfies. There are riches of goodness for the heart. There is a wedding garment of purity for the soul, which shall never fade, or crumble away, but be the "white robe" thou mayest wear in heaven, when the gay dress is moth-eaten, and the spotless shroud, too, earth's last apparrel, which thou shalt not put on thyself, but which shall have been put on thy limbs, hath mouldered in the tomb. To sustain this exhortation, it is not necessary to speak in the exclusive ardor of one idea, but the sober proportion that takes in man's whole estate.

Though in the highest sense in which our Savior once spoke, "one thing is needful;" yet considering man in his whole nature, mixed dust and spirit, a member of society, an associate in civil polity, and a link in the training up of new generations, in short, an inhabitant of this world as well as a hoper for another—he doubtless needs many things. Nor will I push the claim of religion with that extravagant urgency which would shut out his other interests and claims. He needs by various education, to get possession of all his members and faculties. He needs, according to the primal command, to subdue the earth, and have dominion over it. He needs to understand and perfect its productions; as, even in his original, unfallen state, he did to train the plants of Paradise. He needs, like Tubal Cain of old, to dig into the ground, and bring up the metals for his ark, using the more precious ones for his exchange, and to turn the forest into his utensils, houses and ships. He needs to fabricate; needs to manufacture; needs to discover and invent; needs to trade; needs to accumulate; so that every industrial faculty may be brought out, every hand employed, every talent put in motion; nay, so that the community itself may not fail and sink, but be civilized and refined, and, with its corporations and capital, its genius and skill, undertake every useful enterprise for the individual and public good. Let the soul within us become our solemn preacher, and speak in its own person, according to the dramatic representation in our text;—and what would it say from the breast of each one of us? "I need the air of heaved for outward breathing; and I need the light of heaven for sight. I need the bodily sustenance, on which the vigor and clearness even of my own operations depend. I need the decencies of a customary appearance and deportment in my

external association with men. I need that exemption from galling and ceaseless labor which shall give me opportunity to develop my understanding. But"—and is not the tone in which it speaks deepening, and the accent more thrilling?—"I need other, greater things. I need, oh! I need inward peace. I need 'a conscience void of offence toward God and man.' I need a religious courage, and a trust which the fluctuations of the world, on which we are borne as a little boat on the sea, cannot unseat, nor its sudden changes of life and death, severing the closest cords, overthrow. I need objects vast enough and holy enough to absorb into themselves these yearning affections, content with no created good. I need to live, not for mere eating and drinking and clothing, and passing selfishly through my career: but I need—oh! how deeply—to be endeared by sentiments of love, and deeds disinterested, to my fellow-beings. I need to make the world better that I have lived in it—to leave some other monument memorial of myself than a grave-stone, or a flattering epitaph, cut by the hand of friendship in its cold surface. Verily, I need—God knows it, and my heart knows—I need to bless those around me, to be united to them—not by ties of blood alone, or transient convenience—but by deep, indissoluble, immortal bonds. And, in order to all this, I need Christ, the Son of God, for my Saviour, and God himself for my friend."

If the soul speak not thus within us, it slumbers, and is "dead in trespasses and sins." If the soul speak not thus within us, we have not encouraged it to speak at all. Or if, from within, the soul utter instead the voice of worldly contentment and of old self-complacency in the text, it hath faculties—faculties from God, which it must provide for, but which it "hath never used"—and needs which it does not "know."

The dull caterpillar may be content with laying upon the ground, hardly appearing animated, like a lump or brown leaf, when the wings are actually folded up within, to bear it into the sunshine and among all the blossoms of the landscape. So a man may be content with a low, earth-bound life—a state of half-manhood—because unconscious of the heaven-bestowed capacities by which he might live above the world. But the mere force of nature will not unfold the man as it does the insect. He may discourage and keep down the wings of the soul. He may, by sin and his rebellious will, wound and mutilate them, as they instinctively strive to expand. Yet he cannot remain forever unconscious of their existence. He cannot exercise them in the mean ways of the world in which he treads. Lacking their true element and use, they will pine and wither with dissatisfaction and remorse, and in his upbraiding spirit turn away from the sources to which he so confidently carries it for supply, as the lean, travel-worn, thirsty camel turns, in gaunt despair, from the empty well in the desert. We need the principle of devotion to God and others' good. We need the practice of the two great commandments of love to God and man. We need to be humble, need to be patient, need to be meek, to the Father above, and our brethren below. We need these dispositions,

not only as paying our debt to them, though they are our debt, but as the indispensable requisite of our own well-being. Our Saviour said no strange thing, when, after long abstinence, to his disciples' request that he would "eat," he answered that he had meat to eat they knew not of, "to do the will of Him that sent him, and to finish his work." For the deepest need of every one of us will not be supplied, till to omit daily prayers, and daily services of good-will, shall be like taking away our daily food. Service, the communication of benefit as a child of the All-Bountiful, is indeed the solemn and uncompromising demand that human nature—say what we will of that nature, disparage it as we may—makes of itself; is what, when it truly knows itself, it requires itself to do.

It is said that the priest and familiar counsellor of William the Conqueror, when asked by his master respecting the rewards he would have for his advice, in turn asked him, "Dost thou not love fame for the sake of fame?" And the Baron replied, "Yes." Then, turning to the minstrel, he asked, "Dost thou not love song for the sake of song?" And he replied, "Yes." "Wonder not then," proceeded the religious scholar, "that the student loves knowledge for the sake of knowledge." And not till we love truth and goodness for the sake of truth and goodness—not till we hold them as the breath of our life, live in them as the aspiration of our soul, and pursue them as the very terms of our spiritual existence—shall the great need of our nature be appeased; all its faculties, which God gave and Christ came to satisfy, opened; and our true place vindicated on the scale of being. But then, indeed, we shall have learned that the needy are not one particular class, but the whole of God's family; and we shall satisfy the need of the poor and unfortunate, and our own need, by the same generosity of word and act.

D. E. Price.

Mt. Morris, Ill.

For the Gospel Visitor.

"COME AND LET US REASON TOGETHER."

There having been much said of late, through the medium of the press, upon the subject of paying and non-paying the Ministry, the great mind of the Brotherhood has necessarily been drawn to it, and I, though forming an humble part in that great body, have, also, of course, had many thoughts upon it. And I discover that in this case, as in all others, we are likely to take extreme grounds—some in one direction and some in the other; consequently, we get far apart in our conclusions; and not only in our conclusions, but each party, so to speak, rigidly pressing their peculiar views, our feelings are more or less alienated, and, when the subject is a vital and important one, the harmony and union of the body is more or less endangered. If, therefore, we do not let caution and moderation control our action in this matter, there is some reason to fear the result. In my intercourse with the Brethren, I have discovered that the minds of many are exceedingly tender upon this point; "and is there not a cause." When it is pro-

posed that we shall, in this important respect, depart from the well-defined landmarks that have characterized the Church, from time immemorial, down through the channel of purer ages, and now to assimilate ourselves with those whom we have represented as "deceitful workers," "making merchandise" of the gospel.

Having discovered in the Church these opposite elements, I have felt it a duty to offer a few thoughts upon this subject. In doing this my object will be to take a medium ground, which I sincerely believe is the gospel plan, hoping thereby, by the grace of Go to be able to contribute an humble part in neutralizing those elements and harmonizing the body.

When we listen to one of these extreme parties, and observe their doings, it would seem that they regarded their Ministers, not merely as servants, but as slaves, not only to attend to the spiritual concerns and "cares of the Churches," but also to attend to the secular duties, and bear at least a large proportion of the expenditures of the Church. The other extreme, as it appears to me, would have us believe that we should adopt some general system of appropriation or taxation for the support of the Ministry, &c., and in support of this proposition warn the Brethren of the danger of avarice, worldly-mindedness, self-aggrandizement, &c., assuming, as it were, that we were, being Ministers, above temptation, and that we were not in danger of contracting the "leprosy"—2 Kings, 5: 15, 16. This sounds so much like the voice that we have been accustomed to hear from those whom we have hitherto regarded as "strangers," whom the "sheep" refuse to "follow"—John 10: 5.

Having now noticed these extremes, it becomes our duty to present what we believe to be the duty in the premises of all concerned. In doing this, my desire is that I may be able to do it in the spirit of true Christian kindness and becoming deference to the opinions of others.

I will remark, in the first place, that I believe that if the doctrine of the gospel, as understood by the Brethren, was fully carried out, the design of our heavenly Father would be fully accomplished. The difficulty appears to be rather in a dereliction of duty than a deficiency in the system. This system, as we understand it, is, for those who are called to the Ministry to use every exertion to disseminate the truth as much as in them lies, at home and abroad, and as the field enlarges, to "pray the Lord of the harvest to send more laborers into the vineyard—Matt. 9: 37, 38; Luke 10: 1, 2. And, while it is the duty of those who are thus set apart to deny themselves and "study to show themselves workmen approved, whereof they may not be ashamed"—2 Tim. 2: 15—it is an imperative duty devolving upon the Church to hold up their hands by prayer and encouragement, and, when necessary, to give freely, without application, such material aid as circumstances require, in order to the furtherance of the glorious cause—Luke 10: 7; Phil. 4: 15, 16, &c.

Having now presented the different positions, we propose to offer the testimony upon which our premises are based.

When Jesus Christ had commenced his labor of love among the children of men, "he had compassion on them, because they were scattered abroad as sheep having no shepherd. Then saith he to his disciples, the harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest"—Matthew 9 : 36, 38. And when the field had farther extended itself, he commissioned the seventy with the same injunction, to pray the Lord of the harvest, &c.—Luke 10 : 1, 2. Nothing said about pay, in any form, but, to the contrary, commanded them not to concern themselves about their support, intimating that the Lord would so dispose the hearts of those where they should come, that they should not need any thing, saying : "And in the same house, remain, *eating and drinking such things as they give*, for the laborer is worthy of his hire, or meat—v. 7 ; Matt. 10 : 10—"And into whatsoever city ye enter, and they receive you, *eat such things as they set before you.*"

Secondly : We have the commission as given to the Twelve, recorded in Matt. 10 : 5 ; and in Luke 9 : 2 ; and in Luke 10 : 1, as given to the seventy, before his suffering ; and as given to his Apostles after his resurrection—Matt. 28 : 19, 20 ; and Mark 16 : 15, 16; and in all this no intimation about a salary, or any thing of the kind, but commanded them to make no provision, to take "neither gold nor scrip, nor brass, nor silver for your journey." "*Freely ye have received, freely give*—Matt. 10 : 8. In Mark 10 : 29, 30, for our encouragement he tells us when and how we shall receive our reward, and Matt. 19 : 20. In answer to the inquiries of Peter, who said, "Behold, we have left all and followed thee, what shall we have therefore? And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel ; and every one that hath forsaken houses, or brethren, or sisters, or fathers, or mothers, or lands, for my name's sake, shall receive an hundred fold, and shall inherit eternal life." This promise cannot be understood literally, but as relating to blessing immensely more than an equivalent, among which kind and valuable Christian friends may be numbered. The Divine Master, however, shortly before his death, in conversing with his Apostles about the past and future, advised them, if they had a purse or scrip, they should take it ; and if they had "no sword," they had better sell their garment and buy one. The "sword of the spirit" was doubtless intended. This, in their calling, would be indispensable ; more important than the garment, and even in this important case. No authority given to ask others to give them a purse, or help them to a sword. This sounds very differently from the voice of those clamoring for a paid Ministry—Luke 22 : 35, 36.

Having now examined the testimonies, as found in the sayings and doings of our great Law-giver, and the result of these investigations being before us, it will be seen how far this portion of the divine record sustains our position.

Next in order we will see what

is found bearing upon this point in the Acts of the Apostles. In examining this portion of the Word of God, we find nothing of moment upon this subject, until we arrive at the 20th ch., 17th v. Here, coming to Miletus, we find Paul, who had sent to Ephesus, and called the Elders of the Church, intending to give them a parting lesson of instruction, in which he defended his doctrine, and called their attention to his sufferings—his self-denying and disinterested labors, which he had performed among them—in which he was confident of having discharged his whole duty, declaring that he was "free from the blood of all men." "I have not shunned to declare unto you the whole council of God"—charging them "to take heed, and to feed the flock, of which the Holy Ghost had made them overseers." A suitable caution for all of us. Why? Because the Apostle knew, he foresaw, that after his day there should characters arise, even "among their own selves, who should not spare the flock." "Wo be to the shepherds of Israel, that do feed themselves. Should not the shepherds feed the flock? Ye eat the fat, and clothe you with the wool. Ye kill them that are fed, but ye feed not the flock"—Ezekiel 34: 2, 3. "Therefore, watch and remember that by the space of three years I ceased not to warn every one, night and day, with tears. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands of mine have ministered to my neces sities and to them that were with me. I have shewed you all things, how that, so laboring, you ought to support the weak, and to remember the words of the Lord Jesus; how he said it is more blessed to give than to receive." Please read Acts 20: 17, 35. This testimony certainly needs no comment—more than to say, that he showed them, by his example, the tendency of his doctrine, that, from him, (even the Presbyters or Bishops,) might learn that it was their duty to labor and after the same manner maintain themselves, and to contribute to the support of their poor brethren, when unable to maintain themselves; it also being "more blessed to give than to receive." How much this looks like the practice of the brethren? See, also 1 Cor. 9: 12, 15, 18. In introducing the Apostolic writings to the subject under discussion, the first allusion is found in the 9th chapter of first Corinthians. Here the Apostle insists upon his right, as an Apostle, to expect, and his privilege to receive, at their hands, what might be necessary for his support, when the means acquired by his own efforts fail to supply his wants. "For who," says he, "planteth a vineyard, and eateth not of the fruit thereof?" "or who feedeth a flock, and eateth not of the milk of the flock?" "If we, therefore, have sown unto you spiritual things, is it a great thing if we should reap your carnal things?" And that the Lord had also appointed that the Ministry should be cared for by the Church—1 Cor. 9: 14. The Apostle also says—2 Cor. 11: 8—that he had robbed other Churches to do them service, taking wages of them; by which we understand that he, as occasion required, accepted the free-will offering of the brethren who came from Macedonia; for, says he,

"that which was *lacking to me, the brethren which came from Macedonia supplied*"—2 Cor. 11: 9. There is no doubt upon my mind, that, while the Ministers might do more than they are doing, the Churches generally are greatly delinquent for withholding that encouragement and assistance that they ought voluntarily and freely give to brethren who feel themselves called to the Ministry, who have not otherwise the means to enable them to be useful in that position, and perhaps discouraging them by finding fault, without a cause. There will, doubtless, in these cases, at the day of accounts, be some weighty and awful responsibilities. The Apostle felt such a deep concern, as expressed in the epistle to the Philipians 4: 7: "Not," says he, "that I desire a gift, but I desire fruit that may abound to your account."

The explanation given above of 1 Cor. 9, I think is the correct one—otherwise it would not harmonize with the testimonies antecedent and subsequent. But, if the extreme view be insisted upon, and it be claimed that the Apostle, in this chapter and its connections, authorized the privilege of the salaried Ministry, it must, in all fairness, be admitted that he, by precept and example, recommended a different policy; and I am decidedly of opinion that the policy he recommended is still best, every thing considered. These conclusions are the result of much thought and observation upon this subject. In the investigation of this point we will notice that invariably where he spoke of the duties of the brethren and the privileges of the Ministry, he either directly or virtually recommended this policy. See Acts 20: 17—35; 1 Cor. 9: 12: "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power, but suffer all things, lest we should hinder the gospel of Christ"—v. 15. "But I have used none of these things, neither have I written these things, that it should be so done unto me, for it were better for me to die than that any man should make my glorying void"—v. 18. "What is my reward, then? verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel"—2 Cor: 11: 9. Here we see that the Apostle's actual wants were supplied, gratuitously, by the brethren who came from Macedonia; and he declares that he will pursue that policy; that no man shall stop him from this boasting in all the regions of Achaia.

12: 14: "Behold the third time I am ready to come unto you, and I will not be burdensome to you, for I seek not yours but you, for the children ought not to lay up for the parents, but the parents for the children;" "and I will very gladly spend and be spent for you."

Phil. 4: 15, 16, 17: Now, ye Philipians, know, also, that in the beginning of the gospel, when I departed from Macedonia, no Church communicated with me concerning giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my necessities. Not because I desire a gift, but I desire fruit that may abound to your account." This Church seems to have been the only one in that day that contributed to the necessities of the Apostles, and furnishes an example

worthy of imitation. If all the Churches would thus discharge their duty, it would appear well for them in the day of accounts; but let us not lose sight of the idea, that it is a gift, a free-will offering.

One more testimony of this class. See John 3: 5—8: "Beloved, thou dóest faithfully whatsoever thou doest to the brethren and to strangers, which have borne witness to thy charity before the Church, whom if thou bring forward on their journey after a Godly sort, thou shalt do well, because that for his name's sake they went forth, taking nothing of the Gentiles; we, therefore, ought to receive such, that we might be fellow-helpers to the truth."

Having now examined the testimonies from the divine record, as touching this question, it seems to me that if we give every part of it its proper weight, that the conclusion must certainly be as set forth in this treatise; that it is the duty of the Church to have a liberal hand, to supply any deficiency that may exist in the Ministry, for the purpose of forwarding the glorious work; and for the Ministry to be as little burdensome as possible, being controlled by the instructions, and following the example, of the Apostles, as handed down to us through the Church; considering that the "love of money is the root of all evil," whether existing in the Minister or layman. Let us avoid any system looking to the salaried Ministry, it having a corrupting influence. The proof of this fact is clearly seen in those organizations where this system has been adopted, and we, being men in the flesh, are not free from this temptation. Introducing this system will assimilate us with the popular religionists of the world, and deprive us of the privilege of boasting of a free gospel, which has hitherto been the glory of the Church. So, upon the whole, we are decidedly of the opinion, that, to introduce a paid Ministry system, while more territory might be explored, and, perhaps, more preaching done, that what might be gained in this respect, would be more than lost by making "void" the "boast" of a free gospel, and endangering the vitality of the Church, by destroying its distinctive and peculiar character. With these facts before us—the teachings of our Lord, and the examples of the Apostles—"let us walk in the same spirit—walk in the same steps."

"Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother; did Titus make a gain of you? Walked we not in the same spirit—walked we not in the same steps?"—2 Cor. 12: 17, 18. Brethren, if we walk in the same spirit, we shall do well.

B. F. Moomaw.

For the Visitor.

The End will surely Come—It will not Tarry.

We often see hints in our periodicals concerning the time of the end, but not of sufficient importance to arouse us from our slumbers, and excite us to an active and prayerful investigation of the evidences of this unutterable truth. Brother Quinter, in the present volume, first number, says "that day is approaching! its dawning light appears!"

He continues: "Do we indeed see it? A solemn, and should be a calm and serious thought. Oh! that we might all be so wise and prudent as to take it into consideration." He further says: "We may see it, for the streaks of light in the east betoken its appearance." We confess that we can be enabled to see the day, but how? that's the question. Can we see it by the streaks of light? We cannot. For we do not know what is meant by the streaks of light: whether they are some new astronomical phenomena, or some new light as opened upon earth. Although, no doubt, they betoken its appearance, they can be no evidence of the exact *day*. We often meet with those who say it is no difference to us when that time arrives; neither ought we to be concerned about it. But, if the Father has treated this time with indifference, then should we? But we find he has not. For he has, through his Son, predicted signs that should shortly precede his coming; and more, also, he has fulfilled them to the very "jot and tittle." And now it remains for us to profit or falter by them. There are others who say the Jews must first return to their native land. But, whether this is true or untrue, one thing is certain: Christ never gave it as one of the signs by which we might know when his coming is near. Therefore, if we would listen alone to the signs, as delivered by him, to know when his coming is near, it is something with which we have nothing to do. There are others who say we can know nothing about the precise time, and prove it by the expressions, "Watch, therefore; for ye know not what hour your Lord doth come"—Matt. 24: 42. And, "For ye know neither the day nor the hour wherein the Son of man cometh"—Matt. 25: 13. If it is the will of the Father, that we are not to know the time, then he has given us signs, and also charged us to know by them when his coming is near, and designs to come upon us as a thief, saying, "Take heed to yourselves, lest at any time your hearts be over-charged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares"—Luke 21: 34. And why is this? if it is essential unto salvation to know when the very time is? Is it any more reasonable to believe that we can know nothing about the time from such expressions as "For ye neither know the day nor the hour," than it is to believe we can know the very time from such expressions as "So that day come upon you unawares," and "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Judge ye. Then how is it? The Father loves the children; and after he has given the signs by which they may know his coming is near, he admonishes them to "Watch," for by these signs ye do not yet "Know neither the day nor the hour;" but "Watch," that you may be able to discern the day and the hour. Hence, He has sealed up a certain Book, to be opened at the proper time.

And now, if we can only have faith to believe this newly opened Book, we can be taught by the principles therein contained, to know, not only the day, but the very hour, wherein the Son of man will come, without sin, unto salvation. Bro. Nead, in his treatise on the Parable

of the "Ten virgins," and this Book differ very much. We are very sorry for this. Yet it is so. Although Bro. Nead has given us some profound work on other subjects, yet he certainly is at variance with the Scriptures, and also with his own theory, on this subject: because he makes the application of the "Midnight cry" in a two-fold sense, and applies it, in the first sense, to the preaching of John and the miracles of Jesus, exciting terror amongst the Jews immediately before the Gospel dispensation; and then says, in the second sense, it "Must not be just confined to the eve of this world." Now, if in the first sense it must be applied immediately before the Gospel dispensation, would it not be more in accordance with his own theory to say that it must, in the second, be confined to the eve of this world? He also says, that this "Midnight cry" was first made over eighteen hundred years ago, and could be applied to the Apostolic Church. But it was made when the "Virgins all slumbered and slept," the wise as well as the foolish. And has the world ever seen the Church in a more lively condition than it was then? at least, so far as the wise "Virgins" were concerned. Paul says, "Let us not sleep, as do others; but let us watch and be sober"—Thes. 5 : 6.. Thus, we are enabled to discern improper constructions. Had this newly opened Book come under the Brother's notice, he could not have written as he has on this subject. For God forbid that I should believe any thing else but that this Brother is a zealous seeker for truth. We know that it has been generally understood that we could know nothing about the exact time; but shall we tie ourselves to prepossessed opinion, regardless of every and any thing that comes under our notice? If this had been the theme of the Apostolic Church, what had been her condition? Did not the first Apostles believe, and were they not also commanded, saying, "Go not into the way of the Gentiles, and into any city of the Samaritan enter ye not? But go rather to the lost sheep of the house of Israel." But, when the time came, says Paul, that "I should preach among the Gentiles"—Eph. 3 : 8. Did they not give way to the light of truth? See Gal 2 : 9. In Dan. 8 : 27, and 12 : 4, 9, we learn that this Book, or "Great vision," is to be sealed up till "The time of the end." And now let us ask ourselves the question: "If, at the time of the end, this Book is not opened to our understanding, then it is of a private interpretation. But we are informed, "No prophecy of the Scripture is of any private interpretation"—2 Pet. 1 : 20. Therefore, if this be true, when the time of the end comes, we must look for this Book to be opened. We might here inquire what end Daniel had reference to—which we shall endeavor to learn thus: Daniel, having seen certain beasts, representing different powers, that were to rule over his people, even until the end of the world—Dan. 7 : 9, 11; and as we learn from Matt. 24 : 15, and Mark 13 : 14, that, as late as the destruction of Jerusalem, a part of these ruling powers had not yet fully received their authority, or been "Set up," it is certain that this Book, or vision, could not have then yet been opened. For it is impossible to open a Book

before it is written; and since it was not then yet opened, it is certain that the end here spoken of means the end of the world. And now that the "Time of the end has come," certainly no one will be so bold as to deny; for this has become a matter too plain for controversy. And is it not remarkable, that, as soon as we had all the signs given us, by which we might know that the "Kingdom of God is nigh at hand," or as soon as the last sign spoken of by our Lord had passed under our immediate notice—"Upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken"—this Book was opened to our understanding. These things are evidently so; and to those who are taking them into a thorough consideration, they are becoming so plain, that the way-faring man, though a fool, cannot err therein.

And now, to go into an examination of the principles contained in this Book, if we can see by chronology that in 1875 end the six thousand years from creation, ending together with prophetic dates of Daniel concerning the cleansing of the sanctuary—Dan. 8: 14, and 12: 7—are we not persuaded that then will commence the great Millennial Sabbath of rest? since we are taught that we should not be "Ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day? And, then, if we can see by the Jubilees, as observed under the Mosaic dispensation, that in 1868 is the last Jubilee before the end of the six thousand years, ending together with another clearly prophetic date of Daniel concerning the reserrection of the Just—Dan. 12: 12, 13—are we not persuaded that in 1868 will be the resurrection, or the return of our Lord and Savior, without sin, unto salvation? If the Jubilee, as observed under the Mosaic dispensation, is not a type of the great Jubilee, when Christ shall come, then it perished there without a further signification. For, it can never answer to the Gospel dispensation; because, in this year of Jubilee they were required to return unto their possessions—Lev. 25: 13—which possessions were the land of Canaan—Deut. 1: 8—which we all believe to be a type of the heavenly Canaan—the new Jerusalem. Therefore, if the Jubilee be a type at all, this much of it, at least, can never reach its antitype, short of the true Israel of God returning to their everlasting possessions, when the year of Jubilee shall be proclaimed. And now, if the antitype properly represents the type, on the tenth day of the seventh month, the type must reach its antitype, or the proclamation of the great Jubilee commence; because, then the type required ,saying, "Then shalt thou cause the trumpet of the Jubilee to sound, on the tenth day of the seventh month," and on this day the type must reach its antitype in the proclamation of the great Jubilee, just the same as the day for killing the passover, and the bringing the Children of Israel out of the house of bondage—Ex. 12: 6, 51—did reach their antitype in that that Christ was slain on the same day—Matt. 26: 17, and 27: 35—and the people of God were redeemed from

under the transgression of Adam, and from under the curse of a broken law—Gen. 3 : 6, and Dan. 9 : 11, 12—and passed over to the Gospel dispensation—1 Cor. 5 : 7 ; Rom. 1 : 16. Indeed, when we take a retrospective view of all these things, with many others, corresponding and harmonizing together, prepossessed opinion must fall, and forever dwindle into oblivion. The word of God *must* be fulfilled. First, "Shut up the words, and seal the book, even to the time of the end"—Dan. 12 : 4. Second, "At the end it shall speak, and not lie"—Hab. 2 : 3. Third, "The wise shall understand"—Dan. 12 : 10. And is it not remarkable, that, regardless of all the astounding opposition, the work is going on, and we, who, through faith, are taking these things into due consideration, are even now learning a truth which gives us an advantage over those who persist in saying we can know nothing about it, that we ourselves cannot fully realize. See Matt. 24 : 43 : "Little children, prove all and hold fast that which is good."

P. DEARDORF.

For the Visitor.

TOO LATE.

We have no continuing city here, but while we dwell here we must labor more or less, and, according to the *wise man*, there is a time for us to perform that labor. The farmer must know that if he neglect to put the grain in the ground, in its proper *season*, it will be too late after that season, although he may find time to do it. The labor for the temporal life upon this earth must not be neglected ; for to neglect it till *too late* would be the ruin of us all. But after all the labor to keep our bodies, there is a time for them to die, and, as the Apostle said, "After this the judgment." Life, being so short and uncertain, and to many a scene of affliction and sorrow, we are therefore commanded to seize the present to prepare for an eternal rest in Heaven above. *Now*, or *to-day*, is the time given unto us to work out our soul's salvation ; to lay up for ourselves treasures in Heaven ; and to become rich in God. But, if we neglect this while it is called to-day, it will be forever *too late*. Dives, the rich man, found himself *too late* to be carried into Abraham's bosom ; and what tongue can express the torment he came into ! Many shall seek to enter into Heaven, but shall not be able, because they squandered away the precious time given them to prepare for that glorious place. Would to God their *love* of God would constrain all who may read this article, to make haste and delay not to keep the commandments of God. O, who can bear the thought of being *too late* to go in at the door or gate into Heaven? But, if we would enter there, we must do the commandments of God ; and his commandments are not grievous, but light and pleasant. They give us the assurance of the life that now is, and of that which is to come. And besides this, the keeping of the commandments of God will give to us such peace and happiness in this life that we look for in vain among the things of this world.

"Joy is a fruit that will not grow
In nature's barren soil ;
All we can boast 'till Christ we know,
Is vanity and toil."

Nine times pronounced Jesus happiness upon the doers of his word. And before he left this world, he said unto his Disciples, "if ye knew these things, happy are ye if ye do them"; namely, the things he had taught them. The doer of the work shall be made happy in his deed. My fellow-travelers to a long and never-ending eternity, let us all remember that time is short, and what is to be done must be done *soon*. *Now*, *to-day*—for the Lord will come quickly, and that as a thief in the night, unless we watch. Therefore, let us all try and be ready for the hour of death, and for the bright and glorious coming of Christ, for in such an hour as we think not he will make his appearance.

Behold! Christ is knocking at your heart, his salvation to impart. His spirit is striving with you, to gather you all together into Heaven; but it will not always strive with us; therefore, let us not grieve it. "How often would I have gathered you together, but *ye would not*; now it is too late. The door is now closed. Depart from me, all ye workers of iniquity! O Lord! forbid that such will be our doom, but give us grace to do thy will, that we may all be saved in Heaven above, where all is love, and we shall never be *too late*. May the Good Lord bless these remarks to the arousing of many to hasten and delay no longer the salvation of their precious and never-dying souls, is my weak and humble prayer.

NOAH LONGANECKER.

Winchester, Columbiana Co., O.

, "God is in heaven, and thou upon earth: therefore let thy words be few."

For the Gospel Visitor.

Thoughts and Reflections on our Contemplated Change.

The arrangements made for our removal and change of location has brought many thoughts and reflections to the mind in relation to the past, present, and future.

Born and reared in Eastern Pennsylvania, under the instructions and teachings of the Brethren, there we received our first and early religious impressions, and were brought into the Church in our youthful years. Truly, often was our heart made to rejoice, whilst our dear and much beloved Brethren were engaged in teaching, exhorting, and admonishing to our Christian duties, and so urgently and with zeal and spiritual energy contended for the simplicity of the Gospel of Christ, and for the faith once delivered to the Saints. We can hardly forbear naming our old Brethren, John and William Price! Oh, how our hearts were often lifted up, and our spiritual strength renewed, whilst sitting under the sound of their voices. They are gone to the spirit-land, and we hear them no more.

Well do we remember the time when brother Umstad and Quinter first visited the Conestoga Church, and preached the word. Brother Quinter was then but a youth, as it were, especially in the Ministry; yet, now he is on the list of the old Brethren, as well as bro. Umstad. We use these plain and personal remarks, not to exalt those Brethren, but, rather, to impress the minds of our dear Brethren in the East of past events, in which we frequently enjoyed mutual fellowship and spiritual joy, and were made to rejoice to know that we were worthy to

suffer shame and reproof for the name of Christ. The Conestoga congregation leaves solemn and lasting impressions. Here many of our relatives, connections and friends reside; their good wishes and prayers we had when we left there for Ohio. There our dear old mother still resides, near New Holland, Lancaster Co., Pa., now in the 78th year of her age, and, as near as I can recollect, a member of the Church some over forty years. Truly, she has borne the heat and burthen of the day, in her pilgrimage, and with tears, no doubt, she will read these lines, when hearing of our intention to leave for the far West or distant land. We have had her prayers—we hope we shall still have them. To our Ashland Brethren and friends we say, pray for us. Here solemn and very serious impressions were frequently made. Here we were called to the solemn and sacred office of the Gospel Ministry, and endeavored to labor (although in weakness and inability) with the Brethren, oft-times with much comfort and spiritual enjoyment; and were often made to realize that, truly to weep with those that weep, and to rejoice with those that rejoice, is the privilege of God's people. About eleven years here closed our personal labors, and brought us into another field of labor in the vineyard of the Lord. Farewell, my dear Ashland Brethren and friends; perhaps we shall never meet again in this vale of tears. Pray for us. We hope we shall never forget you. Although separated hundreds of miles, we may still meet at one common mercy-seat.

To our Northern Indiana Brethren and friends we also say, Farewell. Remember us in your prayers. We enjoyed your society, and labored with you often in "fear and much trembling," feeling the great responsibility resting upon us. We leave you. I have no fears that you will starve for want of spiritual food. Duty calls to another field of labor. We soon shall leave you. Oh, may we ever be found faithful, dear Brethren and Sisters in the Lord, and all Christian friends.

We feel the great responsibility resting upon us. May we have, yea, can we not have, the assurance that often at the Throne of Grace you are pouring out supplications, prayers, and intercessions, and giving of thanks, for us and all men. We feel our weakness and unworthiness, yet hoping and trusting in the Lord, who strengtheneth those who are cast down, we shall try to press onward. Our correspondence with our beloved Brother, P. B. Shoemaker, of Plattsburgh, Mo., for the last year and over, has brought these thoughts and reflections to our mind, and we hope the Brethren and friends can realize and appreciate our situation, and will exercise patience with our lengthy remarks.

We intend now (the Lord willing) to emigrate to the settlement of the Brethren there. We expect to have our first public meeting with the Brethren at Plattsburgh, on the 26th of this month.

Our Brethren and friends will please bear in mind our address, after said date—Plattsburgh, Clinton Co., Mo.

Yours, in the bonds
Of Christian love,
GEORGE WITWER.

The Family Circle.

Our Relation to the Future.

We are links of a vast chain. The generation immediately preceding us had a powerful grasp upon us by its moral influence. We have hold, in the same manner, on the generation that shall follow us. The rising race around us we know. They gladden our eyes with their happy smiles, and our ears with their childish gayety; they are bone of our bone and flesh of our flesh.

But beyond them is a generation we do not know. That link in the great chain is out of sight. We have no personal relation to them, yet can we reach them as those who have gone before us, and knew us not, have reached us. The generation immediately preceding us were the channel of influence to us from their predecessors. And the loved ones that prattle about our firesides can be our messengers to that unknown generation following them on the theatre of life. And most certainly they will communicate from us to them good or evil. We connot help influencing, favorably or otherwise, their everlasting well-being. We hold a relation of vast importance to them. We hold most precious interests of theirs in our hands. Our present habits of life—our moral and religious principles—and, above all, the religious influence we are throwing over the young under our care and around us, are powerful agents of action upon that now unknown generation.

And the signs of the times indicate that that generation will be familiar with scenes of momentous interest. The state of the world is becoming every day more interesting. The kingdom of God is advancing. Many of the strongest holds of Satan in this world are now assailed. In the four quarters of the world there is aggression upon his kingdom, and the lines are drawing in reference to a still bolder inroad and a still fiercer conflict. The trumpet waxes louder and louder that calls the people of God into the battle. Holiness is becoming more and more the grand distinction of the saints, and the more manifest and determined antagonist of sin. Christian missions have, within a few years, boldly bearded the lion in his den. They have brought the broad glare of gospel light upon the grand superstitions of the earth. Popery, Mahomedanism, and Paganism, are finding the soldiers of the cross at their very gates, and ready to burst them in. The powers of darkness have yet, however, resources that make them formidable. In our day there are, indeed, the loud notes of preparation, and the glistening of the arms of Christian warrors; but our children and children's children shall hear the thunders of battle.

Upon a generation, then, upon whom God seems about to lay the vast responsibilities of the great conflict, we ought to act by every agency that shall nerve their hands and invigorate their hearts. We owe to them and the great cause they seek to advance, to do what we can to cause them to wax valiant in the fight, and to overcome the armies of the aliens. If Paul could say he was "*a debtor* to the Greeks and barbarians" to carry them the gospel—men he never saw—so are we debtors to the generation we

have not seen, but who are, nevertheless, to be our successors on the great theatre of life.

But in no better way can we pay that debt than by exerting the best possible influence upon the youthful minds about us. Whatever high religious sentiment, whatever of clear and comprehensive views of the gospel, whatever of deep and tender love for the cause of Christ, whatever of "the strength to suffer and the will to serve" we can impart to them, so much we shall have effectually done for their successors. Giving them, as under God we may, the power of holiness, they will make those following them to feel its power.

Thus may we contribute to form the future heroes of the cross. We may live, and fight, and triumph, in the glorious conflict yet to occur, by the spiritual power we may have been the means of bestowing upon the soldiers of the great Captain of salvation.—*The Mother's Magazine.*

SPIRITUAL FOOD.

Two friends living in the country met together at the village church, a little way from their dwelling.

"What is the use of going to church so often," said the younger to his companion, "since we always hear nearly the same thing?"

"What is the use," replied the other, "of taking your meals so regularly every day, since they are composed of nearly the same dishes?"

"The cases are very different. I must eat to nourish my body, which would otherwise perish."

"Not so different as you suppose; for what food is to the body, the exercises of worship are to the soul; and spiritual life will languish if we cease to support it by the means which God has graciously given us."

"But how happens it," said the younger, "that all men have not the same relish for these exercises as they have for their food?"

"You are mistaken again," replied his friend: "All men, it is true, receive their food with pleasure when they are in health; but when they are sick, food becomes not merely tasteless, but disgusting. It is the same with the soul: that is, in health, while it has peace with God through the redemption that is in Christ Jesus our Lord, then it desires the exercises of religion; it enjoys them, and cannot consent to omit them. It is sick when it is hardened in sin; it has then no appetite for spiritual food; it avoids opportunities for receiving it. The sanctification of the Sabbath is unpleasant. The resemblance goes further still; for, as sickness of the body, if not cured by medicine, ends in death, so also the corruption of the soul—that disease with which all men are infected—ends, unless God heals it, in spiritual and eternal death; that is, in the exclusion of the soul from the presence of God."

Correspondence.

Editors Gospel Visitor:

Having returned from a Western tour, and thinking a brief report of our journey would, perhaps, be interesting to some of the readers of your Magazine, I, therefore, by your permission, will give a synopsis of our journey.

March 25th, 1867, myself, wife and daughter, took the train at Covington, Miami County, Ohio, at 9, A. M., on the C. P. and Ind. R. R., arriving at Indianapolis at 2.30, P. M.; left Indianapolis at 9, P. M., arriving at St. Louis Tuesday, 26th, at 9, A. M.; from thence we took the Missouri Pacific R. R. for Kansas City, Mo.; from thence to Wyandotte, Kansas; and from

Wyandotte to Lawrence, Kansas, arriving at Lawrence Wednesday 27th, at 10 o'clock, P. M—stopping at the Eldridge House, where we were hospitably entertained.

Thursday morning, March 28th, called on brother John Studabaker and family, all of whom we found in good health, (bro. John being absent on business); remained with them until Saturday, 30th of March, M., when we took stage for Emporia, the county town of Lyon County, Kansas—a distance of 80 miles from Lawrence, situated on the Neosho river, and containing a population of about 2,000 inhabitants; arrived at Emporia Sunday, 31st, at 3, P. M.—calling upon our friend and townsman, Mr. Daniel Halderman, whose lady prepared us a sumptuous repast, of which we partook with heartfelt thanks and gratitude.

From thence we were conveyed by Mr. E. Halderman to Mr. Patty's, (our brother-in-law,) eight miles southwest of Emporia, on the south side of Cottonwood river, Lyon County, Kansas,—found them all well, and glad to see us; remained in that vicinity some two weeks, and, in the meantime, visited many of our old acquaintances from Ohio; also, attended one meeting of the Brethren, and formed the acquaintance of several very interesting Brethren and Sisters; making Mr. Patty's house our rendezvous while in that part of Kansas, of whose hospitality we were made the welcome recipients, for which we feel thankful, and will ever cherish the many kind deeds with grateful remembrance. The meeting we attended was addressed by brother Jacob Buck, lately from Illinois. The portion of Scripture used as a text was, Hebrew, 12th chapter and 1st verse: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race set before us." After services, bro. Buck invited us home for dinner, which invitation we accepted, and were kindly cared for and pleasantly entertained by bro. Buck in an interesting conversation.

Left Lyon county April 16th, and arrived at Lawrence April 19th—again calling on brother Studebaker's family, and remained with them until April 24th; and, in the mean time, attended the District Council Meeting of the Brethren, on Washington Creek, Douglas Co., where we met with many kind Brethren, some of whom we were acquainted with in Ohio. We were much pleased with the manner of conducting the meeting, and the disposition of most of the queries; and agreeably surprised to find so large a representation of the Brotherhood.

We would here beg leave to express our gratitude in behalf of brother and sister Studabaker and family, for the many kind favors conferred upon us while with them. We were made glad, and think we fully appreciated their kindness towards us, for which we consider ourselves under lasting obligations, and will ever cherish, with sacred memory, their christian devotion and earnest concern for the salvation of souls. May the Lord bless and prosper them in their laudable enterprise. Brother Studabaker is one of those zealous, energetic, working members, having in view the greatest general good to be accomplished, without considering personal sacrifices; and for these noble qualities he is meriting the favor of most of the Brethren and Sisters in that locality.

Lawrence, the city that brother Studabaker resides in, is quite an enterprising place, and is noted for its manufacturing establishments. There are now

in successful operation two large woolen manufactories, one of which is superintended by brother Studabaker, and from indications is doing a paying business.

The city of Lawrence has a population of about ten thousand, and is rapidly on the increase, and bids fair to be one of the best towns in Kansas.

April 24th, 2 P. M., took the train for Leavenworth, arriving at said place at 3.50, P. M.; found the city in consternation from the effects of the earthquake of the 24th April, of which our papers have fully reported, and I presume most persons read. Stopping in Leavenworth until the 25th, visiting some of our old friends in the city—one gentleman whom many persons were acquainted with in Ohio, viz.: Dr. Levi Houstin—whose company was agreeable while in the city.

Left Leavenworth, April 25, 5 P. M., on the packet for Weston, on the Missouri river; from thence took the train to St. Joe, and from St. Joe we took stage to Brownsville, Nebraska, arriving at said place Saturday evening, April 29th, at 10, P. M —stopping with the Shellaberger Brothers, formerly from Ohio, who are engaged in the Hardware trade. Brownsville is a thriving town, situated half-way between St Joe and Omaha, on the Missouri river, and contains a population of about 2,000 inhabitants, surrounded with a rich, fertile country, and fast settling up with an industrious add enterprising people, and is destined to become one of the best countries of the West. The prairie lands west and southwest of Brownsville are gradually undulating, interspersed with fine running streams of water, affording abundant mill-sites, together with timber, stone, and stone-coal, and fertility of soil unsurpassed by any of the Western States; and, in many places, for improvements and settlements, equals if not surpasses some of our Eastern States of fifty years' growth

May 3d, 5 P. M., left Brownsville for Council Bluffs and Omaha; took a steamer, "Montana," up the Missouri, arriving at Council Bluffs Sunday, May 5th, 2 P. M.

Council Bluffs is situated on the east bank of the Missouri river, opposite Omaha, Nebraska. Omaha is the Capital of Nebraska. There the Chicago and Northwestern Railroad crosses the Missouri river, connecting with the Northern Pacific Railroad. Omaha is located on the Western bank of the Missouri river, and is represented to have a population of about 10,000 inhabitants, while Council Bluffs claims an equal number with Omaha. They are both destined to become leading cities of the West.

Monday, May 6th, 10 A. M., took the train on the Chicago and N. W. Railroad, for Marshall Town, Marshall co., Iowa, arriving there at 6, A. M., Tuesday, May 7th. From Marshall Town we crossed the Iowa river, North, and spent several days visiting many friends and acquaintances—most of whom were formerly from Miami County, Ohio—enjoying ourselves pleasantly, and were much pleased with the country.

Left Marshall County, and arrived in Benton County, May 12, spending some two weeks among our friends in Benton and Iowa Counties; found the friends generally well, who received and entertained us with much kindness and care.

May 27, 2½ P. M., took train at Buckeye Station, Benton County, Iowa, arriving at Chicago the 28th, at 7 A. M. From Chicago we took the New Albany, Salem, Lafayette & Michigan Central Railroad, stopping at Shockwell Station, Tippecanoe County, Indiana, where we spent a few days visiting some of our

friends, finding them all well, and having a welcome and pleasant visit.

June 2d, left Stockwell, at 8 A. M., for Covington, Miami County, Ohio, via. Indianapolis, Ind., arriving home at 8.45, P. M. Found our friends and fellow-townsmen of Covington well and enjoying the usual pursuits of life and happiness.

In conclusion we would state, that we enjoyed our trip remarkably well, and would say to all with whom we had the pleasure of visiting, that we feel ourselves under obligations, and would be happy to reciprocate like favors at any time.

Thus, we have given an imperfect sketch of our journey through the West.

With respect to Kansas and Nebraska, we would say that they are yet in their infantile state, and, indeed, a great portion of the two States is yet in "embryo"; although, year by year, great additions and improvements are being made, and it is very apparent that ere long those States will be densely populated; and in their present elementary condition it will be much easier to give a proper shape and direction to their domestic and social institutions than after the lapse of years.

No part of the West is more favorably situated than Kansas and Nebraska, to enjoy the greatest proportion of vitality, life and health possible to be conferred upon our race.

Topographically and Climatologically it is as free from all causes which depredate the moral rate of health.

Large cities and towns have already sprung into existence within the bounds of Kansas and Nebraska, and, with their beautiful prairies and fertile soil, will soon bring forth a profusion of staples, which will richly pay an industrious and enterprising people.

Geographically, Kansas and Nebraska are the central States of the United States, and are, unquestionably, destined to become the greatest States in the Union.

Very respectfully,

R. E. CABLE.

Covington, Ohio, June 7th, 1867.

THE ANNUAL MEETING OF 1867.

The Annual Meeting of 1867 was looked to with more than ordinary interest by many members of the Church. The propriety, and, indeed, the necessity of a change in the manner of holding these Meetings was very generally acknowledged, and a change was concluded upon at the Meeting of 1866.—Our late Meeting, being the first under the new arrangement, a considerable interest was felt to see how it would succeed. There was, also, considerable misunderstanding as to the extent of the change adopted—some entertaining the idea that the same liberty would not be enjoyed by all the members of the Church for attending the Annual Meeting under the new arrangement that was under the old. This, however, was found to be a wrong impression, as no change in this respect was contemplated.

When the time came for the Meeting to take place, as usual, a large congregation of people assembled, both of members of the Church and others. Arrangements had been made, by many of the Churches in the vicinity of the place at which the Meeting was to be held, for preaching by Brethren on their way to the Annual Meeting. This arrangement worked very well.

The Meeting, not commencing until Tuesday morning, the Brethren had time to reach the place of meeting on Monday, and there was not the crowd of persons assembled at the meeting-place so long before the commencement of the Meeting as was sometimes the case formerly. And while this arrangement scattered the members of the Church around in the neighborhood, and divided the labor of entertaining among a number of families, it also afforded good opportunity for meetings, and this was improved.

As we hoped would be the case, the impression was very general, if not universal, that the new arrangement will work well, and that under it there will be a decided improvement in the manner of holding our Annual Meetings. While there was a large congregation of people assembled on Tuesday, at the commencement of the Meeting, there was not the annoyance that we had at times experienced on such occasions. The people outside of the Brotherhood, who had assembled, brought their provisions with them, and were seen enjoying their refreshment, in groups, in the pleasant grove in which the Meeting was held. And when the Meeting was dismissed, from time to time, in order to take refreshments, there was not that rushing and crowding, on the part of the multitude, to get to the tables, nor that labor on the part of the managers of the Meeting to keep the people back, and to keep order, that was witnessed, with much sorrow, on former occasions. And while the friendly spectators who assembled with us seemed to adapt themselves readily and cheerfully to the occasion, and while the Brethren assembled were so much less annoyed than they had frequently been at Annual Meetings, the Brethren upon whom the labor of providing for the Meeting devolved, had, apparently, much less trouble and labor, and much more satisfaction than those formerly had who performed the labor on such occasions.

We were pleased to learn that the change in the manner of holding the Meeting gave much satisfaction to the Brethren with whom the Meeting was held. And, as they had much of the labor to perform, they could best judge whether the change was an advantage or not.

Perhaps the following particulars relative to the Meeting may possess some interest to such as were not permitted to enjoy it:

On Tuesday there were about 1,100 members at dinner; on Wednesday about 1,000; and on Thursday not quite so many. There were about forty meetings held for public worship, including all those held several days before the Annual Meeting. Twenty-five of this number were held during the time the Annual Meeting continued. These meetings were held in the evenings, from 1½ to 3 miles distant from the place at which the Annual Meeting was held. Many of the Brethren attended these meetings, and lodged in the neighborhood in which they were held, and returning to the place of the general Meeting in the morning for morning worship and breakfast. The morning worship commenced at 5½ o'clock, and breakfast was taken at 6. According to this arrangement the Brethren were accommodated, and those in the immediate vicinity of the Meeting

were not so much crowded with guests.

One of the Brethren of the congregation in which the Meeting was held, thus expressed himself after the Meeting was closed: "The spectators did not intrude upon us; the general behavior was good; the weather was favorable; indeed, it may be said, Heaven smiled upon us, and we enjoyed a season of refreshing from the presence of the Lord—a time to be remembered by many. And whilst the benefit is ours, we will mutually ascribe all the glory to Him, who has promised to be a present help in every time of need." In the feeling expressed above, it is believed that all those who took an active part in the labors of the Meeting largely shared.

The business before the Meeting, if measured by the number of subjects presented, was not as great as it has been for several years. This may be attributed, at least in part, to the labors of the District Meetings. It is hoped that, if those Meetings are judiciously managed, they will lessen the labors of the Annual Meetings. And their most successful organization, and the duties they have to perform, are subjects worthy of the prayerful consideration of the Brotherhood.

There were some subjects of importance before the Meeting. And the discussion of those subjects awakened a zeal and warmth of feeling which reminded some of us of Annual Meetings of former years. While zeal in maintaining what we honestly believe to be the truth is commendable to our Christian character, we should not forget the precept that directs us to let our "moderation be known to all men." How much we all have yet to learn, and how much we fail in availing ourselves of the practical benefits of what little we do know.

The necessity of increased effort for the spread of the Gospel was before the Meeting, and, although we could have wished that something more practical, operative and definite could have been settled upon by the Meeting, we indulge the pleasing hope that our course upon this subject will be onward and progressive, and we give still further evidence in labors of love that we have the mind of Christ, which gave expression to its deep and earnest feelings in the following language: "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all the kings thy glory."

We hope the beloved Brethren have returned to their homes more deeply impressed than ever with the necessity of persevering and untiring effort to promote, in our individual callings, in our official standing, and in our respective congregations, more piety, love, peace and unity, that we may, at all our Council Meetings, have less errors to correct, less unfaithfulness to reprove, and less difficulties in the Churches to settle, that we may present an unbroken phalanx to the Church's enemies, and a divine power in reforming the world, and this will give glorious success to the extension of the reign of Christ on earth.

We parted from one another with tender feelings, and we trust with

hearts drawn closer than ever together by the bonds of Christian fellowship, and by a fresh consecration of ourselves to the one great and noble cause of spreading "pure and undefiled religion" in the world. This is the world's only hope, and sorrowing humanity's only solace. Let it be our life's labor to extend its blessed influences.

"When shall we all meet again?
When shall we all meet again?
Oft shall glowing hope expire,
Oft shall wearied love retire,
Oft shall death and sorrow reign,
Ere we all shall meet again."

J. Q.

OBITUARIES.

Died, in the Limestone Congregation, Washington Co., E. Tennessee, April 24th, 1867, Bro. W. A. PARKER, aged 50 years, 11 mo., 25 days. Funeral attended by the writer from 2 Timothy 4 : 6.

M. M. Bashor.

Died, in the Knobcreek Church, Washington County, E. Tennessee, December 16th, 1866, our dear young Sister, MARTHA MILLER, daughter of friend George Miller, aged 17 years and 14 days. Funeral services by F. W. Dove and the writer, from St. John 11 : 24.

M. M. Bashor.

Died, in the Limestone Church, Washington Co., E. Tennessee, June 4th, 1867, Rebecca Catharine, daughter of Bro. Solomon and Sister Jane Arnold, aged 3 years and 2 days. Her death was caused by getting a bean in her windpipe. Funeral services by the writer, from Matt. 18: 3.

M. M. Bashor.

Died, in the Elkhart Church, Elkhart Co., Ind., June 2, 1867, REUBEN RARIC, step-son of our beloved Brother Benjamin Stutsman, aged 18 years, 3 months, and 21 days. Funeral services by the Brethren, from John 5 : 28, 29.

Jacob Studybaker.

Died, March 28, 1867, in Ottercreek Church, Macoupin Co., Ill., our beloved Brother, Elder JOHN HECKMAN, aged 56 years and 9 mo. Funeral services by Elder Isam Gibson and John Crist, from Rev. 14 : 13.

Aaron Heckman.

Died, Jan. 1, 1867, near Philipsburg, Montgomery Co., O., JOHN STUDEBAKER, aged 86 years, 5 mo, and 21 days.

Died, near Schaefferstown, Lebanon Co., Pa., Apr 30th, 1867, at his old residence, MICHAEL MOYER, aged 83 years, 11 months, and 20 days. He was blessed with but two daughters, and left but one, 11 grand-children, and 14 great-grand-children, to mourn his loss. The other one of his daughters, named Elizabeth, was married to David Zug, and died 10 years and 10 months previous to him. She was the mother of the writer, and was a most zealous member of the (your) Church. Her funeral service was performed by C. Bomberger and J. Rinehold, from Rev. 7 : 17.

On the 3d of May his remains were conveyed to Schaefferstown, to their final resting-place, beside his dear Consort, who died prior to him 15 years, 1 month, and 21 days. She was in her 70th year when she died. His funeral discourse was preached by Thomas Linebach, from Psalms 90 : 10.

He was no member of your Church, but was a member of the Reformed Church for many years.

"Companion" please copy.

Michael Zug.

Died, in the Millcreek Congregation, Rockingham Co., Va., May 24, 1867, Elder JOHN J. HARSHBARGER. For the last year or more he was failing, and nearly three months ago he was taken with the fever, and gradually sunk, until it terminated in death. He leaves a wife and six children, and a large connection of friends to mourn the loss of a husband and father and friend, as well as the Church its pastor; but we believe their loss is his eternal gain. On the 26th, his remains were taken to the Brethren's Meeting-House, near his residence, where the occasion was improved by Elder Solomon Garber and the writer, from Rev. 14 : 13, to a large and attentive congregation. His age was 64 years, 1 month, and 18 days.

Daniel Thomas.

"Companion" please copy.

Died, in Waterloo Congregation, Iowa, May 10, 1867, Charles Edward Spicher, son of Br. Ephraim and Sister Mary Spicher, aged 10 months and 27 days. Funernal services by Elder Jacob S. Hauger, from Hatt. 19 : 13—15.

J. Hauger.

Died, in Union District, Marshall Co., Ind., June 12, Br. HENRY FRY, aged 55 years, 4 months, and 3 days. He leaves a widow and twelve children to mourn their loss. Funeral services by the writer, from Rev. 14 : 13.

J. Knisely.

Died, in Medina Co., O., March 16, 1867, SARAH, wife of ABRAHAM ROSENBERGER, in the 60th year of hear age. At an early age she united with the Mennonite Ch., and in the locality in which she resided her character was looked upon as exemplary, and her sudden death was much lamented.

Funeral services by Ab. Rohrar and Beary, from 1 Thess. 5 : 2.

I. J. Rosenberger.

Died, in the Waterloo Congregation, Blackhawk Co., Iowa, May 13, 1867, Liston Albert Spicher, youngest son of Br Daniel and Sister Mary Spicher, aged 2 years, 7 months, and 13 days. Funeral services by the writer.

In the same Congregation, March 10, 1867, Susannah Houk, daughter of friend Houk and Sister Houk, aged 7 months and 1 day. Funeral services by Br. Jacob Murray, from Mark 10 : 13, 14.

"Companion" please copy.

J. Hauger.

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Having been seriously reminded during the past winter of our failing health and strength of body and mind by afflictions of various kinds, and feeling the absolute necessity of being relieved of this and almost all business as soon as possible, we have disposed of a great portion of our printed stock, accumulated in upwards of 34 years, (more than a ton in weight) to the paper makers; but we could not find in our heart to destroy complete sets of good and still useful books. Hence we have come to the conclusion. in order to encourage further subscriptions, and relieve us as soon as may be from this business, to offer the following most liberal,

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Should there after the sale and distribution of our books, and after paying all expenses be a surplus over and above the latter, that surplus will be devoted to charitable uses, one of which will be to assist our own son living near Goshen, Indiada, who was burnt out of house and home last February with almost all that it contained, during the brief absence of the parents with all their (six) children, so that a kind Providence in mercy prevented, that no life was lost.

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A MONTHLY PUBLICATION,

BY HENRY KURTZ AND JAMES QUINTER.

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CONTENTS

OF AUGUST NO.

One Baptism,	225
The Kingdom of God. No. 1,	233
Mourning for the Dead,	241
Our Annual Meeting,	243
Christ our Pattern,	244
Domestic Harmony,	246
A Short Story about Honesty,	——
Queries,	248
Correspondence,	250
POETRY.	
Let it Pass,	255
They are not all Friends,	——
Father, Forgive Them,	——
Appeal for Help,	——
Obituaries,	256
Notice,	See Cover.

Letters Received

From S A Overholtzer; Jonas D Moyer, 2; Louisa J Bashor; M Hady; J B Rothrock; M Nead; Jacob Eshelman; Mich Hohf; E S Miller; James A Naylor; G Deardorf; Wm S Gatlin.

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NOTICE

CONCERNING THE

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We have commenced to send out full-bound copies, and also the balance of the Nos., except No 1, in pamphlet form, of the above work; and, while we have added "MACK'S WRITINGS" to the bound volume, we send the whole for $1 50—a copy, by Express, in packages of not less than four copies, at the expense of the receivers; but single, or two or three copies, can be sent cheaper by mail, if postage is prepaid; in fact, it cannot be mailed otherwise. Hence, we must ask our friends to add to the price of each copy TWENTY CENTS for postage, and thus to save us from considerable loss. Twenty cents to one number is not much, but for us to send and prepay 100 copies would be quite an item of expense. Let all our friends remember this!

Of another thing we wish to remind our patrons. We do not only as well as we promised in our last offer, under date of April 1st last, but our friends will find that we send with EVERY copy Mack's Writings, and this we will continue to do, as long as we have a copy of the latter left, and without considering a limitation of time, and this is doing better than we promised, and all will find it thus an advantage to send orders with pay soon, inasmuch as we can only send to those who have paid. Friends, who will prefer the work in pamphlet form, and have received the first No., and paid for it, can have the balance of the work for 70 cents, or the whole for $1.00.

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THE GOSPEL - VISITOR.

Vol. XVII. AUGUST, 1867. No. 8

For the Visitor.

"ONE BAPTISM."

A LETTER TO REV. FIDELLE LISDAN.

The same Spirit that inspired the Word of God, illuminates the mind in its passage from darkness to light, so that the Mind of God in the Word will be communicated to us, if so be that we hearken unto God more than unto men. The conceptions, sympathies, and affections, which are the production of the Holy Spirit, will as necessarily take in the true significance and conform to the true order of the Divine Institutions, as the healthy eye will properly relate itself to the light. He that recognizes the authority of God in every thing that pertains to the kingdom not of this world, will sit at the Savior's feet, joyfully listening to His words, ready to comply with the requisitions of Heaven, in the face of all opposition, and independent of all earthly considerations. When the mind begins to speculate as to diversity of forms in aught that God has established, both in purpose and mode, we may be sure that we are departing from the simplicity of the Gospel, and making room for "cunningly devised fables" in place of the "truth as it is in Jesus." When we are taught of God, we discover the beautiful adaptation of His provisions to our necessities, so that we heartily approve and gladly obey His requirements. When God presents to us, in His word, His institutions in their proper modality, we, if we have the mind of Christ, have no more thought or desire to make any alteration than we have to prefer Gabriel as a Savior to Christ. And it is just here where the great wickedness appears of tinkering the institutions of God into any form best suited to the pride of the self-worshipping heart. If that to which God has given a mode, in Christ Jesus, may be changed with impunity, there is equal liberty to place our dependence on some other person or object besides Christ in the matter of Salvation. To deviate from the positive requirements of the Word, which, in the deepest sense, is God, is to take no less liberty than Lucifer exercised in his foul revolt in Heaven. "Hearkening unto the voice of His word" is the condition of the Divine favor, even with the "angels that excel in strength," and less than this cannot be allowed on earth. The Word incarnate and the Word written may not be separated, without impeaching God with the Romish absurdity of supererogation. The Word made flesh was a necessity, in all its details, in order to achieve our Salvation, and the Word written is the exact *form* and *measure* of our obligation, and without compliance with all that the Gospel requires, will leave our Salvation as far from an *actuality* as it would have been from a *possibility*, if Christ had set up His will against that of the Father, even in "the least Commandment," while acting as our sub-

stitute. The Bible places God upon the Throne as absolute Sovereign, and unless we admit Him to that position in our hearts, His word cannot be otherwise to us than the "savour of death unto death." He that loves God with *all* the heart, soul, mind, and strength, admits His absolute ownership in him, accepts Him as universal Lawgiver, and no more thinks of making *choice* between *different modes* of what purports to be the *same institution*, as when looking to Calvary, he would choose *between the Nazarene and the malefactor*. This is strong language, but the *principle* I challenge the whole sectarian world to refute. So absolute does the true convert feel his responsibilities to be, so glowing in his love to God, and so ardent his desire to be in complete harmony with the Divine will, as expressed in the word, that he can suffer no man, no creed, no theory, to stand between himself and the Divine claims. All divergence from the "One faith and one baptism" is but giving publicity to the sad fact of our departure from the "One God."

Of all that God has commanded, there is perhaps nothing that so bristles the natural heart in opposition as Baptism and its correlative, feet-washing. In relation to the first, it may be justly said of you, as Christ said to the Saducees, "Ye do err, not knowing the scriptures, nor the power of God." By the multiplicity of modes which you practice, you not only deny its design, but its authority. Polytheism lies wrapt up in your doctrine, as certainly as the deification of "birds and four-footed beasts and creeping things" springs from polytheism. The one God, one Redeemer, one death, one resurrection, enforce one Baptism, and whoever undertakes to administer it, as you do, in as many different modes as the applicants may desire—immersing, pouring, sprinkling, once, twice, or thrice, backwards, forwards—openly gives to the opinions and feelings of men the honor and veneration due only to the word of God. This is a grave charge, and no good man will make it without sorrow of heart. It cannot, however, be confuted without treating the Bible as an amendable book, and its Author as fallible.

"I am the way, the truth, and the life." This is authoritative, and when Christ has made the way, given form or mode to any thing He would have us do, we cannot, without presumption, claim either the truth or the life, if we are as ready to follow our own way as His. One form or mode is as good as another, is a vessel that sails on the smooth sea of non-essentials, driven along by pleasant gales, bearing its deluded passengers to the harbor of perdition. When God declares that every believer is to be baptized in the names of the Holy Three, into each name separately, no one can withhold the consecration of himself in this form, and contend for variety in the *mode* of consecration, without "despising dominion, and speaking evil of dignities."

The reason of Christ's baptism was not found in any correspondence between the act and His own internal state; or, more properly, it was not a type of *recovered* purity. In it He consecrated himself to God in the inauguration of His public ministry—thus becoming a pattern for all His followers.

So much is gained for God and His kingdom in baptism, if properly apprehended, that Satan seems to put up his principal finger-boards at this point. Christ *was baptized.* This you admit. He was baptized but *once,* as to the circumstantials that go to make up a *valid institution.* He was not baptized according to a *certain mode,* to satisfy those who might prefer *that* mode in the centuries to come, and then according to another mode, and so on, making provision, in the matter of modes, for any possible creed and sect that might wish to be accommodated in the course of time. This is what I mean by His being baptized but *once* —not wishing to be understood as though there were but *one action* in the ordinance—but *one institution.* If He was baptized but once, in this sense, He could not possibly have been baptized in more than one mode. His baptism could not have been baptism without the particular mode in which it was administered, and that mode was certainly in perfect harmony with the Divine will. Either Christ's baptism is without meaning, having no relation to the baptism of His followers, or no *two* modes can be in accordance with the will of God. If His baptism has any signification for us, apart from what it spiritually shadows forth, we are under as imperative obligation to receive it in its one and only form, as we are to receive *Him* as the Savior of the world. It requires no argument to show that Christ could not have been baptized without *some mode,* and that mode, in the nature of things, was essential to the validity of the ordinance, or we would be driven to the conclusion that Christ had no need, *on any ground,* to be baptized at all. In this view, I do not see how you can evade the self-inflicted charge of "perverting the right ways of the Lord," in your proceedings relative to baptism. You go into the water and baptize a person in a certain mode, *because he prefers that mode.* Then comes another, preferring a different mode, requiring the awful names of the Trinity to be pronounced over him in the act, claiming thus to have been entered into his lost estate, while he excluded from his initiation *one* or *two* of the Divine agents whose recognition are essential to its validity. Then another comes, and upon interrogation as to the *mode* he prefers, he tells you that he desires to be baptized *as Christ was.* Here is a dilemma. How will you baptize that person? To be consistent you must send him back to the shore *without baptism,* for it is certain that you cannot administer the ordinance *at all* without some *mode,* and the mode which was given as an example to the Church, in the person of Christ, in Jordan, you frankly confess yourself ignorant of. When the Eternal Son of God has declared that "thus it becometh us to fulfill all righteousness," what right have you, or any other man, to say, "no matter *how*"? If we can, with impunity, invade the rights of Jehovah, in the matter of positive institutions and specific injunctions, marring and rending the one, and infringing the other, then the Son of God lived and died in vain.

As by "One offering Christ hath perfected forever them that are sanctified," so by one baptism He has truly expressed the great central facts or elements of that offer-

ing. He "was *delivered* for our offenses, and was *raised again* for our justification" Rom. 4: 25. We are buried with Him by *baptism* into *death;* that, like *as Christ was raised up from the dead* by the glory of the Father, *even so we should walk in newness of life.*" Rom. 6: 4. The "*one offering*" spoken of before and the "rising again for our justification" is here connected by Paul with baptism, so that there is no more room left for divers baptisms as *initiatory rites*, than for *divers offerings* for our atonement. Coupling the above passages, we find no difficulty in ascertaining the true meaning of the "one baptism" in Eph 4: 5. The consecrating ordinance of Christ emblemized His life and all that was in it; His death and all that was in it; and His resurrection and all that was in it; so that it was, if I may use such a term, a nucleus, embodying, symbolically, all that God in Christ purposed to do, and actually accomplished, while on earth. Thefore, there is but one baptism. in *design and mode*, in accordance with the Divine will. You can no more disconnect the "one baptism" from the "one offering," than the one offering from the one salvation; so that you must accept baptisms, one in *mode* as well as one in *design*, or take refuge in the dreadful supposition that some other sacrifice, some other offering than that of Christ would have sufficed for our redemption. Every time you administer, in different modes, what you term baptism, you publish to the world, in the most solemn of all forms, that you do not place implicit confidence in the work of Christ, regarding it either as insufficient, or as exceeding, in form and substance, the wants of our race, under sin. In view of this vital connection between baptism and redemption, and the one mode of expiation and justification and the one baptism, we take the literality of Christ's words as a matter of course, "he that believeth and is baptized shall be saved."

Christ was not only *man*, so as to be able, in his own person, to give us a symbol for our imitation, but He was also *Divine*, and knew what *form* of baptism was necessary to represent the great work which He was to accomplish, *in conjunction with the Father and the Holy Ghost.* If Christ was not baptized with a truly Christian baptism, why was He baptized at all? It was certainly not a *legal* act, as that would place Him *behind His forerunner*, historically, as John's ministry is declared "THE BEGINNING OF THE GOSPEL OF JESUS CHRIST, *the Son of God*"—Mark 1: 1. The fruit does not precede the blossom. Neither is it an act peculiar to Christ, having no connection with the dispensation of grace, as such an isolation would give us at least one redundant item in the life of Jesus, and would be an anomaly in the government of God, sustained by no declaration or intimation of Holy Writ. If the *Redeemer's* baptism did not belong to the new economy, to be the perpetual compendium of Christianity to the end of time, where shall we seek for an *example?* And if any other mode is allowable save that which He instituted through the ministry of John, and sanctioned in His own Person, where is the *necessity* of his example? The profoundest verities of spirit must have a fit embodiment, or they will be to us as

though they were not, and just as necessary as was the *incarnation* of Deity and the *baptism* of this incarnate being, so closely linked is our personal salvation with the rite that symbolizes the work wrought for us and in us. Mark 16 : 16, is proof of this. And we are safe in asserting, that if we would not incur the displeasure of our Almighty Judge, we must accept the terms of Salvation as they are presented by the Author of our being. I am aware that you maintain liberty of choice between any of the modes of baptism ever invented and practiced by man, or between baptism as an institution and no baptism ; but if Salvation does not instrumentally hang on compliance with this requirement, you did *more* than was necessary, which is as promptly prohibited and condemned as doing *too little*. Rev. 22 : 18, 19. Not only does the fact of its institution by the Head of the Church, and the absence of testimony that it has ever been repealed, render baptism essential, but its representation of the great facts of the Savior's work, and no less of the life of the believer, and its connection, figuratively, by Christ himself, with the co-operation of the Tri-Personal Jehovah in the work of Salvation, is proof positive that you have been inducted into a so-called Church by a baptism which God has not authorized, and of the acknowledgment of which by God we have no more evidence than of His acceptance of the true mode in the case of an unregenerate person.

God has commanded us to be baptized, every one of us, upon repentance and faith, and it would be unreasonable to suppose that He would have left us in the dark as to the *proper manner* of performing his requirements. Suppose you were to enjoin upon your children a certain task, encouraging them with the promise of reward if they obeyed, and threatening them with severe penalty in case of disobedience, and yet withhold from them the knowledge *how* to fulfill your injunctions ; would not your conduct be inconsistent and cruel ? If your view of baptism is correct, God acts precisely towards the human family as you would toward your children in the case supposed. If the commandment to be baptized is of Divine authority, and such injunction would be preposterous and cruel without instruction as to its observance, upon what principle do you base the notion that we are left to guess in what mode each one ought to be baptized ? To contend for baptism, simply on the ground of private judgment, converts it from a significant institution into a worthless, unmeaning ceremony ; and to contend for it on the ground of Divine authority, and at the same time baptize in as many different modes as applicants may see fit to adopt, is either to charge God with baseness which would render a human legislator despicable, or arrogate to ourselves a liberty which is nothing short of treason against the government of Jehovah. If an earthly king were so to treat his subjects, he would be branded as heartless, unrighteous, tyrannical. How can it be that any one who calls Christ Lord, can harbor the thought that God is capable of such glaring inconsistency and injustice, or maintain a doctrine that can only be supported by the supposition that the infinitely wise and holy God can

pursue a course which would be universally condemned in an earthly monarch or parent. And yet this is the very marrow of the doctrine for which you so resolutely contend. Without water there can be no evangelical baptism, and this element is employed because designated by God. This, then, is essential to baptism. If the *element* is essential, is the mode of its use quite indifferent, when the Apostles, once and again, when speaking and writing of the ordinance, call attention to the *mode*, to the entire *omission of the element?* The mode is a constituent and inseparable part of the rite, or the Apostles were either ignorant or treacherous. But they were neither; therefore, baptism requires one element and one mode to constitute its validity as an external rite.

We have seen that a commandment, without the knowledge *how* to obey, is a nullity. The last great commission of Jesus to His Apostles contains the sum and substance of the doctrine of baptism; its mode, perpetuity, and design. That baptism means burial admits of no more doubt than the acknowledged fact that it is a commandment. The word itself, in its radical signification, establishes the mode beyond cavil, as far as the mere fact of immersion is concerned. But the Holy Spirit is so explicit in Rom. 6: 4, and Col. 2: 12, that whoever disputes this point, would also repudiate any other portion of the Divine revelation, however plain, if it conflicted with his prejudices. That baptism is "the Counsel of God," and therefore essential—that there is but "one baptism," and that immersion—are facts as clearly revealed as the incarnation of the Son of God, and as rigidly enforced as faith in Him. Faith and baptism are connected by the Savior in the matter of Salvation, and to divorce them is to set your notion above the wisdom of God. Mark 16: 16. Christ unfolds and enforces the necessity and tri-unity of baptism, and Paul so weaves it into the fundamental doctrines of Christianity, as to leave no more room for more than "one baptism" than a violation of the first two commandments of the decalogue. More than "one baptism," more than "one God," is a conclusion as legitimate and unavoidable, as that where two diverse behests have equal authority, there must be two co-equal sources from which they proceed. If the work of "discipling" or evangelization is to continue to "the end of the world," so is the administration of baptism; and if the ordinance is not temporary, neither is the mode; so that whoever discards the mode, may as well renounce the ordinance, and then proceed a step further and take no interest and make no effort for the salvation of sinners. This would be consistency. Your multiplicity of modes is not only multilating the ordinance itself, but it reaches to every feature of the scheme of redemption, and disputes the wisdom of the Divine procedure in every step of the work of the "Great Salvation." Baptism is the new birth in symbol, and as this wondrous change is the work of the Father, Son, and Holy Ghost, the Lord Jesus affirms, in the most solemn, authoritative, and unequivocal manner, that, in order to be evangelical and acceptable to God, it must be based on the *Trinity of the God-*

ead. If the points I have endeav-ored to unfold and fortify are con-onant with Divine Revelation, trine mmersion will present itself to the nind, without special argument, as he only Scriptural baptism.

"The Lord our God is one Lord." Mark 12 : 29. Thus saith the Lord. At the same time it is declared with qual precision, in numerous passa-ges, that this "one God is tri-per-onal—constituted of Father, Son, nd Holy Ghost." In speaking of he one God and one baptism, Paul efers to the one in His Divinity in-dependent of personal distinction, nd to the other as an institution ndependent of that repetition which designates our recognition of the different offices of the three Persons n the Godhead in our redemption, The idea of Trinity, however, is as certainly included in the one bap-ism as in the one God. How can ny one be baptized in the names of hree distiuct Persons, each one hav-ng a distinct office in the scheme of alvation, by being immersed only nce? The thing is altogether be-ond the limits of possibility. The Father is a person, and is represent-ed as distinct from the other two, n the work of reconciliation, as you nd I; and if we are baptized in His ame, we are certainly not baptized n the names of the other two. To e baptized according to the will of Heaven, we must be baptized into he triune God, thereby professing our faith in, and obligation to, each Person in the Godhead. If God so oved the world as to send His only-begotten Son, and the Son so loved us as to humble Himself to the death of the Cross for us, and the Holy Ghost so loved us as to apply the blood of Christ to our polluted hearts, lead us into the glorious mysteries of the Divine Mind, and transform us into temples for His indwelling, is it not pertinent, yea, absolutely essential, that in our baptism we express, by three distinct, similar acts, our faith in the three distinct Persons of the Godhead, and the distinct yet united works upon which we are dependent for deliverance from sin, sanctifica-tion, and ultimate glorification? The function of the Father was just as necessary as that of the Son, and that of the Holy Spirit was no less so. Without the official authority of the Father, no Son would have been sent, and without the official agency of the Holy Ghost no hu-man body would have been prepar-ed for the Son. If there is any rea-son why you should be baptized in the name of God at all, there is pre-cisely the same reason why you should be immersed in the name of each one of the three Divine Per-sons who are equally concerned in your salvation. If only one Person in the Trinity has wrought out your redemption, you would be justified in being baptized in His name only; but as all three are involved in your emancipation from the dominion of evil, and you and all of us are expli-citly commanded to be baptized in the name of each Person, how can your baptism be valid or Scriptural unless it is triune, so as to do equal honor to the Adorable Three? The name and the act must go together. If you had repeated over you any of the names of the Trinity, and no immersion accompanied the articu-lation of the words, you were not baptized *in that Name.* You admit that baptism is an act, and that without such act it cannot be bap-tism. If you are to be baptized in

the name of the Father, how can this be done unless the act be performed *in that particular Name?* And if you are baptized in the name of the First Person of the Trinity, you are not, *by the self same act*, baptized in the name of either of the other two, unless you are able to do three distinct, separate acts at the same time, which is just as impossible as to be in three different places at once. God is not simply a unity or a duality, but a Trinity, and the baptism that excludes this Divine fact, is not evangelical. You are required by the Scriptures to be baptized in three different Names, designating three distinct Persons, having three separate works, which are equally essential to effect the great work of our liberation from the thraldom of sin. These three Persons are essentially the same in Nature, and constitute the "one God"—the Holy Trinity. Their three separate works or offices all tend to the same result, compass the same object, and constitute one work—the scheme of redemption. Baptism must have a correspondence with these Three Persons, having reference to the distinct work of each, and must, therefore, be triune immersion, in the name of each Person whose office is essential to our salvation, thus constituting "one baptism." The trinity in the Divine Being calls for a trinity in the baptism, and he that is baptized only once or twice, practically denies the mode of the Divine existence, the offices which are based upon it, and the triune work of redemption dependent on these offices. Be consistent. Either reject the rite altogether, and all that it symbolizes, which would be blank atheism, or receive it as given by Him who has "all power in Heaven and in earth." You are on forbidden ground. You are in a perilous position. You are taking liberties which God could not give His Son, or frustrate His own gracious purposes. You are an unbaptized person, and therefore lack faith's complement as a condition of admission into the kingdom of God on earth. Search the Scriptures and see whether these things are not so. If you have in very truth any influential regard for the *authority* and *honor* of the Father—for the *atoning provision* of the Incarnate Mediator, for the *energy, purity, and condescension* of the Holy Ghost, manifest it, symbolically, by the baptism which relates equally to the Holy Three. If you would lay hold on eternal life, cavil not at the Divine arrangement by mutilating or rejecting the symbol in which God has embodied His own work, and in which he would have you embody the regenerating and sanctifying work of His Spirit in you. If you would have the Father's approbation, the Son's intercession, the Holy Ghost's illumination and purifying agency, be not ashamed to "confess with the mouth the Lord Jesus," in His connection with the Father and the Spirit, in being baptized into the Trinity, "for the remission of your sins," lest the day come that he will be ashamed of you. "Be baptized every one of you," not as you please, but as the Lord Jesus Christ has commanded, and then, "what is bound on earth shall be bound in Heaven."

C. H. Balsbaugh.

"The way of the just is uprightness."

THE KINGDOM OF GOD.

NO I.

(In vol. VI. of the *Gospel Visitor* there are two Essays on the Kingdom of God written by us. The interest that is now felt in the Second Advent of Christ, gives to all subjects connected with that event a considerable degree of importance. We have therefore been requested to publish these Essays again, and hence their appearance the second time in the Visitor. J. Q.)

Among the queries sent us, we find one concerning the propriety of using the petition in the Lord's prayer, "Thy kingdom come."—Some, believing that God's kingdom has come, think this petition unnecessary and unsuitable. Instead of giving this query a place in the querist's department, we shall give a couple of essays on the subject.

When we compare the present disordered, deranged, confused, and suffering condition of the world, with that state in which it existed when its Maker completed it, and "saw every thing that he had made, and, behold it was very good"—Gen. 1 : 31—what a wonderful contrast do we see! Then all was holiness, happiness, and harmony. God was worshipped and obeyed, and, while man was the image of God, earth was the image of heaven. Now, "the whole world lieth in wickedness"—1 John 5 : 19—God is slighted, rejected, and blasphemed; satan triumphs; "the whole creation groaneth and travaileth in pain" Rom. 8 : 22.

The world seems to be left in a state of orphanage. But it is not so. God has not forgotten to be gracious. He has never ceased to feel the most lively interest in the world's welfare. He has blessings great and many yet in store for it, and the effects of these blessings shall not be lost, "For all nations shall come and worship before him," Rev. 15 : 4, and bring their glory and honor into his temple. Rev. 21 : 26. "The earnest expectation of the creature waiteth for the manifestation of the sons of God, who hath subjected the same in hope." Rom. 8 : 20, 21.

The Church indulges the pleasing hope of seeing the whole earth subject to the authority and laws of the Lord's Anointed. And she is taught a form of prayer, which plainly implies the regeneration of the earth, and the subjection of its inhabitants to Prince Immanuel. "Thy kingdom come; thy will be done on earth, as it is done in heaven."

This is the prayer the Church loves to offer. It is in perfect harmony with the desires of her regenerated heart. In the destiny of the world, what a glorious future does it point to! What an amount of meaning is contained in these petitions! And this prayer shall be answered. But it will not be fully answered "until the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Rev. 11 : 15.

The proposition that we shall attempt to prove from an appeal to Scripture is the following:—That Jesus Christ will establish a universal kingdom on earth. The nature of the kingdom of Christ is a subject well worthy of the consideration of all men. And it cannot fail to be a subject of joyful interest to every believer.

It is presented to our view in the

Bible under various aspects. And although our design requires that we view it more particularly in its glorious consummation, we will, however, briefly notice it in its incipient stages.

Man is, by nature, "alienated from God"—Col. 1 : 21—and his "carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8 : 7. In this state, he is under the power of sin, and he is a subject of the kingdom of darkness.

But when he is born again (for he can be born again) of "water and of the Spirit," he not only sees the kingdom of God, but he is admitted into it. He is then said to be delivered from the power of darkness, and translated into the kingdom of God's dear son. Col. 1 : 13. Satan is cast out of his heart, and Christ is enthroned upon it. He is subdued, and the gospel of the kingdom rules him. He is not only *in* the kingdom, but the kingdom is *within* him, and it is "righteousness, and peace, and joy in the Holy Ghost." Rom. 14 : 17.

One of the fullest and most expressive views of the Church of Christ, is that of the kingdom. And the glorious character of the KING imparts unspeakable importance and grandeur to the kingdom. He is the only begotten Son of God, full of grace and truth. John 1 : 14. And while the divine and human nature meet in his person, heaven and earth were united by his official character. "He is the way, the truth, and the life." John 14 : 6. Through him rebel sinners are pardoned and restored to God, and "have boldness and access with confidence," Eph. 3 : 12.

This is the commencement of the kingdom of God on earth. It is beautifully illustrated in its assimilating influence upon its subjects, in the parable of the leaven and the meal. Matt. 13 : 33. We are formally admitted into it by baptism; when our acknowledged faith in Christ may justly be considered our oath of allegiance to our king. All the powers of this mighty kingdom are pledged to protect and save its loyal subjects. We are prepared for the enjoyment of the spiritual blessings of this kingdom through regeneration by faith, and under the tuition and discipline of our gracious Sovereign, we shall be prepared to share in its superior blessings at the time of its glorious manifestation.

We are dwelling upon the present state, the mustard seed stage of the kingdom of heaven—upon its spiritual and growing character, preparatory to its mustard tree stage when it will overshadow and fill the whole earth. Its present, compared with its future state, is like the bud before the full-blown flower—like the seed before the rich harvest.

Let us now proceed to examine the language of Scripture in proof of our proposition "that Jesus Christ will establish a universal kingdom upon the earth." We wish to make the Bible give no "uncertain sound" upon this subject, by wresting it from its lawful meaning, but we wish to receive with deference its decisions.

The following remarks of Dr. Chalmers are worthy of the attention of every student of the Bible. "There is a limit to the revelations of the Bible, about futurity, and it were a mental or spiritual trespass to go beyond it. The reserve which

it maintains in its information we ought also to maintain in our inquiries; satisfied to know little on every subject where it has communicated little, and feeling our way into regions which are at present unseen, no further than the light of Scripture will carry us; but while we attempt not to be wise *above what is written*, we *should attempt*, and that *most studiously*, to be wise *up* to *what is* written." These feelings we will try to possess in the prosecution of our inquiries.

We have seen that the Scriptures teach a spiritual dominion in the heart of the Christian; we also think they teach a local and visible kingdom on earth. There are different forms of expression used in Scripture to designate this kingdom: it is called the *Kingdom of God*—John 3: 3—as he is the original of it; *the kingdom of heaven*—Matt. 5: 3—as it is heavenly in its nature, in its principles, and in its enjoyments; *the kingdom of the Son of Man*—Matt. 16: 27—as he is the reigning king.

By a careful examination of different places in Scripture where these forms of expression occur, it will be seen that they refer to the same kingdom. For example: Matthew says, "Blessed are the poor in spirit, for theirs is the kingdom of *heaven*—Matt. 5; 3. Luke says, "Blessed be ye poor, for yours is the kingdom of *God*"—Luke 6: 20. In the above passages, the two forms of expression evidently refer to the kingdom.

So, by a similar process, it will appear that the kingdom of *God* and the kingdom of Christ are the same. In the account of the Transfiguration, Matthew says: "Verily I say unto you, There be some standing here which shall not taste of death till they see the *Son of man* coming in *his kingdom*—Matt. 16: 28. Luke says, "I tell you of a truth, there be some standing here, which shall not taste of death, till they see the *kingdom of* God"—Luke 9: 27. It is called the kingdom of Christ, as it is by him the nations are to be subdued, and to be brought to do the will of God on earth as it is done in heaven; then will he surrender up the kingdom of God, and God shall "be all in all."

It is very evident from Scripture, that the Jews did expect, and looked for, about the time of our Savior's coming, a king who should occupy David's throne, and reign over Israel and all nations. It is, however, thought by many, that the Jews misunderstood the Scriptures, which they thought favored such a hope, and applied a carnal meaning to passages which conveyed a spiritual sense. This, no doubt, is a correct view of many of the Jews, but not of all of them.

This view does injustice to the more orthodox part of the nation. It is true, the carnal Jews did overlook these requirements of the prophets, which called for judgment, mercy, faith, and the love of God, while they observed other duties, such as paying tithe of mint, and anise, and cummin—Matt. 23: 23; Luke 11: 42. It is likewise true, that the more holy part of the nation, had, at the time of our Lord's first advent, lost sight of the prophecies which refer to the suffering and humiliation of Christ, and seemed reluctant to give their attention to them.

But because their interpretations

of some prophecies were erroneous, does it follow that they had no correct views of any? Does it follow because they failed to see the humiliation of Christ in those prophecies which referred to that, that their views of his glorious kingdom had no authority in prophecy? The fact is, the error which they committed is one which the nature of man is very prone to commit. The glorious rest of heaven is seen and contemplated with rapturous feelings, while the cross to be borne, the labors to be endured, and the narrow path in which we are to walk, are too much overlooked.

The Jews, undoubtedly, had reason to expect that a holy and glorious kingdom would be established upon earth, of which Christ should be King. Let us examine some of the Psalms, in reference to the establishment of the kingdom of Christ on earth. "Yet have I set my King upon my holy hill of Zion —Ps. 2 : 6. "Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions—ver. 8. Again : "What is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen; yea, and the beasts of the field; the fowls of the air, and the fish of the sea; and whatsoever passeth through the paths of the seas." Ps. 8 : 4—8.

Must we not, by the application of honest principles of interpretation, give this language a literal meaning? It plainly refers to the original authority which God gave to man. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1 : 26. Paul declares Christ to be "heir of all things"—Heb. 1 : 2. In Heb. 2 : 5, it is plainly implied, that "the world to come" was to be in subjection to Christ. In ver. 8, (chapter last quoted,) the Apostle quotes from the 8th Psalm as referring to Christ, and says, "Thou hast put all things in subjection under his feet. For in that he puts all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him."

Now, if the language in the 8th Psalm has a literal meaning, when referring to the dominion of Adam, so the language in Heb. 2: 8 has a literal meaning when referring to Christ. We think, from a careful comparison of the 1st and 2d chapter of Hebrews with the 8th Psalm, the Apostle designed to describe Christ as the anti-type of Adam—the second Adam—and as such to have the dominion of the earth given into his hands. And when we consider that Saints are the heirs of God, and joint heirs with Christ—Rom. 8: 17—and that they are to exercise authority with Christ—1 Cor. 6 : 2—then will the 8th Psalm, as applied by the Apostle, throw light upon the nature and character of Christ's kingdom, by connecting that kingdom with the original dominion given to Adam.

Again, let us observe another Psalm, called "A Psalm for Solomon," as he was a type of Christ, when he shall reign in his glorious kingdom. "He shall have dominion also from sea to sea, and from the river unto the ends of the *earth*. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The Kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him"—Psalm 72: 8—11. "And let the whole *earth* be filled with his glory"—v. 19.

This Psalm, undoubtedly, refers to the reign of Christ. And the term *earth* occurring in it, identifies it with his reign on earth. Our limits will not permit us to quote further from the Psalms. Many of these delightful Songs of Zion celebrate in lofty strains the final conquest of earth by Christ and his Saints.

"For unto us a child is born, unto us a son is given, and the government shall be upon his soulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice, from henceforth even for ever." Is. 9: 6. Now, observe that Christ is to reign on David's throne; and this leads us to direct our attention to some locality on earth as the place of his throne, for David never reigned in heaven as King.

In Jeremiah—3: 17—we have the locality named: "At that time they shall call Jerusalem the throne of the Lord: and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem." "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute jmdgment and justice in the earth." Jer. 23: 5. The King referred to in this prophecy is certainly the Messiah.

But he has never yet answered all the particulars of the prophecy. He is "to execute judgment and justice in the earth." This part has not been fulfilled. It is true he was righteous in his own character. It is likewise true that his disciples have been righteous. But can we say with propriety that judgment and justice were executed on earth when the Savior was here? Was not the greatest injustice done to him and his disciples? And did not the unjust long escape judgment? Let it be observed that it is in the *earth* that he is to execute judgment and justice. And this will not be done until Christ reigns on earth as king.

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people and nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14. "And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the Saints of the Most High, whose

kingdom is an everlasting kingdom, and all dominions shall serve and obey him"—v. 27.

Here observe, First the king to whom this extensive kingdom was given: It was the Son of Man. Secondly, the extent of the kingdom: It embraced all people, and nations, and languages. Thirdly, the locality: It was comprised of the nations *under* heaven. That is, its locality was on earth. Fourthly, the participation of the Saints in the enjoyment and government of the kingdom: It was to be given to the Saints of the Most High.

With such declarations relative to Christ and his kingdom before them, is it any wonder that the Jews should form an idea that he would set up a kingdom on earth superior to all others? It certainly is not. They had the best reasons to expect such an event. The mouth of the Lord had spoken it.

The angel that announced to Mary the birth of Christ described his kingly character, and the greatness of his kingdom. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1: 32, 33.

The two disciples, James and John, and their mother, who applied to Christ for special favors for the two sons, evidently expected that he would possess a kingdom. See Matt. 20: 21. And that this was the expectation of all the disciples is proved from the question they put to the Savior just before his ascension: When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father has put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you, &c. Acts 1: 6—8.

Let us observe the import of this question; the time when it was proposed, and the answer it received. The import of the question proposed seems to be something like this: Wilt thou immediately assume the throne of David, bring about Israel's deliverance from Roman oppression, and raise our nation to that distinguished eminence above all nations, which our prophets declare it shall attain to?

The time this question was proposed to the Savior is worthy of our consideration. It was after he had been *speaking to them* during the forty days that he was seen of them, *of the things pertaining to the kingdom of God*—Acts 1: 3. Their minds, no doubt, were much interested in the subject upon which the Savior had been speaking to them.

And what was his answer to their questions? Did he tell them that they were in an error in expecting him to establish a kingdom on earth? He did not. The error that they were in, related to the *time* of the establishment of that kingdom, rather than to the *nature* of it. That error he corrected, by telling them that it was not for them to know the times or the seasons which the Father had put into his own power. Does not the consideration that the Savior made no attempt to correct their views in relation to the nature of his kingdom, strongly indicate, that their views upon that part of

the subject were in the main correct?

When we remember that he had "opened their understanding, that they might understand the Scriptures"—Luke 24: 45—and that he had been speaking with them forty days of the kingdom of God, it is not at all probable that they should have still have had a mistaken view of the general character of his kingdom, or if they had, that he should have left them in such ignorance.

He said to them, the Father hath put in his power the times and seasons. And what times and seasons could he have referred to? Their question referred to the time of restoring the kingdom to Israel; and if his answer met their question, then his meaning was that the Father had put in his own power the times and seasons for restoring the kingdom to Israel. And the apostles might hope that it would be restored, and draw comfort from that hope, and wait with patience till that anxiously looked-for period should arrive.

Similar to the answer he gave his disciples just before he left them, was the answer he gave to the mother of Zebedee's children. She desired that her sons might sit, the one on his right hand and the other on his left, in his kingdom. She with her sons believing that Christ would establish a kingdom and reign in person; and according to that belief their request was framed.

The Savior replied, to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father—Matt. 20: 23. He in his reply virtually admits that he would occupy a throne, and that the places they desired should be filled; but he uses the occasion to inform them, that, if they would reign with him, they must suffer with him.

Now, if the disciples and others were in error in expecting Christ to reign personally in his kingdom, is it not a remarkable circumstance that he should not acquaint them of their mistake in regard to their expectation? It is true he taught them the necessity of being born again, before they could see or enter into his kingdom. It is likewise true that he explained the kingdom of God to be a spiritual power within its subjects.

Nevertheless, many of his allusions to his kingdom were calculated to convey to the minds of his hearers the idea of a visable kingdom, and a personal reign of the king, as well as a spiritual kingdom and a spiritual reign. "And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel"—Matt. 19: 28; see also Luke 22: 28—30.

Another strong argument in favor of our proposition, is drawn from the consideration that the saints are to reign *on* earth; and as they are to reign *with* Christ, he must reign *on* earth. "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and *we shall reign on the earth*"—Rev. 5: 9—10.

This song was sung by the four-and-twenty elders, and the four beasts; when the lamb took the seven-sealed book to open it. And it was sung in anticipation of the consequences which are to follow the opening of the seals; consequences calculated to further the glorious work of the world's subjugation to God.

And this was completed under the sounding of the seventh angel. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Rev. 11: 15. Let it be observed that it was the saints in heaven, who anticipated a reign on earth.

We have intimated that the saints are to reign *with* Christ. Let us see that this point is proved. "If we suffer, we shall also reign *with* him." Tim. 2: 12. "To him that overcometh will I grant to sit *with* me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3: 21. We will give our reasoning the form of syllogism.

The saints are to reign on the earth;

But the saints are to reign with Christ;

Therefore, Christ is to reign on the earth.

Now, when, according to Dan. 7: 14, there shall be given unto Christ dominion, and glory, and a kingdom, that the people, nations, and languages, should serve him; and, when, according to Rev. 11: 15, the kingdoms of this world become the kingdoms of our Lord and his Christ, then, and not until then, will the prayer, *Thy kingdom come*, be fully answered.

That this world should be delivered from the power of Satan, and the effects of his bad laws, and be brought into subjection to God its lawful Sovereign; and that Christ and his saints, who on earth have suffered reproach, persecution, pain, and death itself, should share in the honors of the conquest; and that the world itself should become the peaceful abode of God's renovated creatures; are views which harmonize with a rational sense of divine propriety, as well as with a sound interpretation of divine prophecy.

"The Bible," says Mr. Marsh, "is a history of paradise lost, and paradise regained; with, indeed, the superior benefits which will redound to the redeemed church of the Lord. The Spirit of Christ in the prophets testified beforehand the sufferings of Christ, and the glory that should follow. That glory, in its fulness, has not yet followed. That glory does not consist in the few scattered disciples he has had since he ascended into the heavens, but looks forward to the period when his enemies shall become his footstool, the restored Jews his crown, his suffering church his glory, and a redeemed world his kingdom."

We shall make the time for the establishment of the kingdom of Christ, the subject of another essay.

J. Q.

SIN.

Know'st thou not all germs of evil
In thy heart await their time?
Not thyself, but God's restraining,
Stays their growth of crime.

Whittier.

MOURNING FOR THE DEAD.

Portions of a Sermon preached in Liberty Hall, from the text. "Blessed are they that mourn, for they shall be comforted."

BY REV. JAMES C. JACKSON, M. D.

We have our fashion for mourning—a fashion which I do not feel called upon to inveigh against, except so far as it is accepted and practiced by *Christians*. It is as simple, perhaps, and unobjectionable as any fashion which could be adopted whereby to symbolize our respect for, or our grief at the decease of those whom we love—to whom we are bound by ties of consanguinity and close friendship. When persons have nothing but signs and symbols, forms and ceremonies, whereby to express the intensity of their emotions, these may be recognized and followed, whatever they may be. Good taste may modify or qualify them, change in condition or position in life may affect them; but when the formal and the material, the sensuous and the earthy, are the main springs through which life pours itself out, all such demonstrations are to be accepted and acknowledged. For a man or woman of the world to wear mourning in the way of crape upon the hat or arm, if a man, or a crape dress throughout, if a woman, is entirely within the line of acceptable fashion, so far as my taste goes. I have little to complain of in regard to it, for it tells that of which one would know but little if it were not thus manifested. It is very difficult for us to keep our emotions active unless they have forms and ceremonies and rituals through which they can express themselves. You must have motive cause for your anger or you cannot long continue angry. You must have a powerfully provoking influence for an affection or it will expend itself by the statute of limitation after a while. The only hope you have in this direction, therefore, is to make the sense of your suffering, of your indignation, or of your affection permanent and positive, so that you shall be in its presence all the while, so that others who come into your presence shall be impressed by it all the time; else that which it represents cannot long be kept alive. For men and women of the world, to clothe themselves in any kind of drapery expressive of their sense of private or public loss is in no wise objectionable. They have their reward from the point of life they occupy. But why should a Christian do this? What is there in any event in life about which a Christian is so to sorrow as to seek to make the evidences of his grief permanent, as to show forth the sense of holiness in the great trial and trouble through which his inner nature is passing? A Christian—not a professor of religion—not a bigot—not a sectarian—not a denominationalist—not a man who follows John Wesley, or John Calvin, or the apostle Paul, or all the apostles put together, or the Pope of Rome—but a Christian, a man or woman who believes in and lives by and upon Jesus Christ—what has he to do with any such public demonstration of sorrow as to call public attention thereto? You may say, "a human being, in becoming a Christian, does not become devoid of natural affection." Not in the least; I do not believe he does. "Then, if he should lose his wife, or she he husband, or they a child, or some dear friend, what objection have you to their sorrowing therefor?" This I have, and to me it is a good one: their life, influence, happiness, usefulness, do not depend, and cannot be said to depend, in view of any philosophy which Christianity presents to their consideration, upon

their having a husband, wife, child, friend, or friends. Their life depends, their influence hangs on, their happiness rests in, not their friends or their relations, but in Jesus Christ. Natural affections are to be made subservient entirely to the great interests he has in view. Christianity is not given to man for the mere purpose of making his life more pleasant, more agreeable, more joyous, more intensely selfish, more acutely susceptible in the way of expression of his natural faculties, propensities and powers; Christianity is given him to change him entirely. It changes the direction of the affections just as much as it changes the tone or temper of the mind of the man. What propriety, then, is there in his seeking to perpetuate his sorrow? If he can, why should he not seek to rise above it? If he does really believe that all things work together for good to those who love God; if he does in truth feel that not a hair of his head falls to the ground without his Father's notice; if he has yet remaining in him the consciousness that Jesus Christ, though crucified and risen from the dead, and ascended into Heaven, is yet available to him and all his relations and purposes in life; capable of instilling into him all wisdom, goodness and strength; capable of crucifying in him or enabling him to crucify the flesh, with its passions and lusts; capable of opening up to him a conception of the higher life, and making palpable to his consciousness a future existence; rousing up, developing and cultivating in him the spiritual forces of his nature, so that these shall be the great guiding forces of his life; what has he to do with putting crape upon his arm, or wrapping it around his hat, or clothing the whole body in it? That is but seeking to perpetuate in him his own individuality, and keeping alive in him his subjection to death.

Did you ever think of the unmistakable language which a sorrowing, suffering person utters to you when you see the body clad in black for the purpose of symbolizing sorrow? Put this dress into language, give it voice, make it intelligible, analyze the inner motive of the person who wears it, and what is the purport of it all? Is it not to say, "How sick and sorrowful I am; how my heart aches; how much I did love and honor my dear friend. What shall I do? who shall help me? where shall I go? will you not pity me? do you not see in what distress I am?" That is the language of the man clad in mourning, or the woman draped in funereal array. There is no other solution to it. All symbols have voice; all forms have speech; all rituals have significance; and how can you construe them in this particular direction except in the way in which I have interpreted them?

Does it become a Christian to go through the world even in sorrow as an egotist? Must the personality that is in me be permitted to express itself detached and disassociated from the great I AM, in whose great central life it is buried? * * * * *

The fashion of wearing mourning, as we do in this country, or as they do in other countries, for the dead, does not comport with the dignity, sublimity, sincerity and manly and womanly ingenuousness, or the divine simplicity of the Christian life. It is a mere exhibition of personal suffering. Did the Savior when he was on the earth make the most of his sufferings? Did he magnify his hardships? Was he ever persistently enveloping himself in his endurances, wrapping them about him as one clothes his body in his garments, and so representing himself to his disciples and friends from the point of his griefs and sorrows? Why, he came into the world

a man of sorrows and acquainted with grief, yet as a sheep before the shearer is dumb, so he opened not his mouth. Under all his trials and troubles (and these were many and just as hard as human nature could have imposed upon it and bear them—for he came into the world to represent human nature, and to show how, under all the difficulties which attend its wonderful leadings, God could redeem it and make it true and good)—under all these the Savior never manifested, except on one occasion, the least indisposition to carry his cross and to bear his burdens with manly cheerfulness. When he went away into the Garden of Gethsemane, and knelt down and prayed, his soul was wretched for a moment in its agony, and he said, "O, my father, if it be possible, let this cup pass from me." But how quick his glorious spirit revived and related itself anew to the great task before him. "Nevertheless, not as I will, but as thou wilt."

While, then, I have little or nothing to say in respect to the fashion which men and women of the world have of draping themselves with the emblems of grief, and making these to go with them and to be with them wherever they are, I would have the Christian remember, that however hard his trials are, "Earth has no sorrow that Heaven cannot cure." I would have him so related to manifestations of spiritual life, that he shall be able to lift his hand and move aside the veil that keeps the things unseen from common consciousness, and let the light of Heaven stream down into his troubled spirit and make it at peace. I would have him, when he has a great trial to undergo, to assume that one of the very best ways for him to assure to himself help in bearing it is to get out of his sight all symbols whereby suffering and sorrow, trial and trouble, necessarily manifest themselves; and thus, taking up his life, which is not his own, and carrying it wherever he goes, not for his own purposes, Jesus shall come and speak peace to his soul, and say to him, "Thou art faithful in a few things; I will make the ruler over many things."
—*The Laws of Life.*

For the Visitor.

OUR ANNUAL MEETING

Many of our Brethren undoubtedly ask—How did the change of holding our Annual Meeting work, when tried? I would say, for myself and others who expressed themselves, it was a perfect success, as regards the object in view, viz: Not to be crowded by spectators. What few there were could not be objected to, for they were certainly of the better class of our fellow men, whose conduct was indeed praiseworthy.

The appearance of the congregation truly carried the mind back to former years, when the Church was, in a manner, unpopular, and few other but members were present at council. There was a large assembly indeed, whom the eye at once recognized as belonging to one family and order, (this more particularly can be said of the sisters,) and when this family was called upon to praise the Redeemer, the ear was greeted with the sound of melody that ravished the heart sufficiently to transfix the mind to spheres beyond the skies; and the silence that followed in humble prayer by one of God's servants was indeed a foretaste of heaven, as well as a realization of the scene in the Garden of Gethsemane and the filling of the house at the day of Pentecost.

The first part of the deliberations and counsel seemed to go off harmoniously, but, in the course of deliberation, some Queries called forth, in the younger por-

tion of the Ministry, a zeal that bordered on impetuosity; and being, as it is written, "The zeal of my house hath devoured me." Some had to quench the spirit for want of room. There was, perhaps, a great loss sustained, on the part of the zealous ones, for they could hear none but their own voices. Nevertheless, by the liberality of expression, those who are close observers were confirmed that Christ is yet with his Church, though, Peter like, they should wish to call fire from heaven, when reception is refused of what they bring. We are assured that those very Brethren, once they have learned not to tell all they know, (they were forbidden to tell what they had seen on the Mount,) like Peter and John, they will be ready to give their lives for the truth as it is taught by the Church. Experience bears testimony to the same. There is, perhaps, one thing to be regretted, that some of us, who should long ago have had the mastery of our passions or feelings, did not exhibit that forbearance and moderation so necessary to gain the good will and respect which should be possessed to be influential among our fellow-men. Now, for my part, I do not like a passive submission to any and every thing that may be presented, but a calm and candid investigation, till the understanding is satisfied; yet, on the other hand, it seems to me very improper to contend and strenously oppose until we shall see every thing clearly. It should be borne in mind, by every Brother, that, Peter-like, we may not know now, and that others may already know; hence the propriety of preferring one another. Thomas would not believe except he could see with his own eyes; yet Jesus said, "blessed are they that see not and yet believe." To discard certain orders or practices that are in the Church, and call them traditions of the Fathers, is a presumption bordering on self-sufficiency. And there are such, who, in their supposed zeal for the truth, started a reform, leaving the Church, and yet not one of them ever succeeded, but all and every one of them went to nothing. There are a few, even now, gone out, trying to eradicate errors, as they think, but who have already adopted more of their own, I think, than ever the "Old Brethren" were guilty of. I wish not to be understood that the Church is infallible, and that there is no need of reform; but the reform should begin at home, in becoming more humble and meek, and so in humility and true meekness reason together.

Thus, I have given a little again of what I learned at the Annual Meeting, and, if any of the dear Brethren will accept the lesson, the consequence may be that they will not be discouraged, if ever things don't go as we would like to see them go.

Yours, in the Bonds of Gospel Love and Union,

F. P. Loehr.

Bloomingdale, June 25, '67.

Christ Our Pattern.

When Christ came to save men, he not only told them what to do, but showed them how to do it. He preached good doctrine, and he practiced all he preached. "Does he live it?" is the question sometimes asked, when men have proclaimed the truth of Christ; and, alas, the best must confess their failure. They must, nevertheless, bear faithful testimony. If they fail to practice all Gospel truth, this is a sad weakness and sin, but if they dare to lower the standard to accommodate their own short-comings,

woe be unto them! They must preach the truth, and "diminish not a word," even if every stroke of the two edged sword is to themselves like a mortal thrust. But how much their word loses in weight and power from the lack of Christian character in themselves. How mighty must be the word of one who could turn to all his watching, spying, envious foes, and say, "Which of you convinceth me of sin?"

For the first time the world saw in Christ's own life the example of sinless, guileless man. He walked up and down this weary, wicked world, with garments always white. His life was one long errand of mercy, and his example taught us how we ought to walk, and to please God.

Towards God he manifested obedience, confidence, and fidelity. He prayed to the Father, and he taught us how to pray. He obeyed Him, and taught us obedience. Towards him he manifested patience, long-suffering, compassion, and grace. With regard to the Past, he reviewed the glory that he had with the Father without a murmur or regret. For the present, he renounced its pleasures, splendors, pomps, and joys, became a houseless wanderer, and sacrificed everything for the right, the true, the holy, and the good. As to the Future, he looked forward to a kingdom, crown, and throne of glory in the day of coming triumph. And yet with all this glory in his vision, and legions of angels waiting at his beck, he was led as a Lamb to the slaughter, and bore our sins without a murmur or complaint.

Christ's precepts and practice coincided. His teaching was faultless and his life perfect. The man who follows in Christ's footsteps shall be saved. The Pharisees gave good counsel and lived bad lives. They told men what to do, but would not do it themselves. They laid heavy burdens upon men, and refused to touch them with one of their fingers. This was the crime of which Jesus often accused them. Christ never told a man to do what he was unwilling to do himself. He never said "Go," it was ever "Come." The elect Captain of our salvation explored each dark and dangerous path before us. He led the world's forlorn hope in the fierceness of the thickest fight; and from the heights of victory and glory he looks back upon the surging columns which waver in the fury of the contest, and says, "Follow me!" "To him that evercometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on His throne."

There have been men whose examples have blessed the world for many years. But the example of Christ has been the pole-star of a struggling Church, the beacon that has blazed when every human light burned dim, the same yesterday, to-day, and forever, the comfort of the sorrowful, the strength of the weary, the trust of the tempted, the anchor of the tost, the only one who in all the ages of this sinful world has been a perfect guide, a perfect teacher, a perfect pattern, and an all-sufficient Savior for the lost and ruined sons of men.

And in the consideration of Him who endured such contradiction of sinners against himself, we find an antidote for the weariness and dis-

couragements of time, and a transforming power that prepares us for the glories of eternity.—*The Christian.*

The Family Circle.

DOMESTIC HARMONY.

I am well aware that some parents frequently dwell upon the difficulty of maintaining either order or subordination in their household; but let them remember, at such a time, there is a reward awaiting them, if these are established, even in this life, and almost immediately; for it seems to be only in exact proportion as these are studied and maintained, that the whole household can enjoy the great and unspeakable felicity of domestic harmony and peace. In this little community, should any misunderstanding or jarring ever take place, let not the eye of parents pore over the evil itself only. They would do well to consider it but the effect of a cause, at least in many instances, and that cause one in which they themselves are almost as much involved as the parties at variance. Let them but consider the incident in this light, and it will often prove a memento to themselves, that there has been either some deficiency in point of order on their part, or some deficiency in that subordination, which they have not sufficiently established among those who are dependent upon them.

For what though no two individuals under the roof are of the same age—of the same talent—or of precisely the same natural temper or disposition? Collisions of course there may and must occur; but this disparity, in itself considered, even when it proves the occasion o such collision, may, under the influence of order and subordination, be employed as a mighty assistant to habitual peace and harmony. The Family Constitution is one of Nature's works, and therefore under the domestic roof, in proportion as order and subordination are maintained, the same analogy will be found to hold good, which we admire in the delightful field of nature,

"Where order in variety we see,
And where, though all things differ, they agree."

It is obvious that the daily incidents of the domestic circle are comparatively of small account; and it is therefore the more to be regretted, that they should ever prove the seeds of such evil in future life, which without doubt they must, if not properly regarded, and brought under the guidance of well-regulated government; but, on the other hand, should they be so, instead of being matter of regret, they furnish the very means of preparing the inmates for acting their part in the free and full society of future existence. Indeed, in a well-regulated family these same tiny events can be not only disposed of to advantage, but occasionally referred to by such parents, with their children around them, in language which may be of lasting benefit to every ear.—*Book for Parents.*

Youth's Department.

A Short Story about Honesty.

One evening a poor man and his son, a little boy, sat by the wayside, near the gate of an old town in Germany. The father took a loaf of bread which he had bought in the town, and brake it, and gave half to his son.

"Not so, father," said the boy; "I shall not eat until after you. You have been working all day, for small wages to

support me, and you must be very hungry. I shall wait until you are done."

"You speak kindly, my son," replied the father. "Your love to me does me more good than my food; and those eyes of yours remind me of your dear mother, who has left us, and told you to love me as she used to do; and, indeed, my boy, you have been a great strength and support to me. But now I have eaten the first morsel to please you, it is your turn now to eat."

"Thank you, father; but break this piece in two, and take a little more; you see the loaf is not large, and you require much more than I do."

"I shall divide the loaf for you, my boy, but eat it I shall not; I have abundance; and let us thank God for his goodness, in giving us what is better still, cheerful and contented hearts. He who gave us the living bread to nourish our immortal souls, how shall He not give us all other food, which is necessary to support our mortal bodies?"

The father and son thanked God, and they began to cut the loaf in pieces, to begin their frugal meal. But as they cut one portion of the loaf, there fell out several large pieces of gold, of great value. The little boy gave a shout of joy, and was springing forward to grasp the unexpected treasure, when he was pulled back by his father.

"My son, my son!" he cried, "do not touch that money; it is not ours."

"But whose is it, father, if it is not ours?"

"I know not as to whom it belongs, but probably it was put there by the baker, through some mistake. We must inquire. Run——"

"But, father," interrupted the boy, "you are poor and needy, and you have bought the loaf, and then the baker may tell a lie, and—"

"I will not listen to you, my boy; I bought the loaf, but I did not buy the gold in it. If the baker sent it to me in ignorance, I shall not be so dishonest as to take advantage of him; remember Him who told us to do to others as we would have others to do to us. The baker may possibly cheat us: I am poor, but that is no sin. If we share the poverty of Jesus, God's own Son, oh! let us share, also, His goodness, and trust in God. We may never be rich, but we may always be honest. We may die of starvation, but God's will be done, should we die in doing it. Yes, my boy, trust in God, and walk in his ways, and you shall never be put to shame. Now, run to the baker, and bring him here; and I will watch the gold until he comes."

So the boy ran after the baker.

"Brother workman," said the old man, "you have made some mistake, and almost lost your money," and he showed the baker the gold, and told how it had been found. "Is it thine?" asked the father. "If it is, take it away."

"My father, baker, is very poor, and —"

"Silence, my child; put me not to shame by thy complaints. I am glad we have saved the man from losing his money."

The baker had been gazing alternately at the honest father, and the eager boy, and the gold which lay glittering on the green turf. "Thou art indeed an honest fellow," said the baker; "and my neighbor, David the flax-dresser, spoke the truth when he said thou wert the most honest man in the town. Now, I shall tell thee about the gold. A stranger came to my shop three days ago, and gave me that loaf, and told me to sell it cheaply, or to give it to the most honest poor man whom I knew in the city. I told David to send thee to me as a customer this morning; as thou wouldst not

take the loaf for nothing, I sold it to thee as thou knowest, for the last penny in thy purse, and the loaf, with all its treasure—and certainly it is not small—is thine, and God grant thee a blessing with it!"

The poor man bent his head to the ground, while the tears fell from his eyes. His boy ran and put his arms aroun his neck and said:

"I shall always, like you my father, trust God, and do what is right; for I am sure it will never put us to shame."
—*Edinburgh Christian Magazine.*

Queries.

1.—Concerning the Supper.

Dear Brethren in the Lord:

After my greeting to you, I would request you to give us your views on the following subject: Where a Church, by a unanimous voice, have adopted the rule to have the Supper on the table before feet-washing, as we understand the Scriptures, and on the day of the Communion meeting several Elders from the adjoining Districts came there and overthrew their previous arrangements, telling them they would not serve them or commune with them, causing a disturbance where all was peace and love up to the time of meeting, and until they made this known, and this was a late hour of the day. The feelings of some were so much hurt that they could not commune. The whole Church is dissatisfied. Who was out of order—the Church or those Elders—under the above-named circumstances? What I have written is for information and the building up of Christ's Church here in the world. I shall look for an answer in my next Visitor.

Answer.—Upon the subject alluded to in the query—that is, whether the Supper should be on the table at the time of feet-washing—there obtains some difference of opinion and practice among the Brethren. The Annual Meeting has been called upon again and again to exercise its wisdom and give some direction that would be likely to procure a unanimity of practice in the Churches upon this matter.

But the Annual Meeting has found a difficulty in accomplishing this, and has recommended forbearance, charity, and brotherly love, until all can be brought to act in harmony.

It certainly would be very desirable that there should be a union of sentiment throughout the Brotherhood upon the subject under consideration, but as that union has not yet been obtained, it would be well for all the Brethren to appreciate the difficulty the Annual Meeting has found in its efforts to establish a sameness in the practice under consideration, and to try to carry out the advice of said Meeting, and to labor to produce peace and prosperity in the Churches. We trust that the Brethren on both sides of the subject are prompted by one motive, and that that motive is a desire to conform in all our practices to the order of the gospel.

And if we desire to know nothing but Christ and Him crucified, and avail ourselves of the wisdom that comes from above, there surely will be a growing assimilation of sentiment and feeling upon this and every other gospel practice among the Brethren.

In the mean time, we would beseech Brethren, by the "meekness and gentleness of Christ," not to let this existing difference among us prevent us from communing one with another.

As to who were out of order, "the Elders or the Church," we cannot as-

sume the authority of deciding, with the limited knowledge we have of all the circumstances. We trust, that, strictly speaking, neither were out of order. Perhaps there was a want of a proper understanding among those concerned, and, for want of this, the difficulty arose.

2.—On Matt. 20 : 16.

Eds. Gospel Visitor :

Please give an explanation of Matt. 20 : 16 : "So the last shall be first, and the first last."

Answer.—These words were first used by our Lord when answering Peter's question : "Behold, we have forsaken all, and followed thee ; what shall we have therefore." Matt. 19 : 30.

Then the Savior introduced the parable of the laborers in the vineyard. And no doubt there was something in Peter's question that led our Lord to introduce this parable, and that it was designed to give Peter a clearer view of the sovereignty of God, and of the doctrine of grace, than he then had. "Behold, we have forsaken all, and followed thee ; what shall we have therefore?" This was as much as to say, we surely shall receive a great deal, for we have done a great deal. There seems to have been in Peter's character, at that time, an element of distrust or fear that he would not receive all that *he* thought he ought to receive for his services to his Lord. It was the glimmering of the feeling of murmuring manifested in the servants who were hired early in the morning, when they found they were to receive no more than those who were hired at the eleventh hour. With some of the servants the householder had made an agreement, and they worked for a certain sum. Others went to work, not knowing what they were to receive, having full confidence in the integrity of their employer. He had said, "whatsoever is right I will give you." On this they relied, "and they went their way." This feeling of confidence and trust should characterize the disciples of Christ. This feeling, "like a meek and quiet spirit," is "in the sight of God, of great price." We should look more at what is *right* in the estimation of our Judge, the Lord Jesus Christ, than the great reward that we may think we *deserve* because of the great things we have done.

The great practical truth taught us in the words under consideration, seems to be this : Many things that are fixed and settled by men and by nations on earth, will be reversed when their position is fixed by heaven. And that, where there is an unloving, murmuring, or grudging, and proud spirit, there may be a forfeiture of all God's blessings, for they are bestowed according to "grace and not according to debt," although there may have been much ostentatious show or Pharisaical zeal in religious works. In other words, there may be humble and unassuming Christians, who by no means stand first on the catalogue of eminent saints, according to the world's judgment who shall have a higher place allotted them in the kingdom of heaven than others who have, in their own estimation and in that of their fellow-men, a more just claim to that higher place. "So the last shall be first, and the first last."

"The admonition contained in these words was intended first for the Apostles, especially for Peter, whose self-exalting and somewhat mercenary question, in ch. xix., 27, called forth this parable, and whose subsequent history sadly revealed the danger of self-confidence ; then for Jewish Christians generally, who were so prone to look down with

envy upon the Gentile converts, and to set up peculiar claims, as if salvation was of merit and not of free grace; and, lastly, for all Christians, who enjoy special spiritual privileges, and the great blessing of an early acquaintance with the Savior."

"Let us neither presume nor despair on any account. The Gentiles, preferred before the Jews, teach us to leave to God the right of choosing and determining to whom to show mercy. It is not the call, such as it appears to human eyes, but perseverance, which discovers the elect. It belongs to him who bestows it on whom he pleases, to judge who are his in a greater or less degree. The only thing we have to do is, still to humble ourselves, whatsoever our condition be; because nothing but humility can either keep the first in grace from becoming the last, or draw down that mercy on the last which will make them first."

Correspondence.

CHEROKEE, TENNESSEE,
June 19, 1867.

DEAR BRETHREN:

In sending you the following communication for publication, I am aware of two facts: 1st—That I am not writing for a literary newspaper; and 2d—That it is objected to, by many of the Brethren, to be very explicit and precise in reporting our travels. But, believing that the Brethren, like other people, have some taste for novelty and things bordering on the "marvellous," however strange the following may appear, yet I do assure them that it is nevertheless true. And believing, also, that many of the numerous readers of "The Visitor would take an interest in reading a description of some of the strange scenes with which our mountain country abounds, I therefore ask the liberty to present them with the following report:

Myself and wife set out on a visit to the Brethren in North Carolina, on the 8th inst. We crossed the Unaca Mountain and arrived at the Hollow Poplar about 3 o'clock, P. M., where there was an opportunity for preaching. The "Hollow Poplar" Meeting House is situated just at the foot of the Unaca Mountain, on the North Carolina side. This is a very old, dilapidated House, and, owing to its bad condition, the Brethren have ceased to hold meetings in it.

The bad repair of the Church at present is somewhat attributable, we presume, to the devastating influences of the late war.

We reached the place appointed for preaching at 3 o'clock, where we found a very large and well-behaved congregation, considering the country being so sparsely settled, and they living so remote from the place.

On next morning (Sunday) we started very early, in company with Bro. Garrett D. Bailey, for Ramsey Town, where there was an appointment for 11 o'clock, and, although it rained incessantly all the morning, yet we reached the place in good time, where we found a fair congregation, considering the inclemency of the weather. Here we had the pleasure of seeing one received into the Church.

Leaving Ramsey Town, after preaching was over, we pursued our course for Brummit's Creek, where the Brethren have a Church, and where there was an appointment at early candle-light. Here we met with many of the Brethren and Sisters, and were very much edified and refreshed by our association with them.

The next evening, at 4 o'clock, we had a meeting at Elder Henry Masters'—Bro. Masters and the Sister not being able to get out much from home, from the infirmities of old age.

On Tuesday morning, at about 7 o'clock, myself and wife, accompanied by Bro. Elhannan Griffith, set out on an exploring expedition to the Roan Mountain. A brisk ride of about 2½ hours brought us to the foot of the Mountain. For several miles before we reached the foot of the Mountain, we had been endeavoring to procure a guide or pilot, but without success—each one informing us that we could get some one at the next house.

When we reached the last house on the road, we made a very strenuous effort, inasmuch as we thought it the last chance, but here again we received the cheering response—that just on a little way was a mill where they knew we could get some one. Here at this mill we had the good fortune to procure the services of Mr. Sidney Presswood—who is a gentleman of considerable information and refinement, and who turned out to be a very agreeable companion, and a valuable acquisition to our party, as he was abundantly possessed of the happy faculty of description.

We now, with Mr. Presswood for a pilot, began making the ascent of the Mountain. We were now on the South-eastern side of the Mountain, and on the waters of Little Rock Creek. After riding about three fourths of a mile, in almost a due North direction, up through a rich chestnut cove, with a grade of about four feet in twenty, we arrived at the foot of the promontory known as "The Roan."

Here we struck a small winding path, with a grade of about three feet in seven, but which we pursued tolerably comfortable on our animals, (though probably not quite so comfortable to them, which fact was quite apparent, from the difficulty of their respiration and the profuseness of their perspiration); we were, nevertheless, able to pursue our journey without any interruption, except an occasional halt of some minutes to enable our beasts to take breath.

Passing "onward and upward," a distance of 1½ miles, from where we commence making this abrupt ascent, we came to a small plat or basin of about fifty yards in circumference—situated immediately upon the top or backbone of the ridge, in which was a most beautiful spring of the most intensely cold water I ever drunk.

Truly, this place, to us, was as the Oasis is to the weary, thirsty traveller in the African Desert.

Here we rested a few moments, and refreshed ourselves by a draught of the exhilarating beverage, which sparkled in the sun-light as it rushed spontaneously from the crevice in the rock, and which reminded one so forcibly of the goodness and providence of an all-wise Creator, in thus providing the delicious water at this particular point, to refresh the weary traveller, and cheer him on his toilsome journey. "Truly, the Lord is good, immensely good."

We then pursued our journey again, with about the same grade as before, viz., three feet in seven, for the distance of about 1½ miles, when we arrived at another very fine spring, somewhat resembling the first, but which is situated rather on the Western slope of the ridge. We were now at the foot of the Ball Ground. Here we noticed that the trees were entirely destitute of foliage, which fact we had noticed for some time previously, as we were progressing on our way; that vegetation seemed to be decreasing, the leaves getting smaller and smaller on the timber, until, finally,

they were just beginning to burst the buds, and then to have no buds at all.

Let it be borne in mind, that, at the foot of the Mountain, the leaves were full-grown on the timber, and that here, a distance of only three miles, there is not the least sign of putting forth leaves, and you can form some conception of the hight. We were now at the foot of the Ball Ground, and within one mile of the top of the Bluff, which we could now see very plainly, although so far off, from the fact that there was no obstruction to the view. The Ball Ground is entirely destitute of timber, or any thing larger than small shubbery, such as Alder, Laurel, and Gooseberry, with now and then a small clump of "Fir trees," standing majestically erect, in small groups, which adds great beauty to the scenery. Here, after again slaking our thirst, we again started to make the assent.

We rode about one half mile in a Northwest course, with our gaze steadily fixed on the awful hight which loomed up before us, and which seemed to possess the power of fascination. So great is its attraction, that it rivets one's gaze, which it holds as by the power of a magnet, and it is with the greatest effort you can withdraw your eyes.

Here we halted, and, after dismounting, turned our horses loose to graze unmolested on the broad expanse of the prairie, which lay stretched out before them. We now began making the ascent on foot. We had yet about half a mile to make on foot, before reaching the highest promontory, or what is commonly called "The Bluff." While walking along up the acclivity, and gazing with wonder and surprise upon the magnificent workmanship of an all-wise and all-powerful Creator, I confess that I was most awfully impressed. I could not refrain from thinking upon the time when JEHOVAH came down upon the top of Mount Sinai, and caused it to burn and to smoke, so that the sight became so awful and "so terrible that Moses said, I exceedingly fear and quake; and the multitude entreated that the word should not be spoken to them any more." The scene by which I was surrounded brought to my mind the circumstance of the "transfiguration of our blessed Lord, when, upon the top of Mount Tabor, in the presence of Peter, James and John, and when his countenance "shone as the light," and his garments became "more white than any fuller on earth could whiten them." And, more especially, did I recall to my mind, as I was walking on up towards the top of the eminence, the ascension of the SAVIOR, as related by a certain writer, which circumstance happened on the fortieth day after the Resurrection, when He led his Disciples up to "the top of Mount Olivet," and as they were walking on towards the top, and just after he had given them their Commission "to go into all the world and preach the gospel to every creature," that He began to walk a little in advance of the Disciples, and that, as "he approached the top of the mountain, it seemed as though He was ascending slightly and gradually above the surface of the earth; and that, just as he came directly to the top of the eminence, he ascended directly up towards the Heavens, and was received by a bright cloud out of their sight." These thoughts were passing through my mind, and filling my soul with the most solemn and awful feelings, just at the moment when I arrived at the top of the Bluff.

Language is inadequate to describe the feelings which one experiences when for the first time he stands upon the top of this awful hight. Indeed, the scenery, as well as the feelings, experienced

by the beholder, beggars description. No pen can describe it, and no tongue can exprsss it. In fact, no picture drawn by the most experienced hand, can give even a faint idea of the awful grandeur and sublimity of the scenery. I myself, before visiting the place, had heard the most graphic descriptions, and even, as I thought, exaggerations of its beauty and grandeur, but on visiting and beholding for myself, I was made to exclaim, like the Queen of the South, when she beheld the magnificence of Solomon's Temple, "the half has not been told me."

I will now, however, attempt to give a description of the Landscape, which is here spread out, as a map, before one's face; and, although I feel my inability to give even a faint idea of the beauty and grandeur of the scenery which is here spread out before the gaze of the beholder, yet I hope to be able to impress upon the mind of any who may read this article the greatness, the awfulness, and the majesty of the hand of the Creator who formed them.

Standing upon the top of the Bluff, with your face towards the East and South, you behold, as far in the distance as the eye can reach, a continued succession of mountains, as if they were piled up, the one on the other, until they seemed to unite with the blue ether which girdles their tops like a pale-blue belt, and which forms the most beautiful arch, overhead, as it spreads out into the broad expanse of the Heavens. Directly to the East, you behold the Table Rock, as it sits enthroned in the blue vault of the Heavens. This extraordinary and astonishing Rock sits immediately upon the highest pinnacle of the Grand-Father-Mountain, and is about one acre in dimensions; is perfectly flat on top, and pretty much four-square in shape, and is elevated several feet above the surface of the earth, so that, in fact, it is a natural curiosity. Distance some 20 miles from the Bone.

Facing to the South, you behold, as the most conspicuous object, Mitchell's Peak, which is said to be the highest Mountain East of the Mississippi. This Peak is covered with the Fir tree to its summit, and has no Ball Ground upon it like the Bone. Nevertheless, it is an object of the most intense interest, from its awful hight and sublime appearance.

Turning in the direction of the South-west, you behold the Ball Mountain, which is about 20 or 30 miles distant, and which has been so often described by travellers and others visiting the place, as to need no description from me. In fact, it is such an object of interest and attraction, that it has been visited, sketched and drawn by various professional gentlemen so often, that I should feel that I was unnecessarily consuming time and space to notice it farther.

While facing to the East and South, let our eyes gradually recede from the tops of those Mountains, along down over the broad space which intervenes between them and the base of the Mountain upon which we are now standing, and we behold it all spotted over like some vast concave, with small cleared spots which we recognize as farms. We still continue to circumscribe the range of our vision, and to bring it nearer and nearer to the focus or point where we are standing. We commence ascending the sides of the rugged Mountain. We behold a broad, dark green belt, girdling the base, which we at once recognize to be the timber in full foliage. We see it begin decreasing in the deepness of its color, from deep-green to pale, and then to a kind of iron-gray, and at last to the blackness of "drear" winter; and at this point is the "relief," by the beau-

tiful Ball Ground, which is indescribable. The Ball Ground, which lies on the Eastern side of the Bluff, consists of hundreds and thousands of acres, which are perfectly destitute of timber, except an occasional group of Fir trees, which affords a kind of relief, and which adds much beauty to the scenery. It seems as if nature has here taken the greatest pleasure in presenting the most picturesque and fantastic appearance. In fact nothing can equal, much less surpass it. The Ball Ground is about nine miles in length, and one in breadth, and is bounded on the East and South by Mahogany, Beach, Birch and Buck-Eye, and on the North and West by the Fir tree, which affords abundance of Balsam, which the people, from all parts of the country, assemble at the proper season here for the purpose of gathering.

Standing upon the top of The Bluff, and looking West and North, you are at once appalled and astonished at the awfulness of the Bluff itself, so that you will fail to notice any thing else until after your wonder and admiration has somewhat subsided. Here you appear, while standing and looking down from this awful hight, to be a thousand feet above the tops of the trees which stand at the bottom of the Rocks upon which you are standing, and which appear to be so diminished in size as to resemble small shrubbery, so far does a person seem above them This Bluff is so high, that there is a constant draught of air coming up over it, so that you may throw your hat, as though you would thrown it down over the precipice, and the current of air will carry it back, away beyond where you are standing. This seemed rather unreasonable to me, and I could not believe it until I saw it tried repeatedly. We now begin to follow the slope of the Mountain with the eye, in a downward direction. We see the timber at the bottom of this Bluff or abrupt precipice present a kind of iron-gray appearance, which is an indication that it is just beginning to put forth leaves—which also corresponds with the timber one and a half miles from the top on the opposite side. Looking on steadily in this direction, as far as the eye can penetrate, we behold a succession of fields, the one rising above the other, as though they were packed upon top of each other, until you can see no farther, and until the blue ether and the earth seem to unite and blend together.

But ime fails me to give a farther description at present; and fearing that I have already trespassed upon your time and patience, I will desist from any farther remarks on this subject, hoping that what has been said will suffice.

We now retraced our steps down from the Mountain—Mr. Presswood still acting as guide until we reached the foot of the Mountain, where we parted with him—(he very politely and generously refusing to receive any compensation for his services); and for his kindness to us he has our prayers and good wishes. We then returned to the neighborhood of the Brethren, where we had several other meetings until Sunday, when Br. G. D. Baily and myself attended to the funeral of Joseph Edwards, son of Bro. O. B D. Edwards, who died in the late war.

On Sunday, there was another accession to the Church, for which we give all the honor to our Heavenly Father.

We left North Carolina on Monday morning; crossed the Unaca Mountain, and again reached our home, and found all well; for which the Lord be praised for his goodness.

JESSE CROSSWHITE.

POETRY.

(Selected for the Visitor.)

LET IT PASS.

"Let former grudges pass."
SHAKSPEARE.

Be not swift to take offence;
Let it pass:
Anger is a foe to sense. Let is pass.
Brood not darkly o'er a wrong,
Which will disappear ere long.
Rather sing this cheering song,
Let it pass—let it pass.

Strife corrodes the purest mind:
Let it pass
As the unregarded wind:
Let it pass.
Any vulgar souls that live
May condemn without reprieve.
'Tis the noble who forgive.
Let it pass—let it pass.

Echo not an angry word:
Let it pass.
Think how often you have erred:
Let it pass.
Since our joys must pass away,
Like the dew-drops on the spray,
Wherefore should our sorrows stay?
Let it pass—let it pass.

If for good you've taken ill,
Let it pass.
Oh! be kind and gentle still.
Let it pass.
Time at last makes all things straight.
Let us not resent—but wait;
And our triumph will be great.
Let it pass—let it pass.

Bid your anger to depart:
Let it pass.
Lay these homely words to heart,
Let it pass.
Follow not the giddy throng;
Better to be wronged than wrong;
Therefore sing the cheery song,
Let it pass—let it pass.

AMELIA C. NOFZIGER.

(Selected for the Visitor.)

They Are Not All Friends.

They are not all friends that gather round thy path,
With gentle words and lips that ever smile;
The cherished circle oft some traitor hath
Some heart grown bitter with a secret guile.

They are not all friends. Not all the loved are true!
Of those who in thy willing friendship share
The wealth of free affection, oh! how few
The precious treasure all untarnished bear!

They are not all friends. Deceitful lips may smile,
And flattering words fall from a slanderous tongue.
The honey-laden bee hums softly, the while,
And drops delicious sweetness where she stung.

Oh! trust not much! Consumed by blight and moth.
Will droop the blessed hopes that blossom now;
The jewels thou so freely scattered forth
Will be a crown of thorns to bind thy brow.

Full soon unto thy shrinking lips the cup
Of cold betrayal thou shalt shuddering clasp;
The joy thy trusting soul hath garnered up
Will turn to ashes in thy loving grasp.

The love which thou so freely dost impart
Will back in lava-floods of hatred roll.
The golden fetter, linking heart to heart,
Corroding soon, will canker all thy soul.

But doubly dear, O Father, are the few
Whom thou hast given our confidence to share;
Who, earnest, loving hearted, tender, true,
Divide our joys and half our burden bear.

Thank heaven for friends unchanged—unchanging ever!
Whose friendship time nor tempest can subdue;
Whom changes can not chill nor distance sever;
The lustre of whose love is always new.

AMELIA C. NOFZIGER.

Talleyrand, Iowa.

For the Visitor.

FATHER, FORGIVE THEM.

When friends whom we have loved
Have proved unkind, unjust;
When love and kind affections
Are trampled in the dust:
And when with cruel jealousy
They our future prospects view—
Father, I say, forgive them,
They know not what they do.

When malice foul and envy
Their bosoms do fill;
When charity has left their breasts,
And they do seek our ill;
And when with bitter hatred
They seek our downfall, too;
Father, I say, forgive them,
They know not what they do.

And, gracious Father, help us
To walk the narrow road.
Through life's many temptations
Do thou bring us safe, O God.
And when our lives are ended,
Our troubles all are o'er,
May we rest with all the sanctified
On Canaan's happy shore.

ANONYMOUS.

Another Appeal For Help.

To the Brethren and Sisters scattered abroad, greeting:—We appeal to you again for help. We fondly hope the Elders of the different branches of the Church will lay our case before the members, and gather for us a little, if only five dollars. We are truly thankful

for the help we have received from some of our Brethren and Sisters, and don't ask for them to help again; but those who have not yet done any thing. You know, Brethren and Sisters, that if from many a little is given, it will make much for a few.

We have arranged our matters so that we will not be pushed until the 11th of October next, on which day we have appointed our communion meeting, and we extend a hearty invitation to all that would wish to be with us.

All contributions to be sent to Elder John Knisely, Plymouth, Marshall Co., Indiana.

OBITUARIES.

Died, in Ashland Co., O., April 24th, 1867. DIADEM MIRTLE, daughter of Bro. Wm. and Sister Rebecca Peters, aged 3 months and 19 days. Funeral services by the writer, from Rom. 8: 2.

W. SADLER.

Died, in Cherry Grove, Carroll Co., Ill., Feb. 19, Br DANIEL LEONARD, son of Br. Keelin and Elisabeth Leonard, aged 17 years, 4 mo., and 25 days.

Dearest son, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Died, near Blooming Grove, Franklin Co., Ind., May 24th, Br. LEMUEL H. McWHORTER, in his 42d year. Funeral services by Br. Wrightman, from 2d Samuel 14: 14.

L.

Died, in Berlin District, Somerset Co., Pa., April 29th, 1867, ALVIN HARVEY, son of Br. Samuel and Sister Rebecca Reiman, aged 1 year, 5 months, and 19 days. Disease, Fits, caused by teething. Preaching on the occasion by Br. Daniel P. Walker and Jacob Blough, from Psalm 16: 6.

L. J. KNEPPER.

Died, in Dark Co., Ohio, September 4th, 1866, ELIZABETH LIPPENCOTT, aged 44 years, 10 months and 11 days. She was the oldest daughter of Elder Koontz. She leaves a husband and four children to mourn their loss. But we hope their loss is her great gain. Funeral services by whom not known.

She's passed her suffering and her pain,
Kind friends, your sorrowing tears restrain;
The tumult in her breast has ceased,
Her laboring soul is now at rest.

She was beloved by all her friends
And this her Christian life commends;
A hope we have she's happy above,
In that blest heaven where all is love.

H. KOONTZ.

Died, in the South Bend Church, St. Joseph Co., Ind., June 12th, 1867, Br. JOS. ULLERY, aged 89 years, 1 mo. and 15 days. Funeral services by Eld. A. Whitmore and Daniel Whitmore, from Rev. 14: 13.

His disease was age, accompanied by a sinking-chill, being sick only about 24 hours. He was a member of the Church about 66 years, and served as visiting member 29 years. Thus the Church is deprived of the oldest Deacon and a faithful Brother.

C. WENGER.

Died, in the Jonathan's Creek Church, Perry Co., Ohio, April 12th, 1867, our old and well-beloved Brother, ADAM TROUP, aged 72 years, 11 mo. and 5 days. After four weeks and three days of most unparalleled sufferings, he departed in hope of a blessed immortality, leaving a disconsolate widow, eight children, and many friends, to mourn their loss. On the 13th, his remains were followed to their last resting-place here below, by a very large concourse of people. Funeral services by the writer, from 1st Cor. 13: 13.

W. ARNOLD.

Died, in Covington, Miami Co., Ohio, on the second day of June, 1867, in the 39th year of her age, Sister ROUTSON. Her Funeral services were performed in the church, on the 4th, in the presence of a large concourse of friends and acquaintances, (sermon by the pastor,) after which her remains were borne to the lonely city of the dead, and there laid to rest in hope of a glorious resurrection. The subject of this notice was born in the state of Virginia, immigrated with her mother, when quite a child, to Ohio, Miami County, was raised, married, and lived here, until she was removed by death, and by her stirling virtues impressed herself upon the confidence and affections of many warm-hearted friends, and died lamented by all. For several years Sister Routson's health had been declining under the ravages of consumption; when other diseases set in, and being in feeble health, she rapidly sank, until relieved by death, as above noted. She now gently sleeps in Jesus.

She leaves a beloved family, husband and four children, to mourn the vacant seat of an affectionate and tender wife and mother. May this greatly bereaved and interesting family ever have the presence and grace of him who neither slumbers nor sleeps to guard, support and comfort them.

In the death of Sister Routson the Church in this place has lost one of its most faithful and devout members. She was a woman of great energy and unconquerable zeal for her church and the interests of the kingdom of Christ. She was a Cumberland Presbyterian from conviction and of choice, and loved her church as few do. But she is gone, and we must submit and bow to the hand of Him who rules both in heaven and upon the earth, saying, "Blessed are the dead who die in the Lord, for henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "Be ye also ready, for in such a day as ye think not the Son of man will come."

F. G. BLACK.

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THE BRETHREN'S

Encyclopedia,

CONTAING THE UNITED COUNSELS AND CONCLUSIONS OF THE BRETHREN AT THEIR ANNUAL MEETINGS, CAREFULLY COLLECTED, (TRANSLATED IN PART FROM THE ORIGINAL GERMAN) AND ARRANGED IN ALPHABETICAL AND CHRONOLOGICAL ORDER, &c., BY ELDER HENRY KURTZ.

This long desired work is slowly progressing towards completion. and will be ready, neatly bound, for delivery by the middle of June next at 1,50 per copy. However those having received and having paid for No. 1 in pamphlet form, can have the balance in the same form by sending yet One Dollar. Those who received and did not pay No. 1, will please send One Dollar and Twenty-five Cents. Or if any prefer to have a bound copy, they will please to return postage paid No. 1, endorsed on the outside with their name, and deduct from the price what they have already paid. Postage will only be two Cents.

Having been seriously reminded during the past winter of our failing health and strength of body and mind by afflictions of various kinds, and feeling the absolute necessity of being relieved of this and almost all business as soon as possible, we have disposed of a great portion of our printed stock. accumulated in upwards of 34 years, (more than a ton in weight) to the paper makers; but we could not find in our heart to destroy complete sets of good and still useful books. Hence we have come to the conclusion, in order to encourage further subscriptions and relieve us as soon as may be from this business, to offer the following most liberal

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4. Every one who sends us TWENTY FIVE subscribers with full pay, shall have 5 "Macks," 5 back Vol. of G. V. and three Extra Copies of Encyclopedia, worth $12,00.

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7. Any one who would prefer a German Doctor. or Receipt book, as offered in the last two numbers [5 and 6] to "Mack's Writings." can have the same by sending Five Cents extra postage; and any one who becomes a subscriber between this and July first next, and sends pay, can have either one or the other of these two works also as a premium.

Now any one can perceive that the object in offering these premiums is not as usually a money making scheme, but simply to induce friends who would perhaps like to buy the Encyclopedia some time hereafter, to do so now, so as to relieve us as soon as possible from the burden of stock on hand, for which we shall have no house room left. since we have sold our home, which we have to leave by July first. This old stock we would rather give away than get so much for the pound, the print being destroyed, and we desire also to be relieved of the business and responsibilities in the publication of the Encyclopedia as soon as possible.

Should there after the sale and distribution of our books, and after paying all expenses be a surplus over and above the latter, that surplus will be devoted to charitable uses, one of which will be to assist our own son living near Goshen, Ind. who was burnt out of house and home last February with almost all that it contained, during the brief absence of the parents with all their [six] children, so that a kind Providence in mercy prevented, that no life was lost.

Those sending remittances may do so at our risk, provided they put the money in the letter carefully so as not to be detected easily, and larger amounts in drafts on New York or Philadelphia, directed to

Elder HENRY KURTZ.

COLUMBIANA, Columbiana Co. O.
April 1, 1867.

THE

GOSPEL VISITOR,

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CONTENTS

OF SEPTEMBER NO.

The Kingdom of God, No, 2.	257
Plain Remark on Tobacco	266
The Home of the Saints	268
Advice to young Converts	269
Reply to a Brother	271
Paul's Argument	273
The Power of Prayer	276
The Startling Cry	——
Studying the Scriptures	277
Beauty	278
What is Truth	——
The Bird of two Songs	279
The good Wife	280
Resist Temptation	282
Going Home to be Forgiven	283
Correspondence	284
Bibles wanted	286
POETRY.—He wept over it	287
Editors' Table	——
Obituaries,	288
Notice,	See Cover.

Letters Received

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NOTICE.

The District Council Meeting for the different branches of the state of Iowa, will be in the Brethren's meeting house in Dry Creek congregation, Linn Co. 18th and 19th October, 1867.

THOS. G. SNYDER.

NOTICE

CONCERNING THE

Brethren's Encyclopedia.

We have commenced to send out full-bound copies, and also the balance of the Nos., except No. 1, in pamphlet form, of the above work; and, while we have added "MACK'S WRITINGS" to the bound volume, we send the whole for $1 50—a copy, by Express, in packages of not less than four copies, at the expense of the receivers; but single, or two or three copies, can be sent cheaper by mail, if postage is prepaid; in fact, it cannot be mailed otherwise. Hence, we must ask our friends to add to the price of each copy TWENTY CENTS for postage, and thus to save us from considerable loss. Twenty cents to one number is not much, but for us to send and prepay 100 copies would be quite an item of expense. Let all our friends remember this!

Of another thing we wish to remind our patrons. We do not only as well as we promised in our last offer, under date of April 1st last, but our friends will find that we send with EVERY copy Mack's Writings, and this we will continue to do, as long as we have a copy of the latter left, and without considering a limitation of time, and this is doing better than we promised, and all will find it thus an advantage to send orders with pay soon, inasmuch as we can only send to those who have paid. Friends, who will prefer the work in pamphlet form, and have received the first No., and paid for it, can have the balance of the work for 70 cents, or the whole for $1.00.

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For the present we cannot do any better for Agents than we offered April 1st, until we have supplied our subscribers, in the same order in which they came in with pay. Direct all orders, until otherwise directed, to

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Of Last Annual Meeting in German,

Will be printed, if a sufficient number will be ordered to bear the expense. The translation is already made, and the printing may be done by Jacob H. Kurtz

THE GOSPEL - VISITOR.

Vol. XVII. SEPTEMBER, 1867. No. 9.

THE KINGDOM OF GOD.

NO II.

The object of our first essay was to prove from the Scriptures, that Christ will establish a kingdom on earth. The object of the present, is to show, from the same source, the *time* when it shall be established, or when it shall fully be made manifest. We mean not the absolute time—the year or day—when the kingdom of Christ was to be established. But we mean the relative time—the relation which the establishment of the kingdom of Christ stands in to other events, in point of time.

1.—Many think that the phrase, *Kingdom of God*, implies nothing more than the supreme power of God by which he is able to govern all nations. We would by no means deny this sovereignty of God, for it is declared, "he is the Governor among the nations." Ps. 22 : 28. But this sovereign power God has always exercised, even from the beginning of the world, and he has always been enthroned on his own glorious throne. But in the Scriptures there are many declarations implying a promise of a throne and kingdom to a certain king, who was to reign. We have such a promise in the following language: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7 : 13, 14.

2.—As the kingdom we are considering was to be given to the *Son of man*, it is evident that Christ, the king alluded to, must become man, (for the phrase *Son of man* implies his incarnation,) before he could receive the kingdom, as he could not reign as *man* before he became *man*. Consequently, it could not have been established at any period between the time of Daniel, B. C. 537, and the birth of our Lord.

Again, the peculiar honor conferred upon Christ by the Father, in giving him a "name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth"—Phil. 2 : 9, 10—is represented as a reward of his obedience, as he became obedient unto death, even the death of the cross. Therefore, his exaltation to kingly honor could not take place till after his crucifixion; and, of course, not till a considerable time after his birth: Wherefore, Christ could not have entered upon his glorious reign at his birth. But it is very evident from the petition he taught his disciples to use, and which we are contending it is proper for us to use, namely, the petition, "Thy kingdom come," that when he gave this form of prayer to his disciples, his kingdom was yet future.

3.—Another opinion relative to the time when the kingdom of God was to be established—an opinion which has a considerable number of advocates, and one which, at a superficial view, might appear plausible, is that it was established at the ascension of Christ, or immediately after, on the day of pentecost. But this opinion is not correct, as is evident from the following parable of our Lord: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a messenger after him, saying, we will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound has gained ten pounds. And he said unto him, well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound has gained five pounds. And he said likewise to him, be thou also over five cities. And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore, then, gavest thou not my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that has ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither and slay them before me"—Luke 19: 11—27. The express purpose for which the Savior spake the above parable, was to correct those who entertained the mistaken idea that the kingdom of God should immediately appear. In this parable the Lord compares himself to a nobleman who went into a far country to receive a kingdom for himself, and then to return. So did the great men of those nations which were subject to the Roman empire: they went to Rome and received a kingdom, and returned to exercise authority as king. Thus did Herod of the Jews go to Rome and received of Cæsar a kingdom. Josephus Ant., book 14, ch. 14.

Now, the Savior evidently designed to convey to the minds of those to whom he spake the parable, the idea that he would be absent some considerable time before he would return to reign. For in the parable

it is said the nobleman *went into a far country;* and this supposes the consuming of a considerable portion of time. Now, when did the Savior go away? Was it not at the time of the ascension? His going away certainly has reference to the removing of his bodily presence; for his spiritual presence is promised to his disciples to the end of the world.

If we then make his ascension the time of his going away, and the day of pentecost the time of his coming to reign in his kingdom, we have but about ten days for the time he was absent. This will not at all suit the parable. Again, if his going away had reference to the removal of his bodily presence, as we have already remarked it had, then must not his returning alluded to in the parable, have reference to the return of his bodily presence? For with what propriety could he have spoken of the return of his spiritual presence, when his spiritual presence had never been taken from his people? Further, according to the parable, when the king received his authority to reign, his enemies were slain. But on the day of pentecost his enemies were pardoned and saved. The time when he shall slay his enemies, is when he "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"—2 Thess. 1 : 7, 8. That is the time when the Nobleman, the prince Messiah, will return to reign, when he shall have received his kingdom. The instructive parable we have been considering, should be well considered by the reader, as it throws much light upon the subject we are investigating.

Another important consideration bearing upon the proposition we are proving, namely, that the establishment of Christ's kingdom is yet future, is founded upon the language of Christ—Rev. 3 : 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Here there is plainly implied a difference between the throne of God and the throne of Christ; and it appears that Christ had not yet set down on his own throne.

When we look at those Scriptures expressive of the greatness of the kingdom of Christ, it must appear evident, that he has not yet possessed a kingdom on earth since his birth, which will answer the description given. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear, Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed"—Is. 45 : 23, 24. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. 72 : 8. "Yea, all kings shall fall down before him; all nations shall serve him"—verse 11. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee."

It does not appear consistent with the promises of God, or with any proper views we can form of the kingdom of Christ from the glowing description given of it by the prophets, to call any age of the world

since his birth, the period of his kingdom. No nation acknowledged him, while he and his apostles lived on earth. Even the *Jews*, the peculiar people of God, did not acknowledge him: "He came to his own, and his own received him not"—John 1: 11. And they declared that they would not have this man to reign over them; declaring that they had no king but Cæsar—John 19: 15.

And even now, in the nineteenth century, enjoying as the world does peculiar advantages — advantages never surpassed for obtaining Scriptural knowledge, and for forming religious characters, where is the nation in which the people do universally, or even generally, practically recognize Christ to be the supreme sovereign? A large part of the world is still heathen in name. And in those nations which call themselves Christian nations, how few are found who are obedient to Christ *in all things?* If we look at our own country, where religion prevails, probably, as much as in any other, how seldom are our laws framed after the pattern of the Gospel, or administered in the fear of Christ? While the great mass of the people reject his precepts, scoff at and oppose his faithful disciples, and give unmistakable evidence that Christ does not bear rule over them. Now, can we call such a state of things as now exists in the world, the Lord's *dominion over the nations?* Certainly not. The prince of darkness has more subjects than the prince of light; and, no doubt, Satan is the prince of this world. For we see not yet all things put under Christ—Heb. 2: 8. But we see him sitting on his Father's right hand until his enemies become his footstool—Heb. 1: 13. Then it shall be said, "Rule thou in the midst of thine enemies"—Ps. 110: 2. And then "all kings shall fall down before him, and all nations shall serve him. Ps. 72: 11.

Our Lord's kingdom has not then yet been fully established. His return to the earth, will be the time for its full establishment and glorious manifestation. This is proved by many Scriptural testimonies. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14. His coming referred to in Daniel, with the clouds of heaven, must be his second coming, and that is yet future. It was future when John wrote the book of Revelation: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1: 7. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom"—2 Tim. 4: 1. Let the reader here observe, that the appearing and kingdom of Christ are connected. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then

was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth"—Dan. 2: 34, 35, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all the kingdoms, and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2: 44, 45.

The reader should not fail to consider, in connection with the SMITING with this wonderful STONE, the declaration of Jesus: "Did ye never read in the Scriptures, The STONE which the builders rejected, the same is become the head of the corner? And whosoever shall fall on this STONE shall be broken, but on whomsoever it shall fall, (that is, when the smiting shall take place as declared in the phophecy of Daniel,) it will grind him to powder"—Matt. 21: 42, 44. What an explanation is this, by Christ himself, of the foregoing prophecy of Daniel! With this explanation, we cannot doubt the meaning of this mighty and wonderful STONE; it affords encouragement to the believer, and it should strike terror into the hearts of sinners.

We have seen, that, according to Daniel—ch. 7: 13, 14—the kingdom was given to the Son of man when he came with the clouds of heaven. Again, we have seen—Dan. 2: 44—that the stone cut out of the mountain without hands, symbolizing the kingdom of Christ, broke in pieces and consumed all the other kingdoms. This coming of the Son of man, then, with the clouds of heaven, could by no means refer to the destruction of Jerusalem, as some have labored hard to show it does, since no destruction of any of the enemies of Christ, except the Jews, then took place, and the Jewish nation was not mentioned among the nations which were to be consumed by the kingdom of the Son of man. In Daniel's visions of earthly monarchies, but four were exhibited; the fourth, however, was exhibited in a divided form. "Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Dan. 2: 31—33.

To Nebuchadnezzar, king of Babylon, the following interpretation of the foregoing vision was given by Daniel. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and

another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes of potter's clay and part of iron; the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2: 37, 43.

The four predicted monarchies described in the above quotation from Daniel, are the following, viz.: Assyria or Babylon, Persia, Greece, and Rome. In the visions of Daniel, we have the outlines of the history of the human race within the confines of the Roman world, from the time of Daniel, B. C. 603, to the time of the second advent of Christ. These prophecies no human power could have traced, because no human mind could have seen through the veil of futurity. The omniscient God alone could roll back the curtain which conceals the future, and read its unborn events. If we compare the history of the world during the past two thousand four hundred years with those remarkable prophecies, and see the exact agreement, we shall be constrained to exclaim, with Paul, "Oh the depth of the riches both of the wisdom and knowledge of God!" Infidelity may make itself merry over the truths of revelations; vain philosophy may attempt her sophistical reasoning; those in love with sin may wish to have the Bible proved a fable, but the *word* of God abides forever true.

There is another consideration drawn from the prophecies of Daniel, affording the most conclusive evidence to prove that the establishment of the kingdom of Christ was not to take place till after the day of pentecost, and not till long after the destruction of Jerusalem. "After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things"—Dan. 7: 7, 8. Now, let us look at the interpretation. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet. And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld,

and the same horn made war with the saints, and pevailed against them; Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change time and laws: and they shall be given into his hand, until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 10—27.

Now, the fourth beast represents the Roman empire. And the ten horns are explained in Dan. 7: 24, to be "ten kings," or sovereignties, that shall arise." The same ten kingdoms into which the Roman empire was to be divided, are represented, Dan. 2: 42, by the ten toes of the feet of the image. And in Dan. 2: 44, we are informed, that *in the days of these kings*, (meaning the kings who should possess the ten kingdoms,) shall the God of heaven set up a kingdom. Then, do we want any thing plainer than that "the God of heaven" would not set up his kingdom till the Roman empire should be divided into ten kingdoms? Now, it was not untill the fourth century, that the kingdom of Rome was divided into the Eastern and Western empire. And it was not till a still later period that it was divided into ten kingdoms. Consequently, the kingdom of God was to be established at some period subsequently to the fourth century.

Again, the little horn in Dan 7: 8, represents the rise and character of Popery. And the saints were given into his hand, "until a time, and times, and the dividing of time," or twelve hundred and sixty years. Now, "the kingdom and dominion," and "the greatness of the kingdom under the whole heaven," were not to be given to the saints, until the dominion of the little horn, or Popery, was taken away. See Dan. 7: 26—27. And if we date the rise of Popery, in the sixth century, as many authors do, and then add the twelve hundred and sixty years, the length of the time it was to wear out or to persecute the saints, we are brought to the eighteenth century; and the reign of Christ and the saints would be subsequent to that period.

Whatever difficulty, however, attends the prophetic dates, it is very plain, from Dan. 7: 26, as we have already seen, that the dominion of the little horn, or Popery, must cease before Christ and his saints take the throne of universal empire to reign. And not only must Popery be destroyed, before the kingdom of Christ is established, but, likewise Mahom-

etanism, and the various forms of anti-Christian doctrine. "For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 7—8.

We will now notice a few passages of Scripture, which may be thought to present a different view of the time for the establishment of Christ's kingdom, to that which we have endeavored to prove.

1.—As the kingdom of heaven is spoken of as being "at hand," as in Matt. 3: 2, "Repent ye: for the kingdom of heaven is at hand," some think it must have existed in our Savior's time, or soon after. This may be explained in two ways, neither of which will clash with the view of the kingdom of heaven sustained in this essay. First, this is no more than is spoken of other events which we all believe are yet to come. For example: "The end of all things is at hand"—1 Pet. 4: 7. This is a mode of expression used by the Holy Ghost, when speaking of things which materially affect our welfare, but the precise time of which we are left ignorant. We should act as if they were near, and be always ready to meet them. Secondly, when the kingdom of heaven is spoken of as "nigh at hand," it means the introduction of the Gospel kingdom, and the presence of that salvation, which fits us to reign with Christ in his glorious kingdom.

2.—Another objection to the view taken in this essay of the kingdom of heaven, is grounded upon the text, "There be some standing here who shall not taste of death, till they have seen the kingdom of God come with power"—Mark 9: 1. Some have concluded from this passage, that the kingdom of heaven must have been set up, and manifested, before all the persons died who were then in the presence of Jesus. No doubt this passage refers to the glorious manifestation of the kingdom of heaven. In the three evangelists where this text occurs, it is immediately followed by the narration of Christ's glorification on the mountain, when Moses and Elijah appeared with him. See Matt. 16: 28; Mark 9: 1; Luke 9: 27. This occurrence, Peter, who was one of the three disciples who witnessed the scene, calls "the power and coming of our Lord Jesus Christ"—2 Peter 1: 16. As the Savior was taken by his enemies, shamefully treated, and crucified, after he appeared in glory on the mountain, we cannot consider that event as the commencement of his glorious kingdom, but the pledge and visible specimen of it.

3.—The last objection I shall notice, is that grounded on our Lord's answer to the Pharisees, when they asked to know, "When the kingdom of God should come." "The kingdom of God cometh not with observation; neither shall they say, lo here! or, lo there! for the kingdom of God is within you"—Luke 17: 20, 21. There is some difficulty with this passage, whatever interpretation we may give it. And as the Scriptures are explicit in declaring that Christ shall come "in the clouds of heaven, with power and great glory"—Matt. 24: 30—and that he "shall sit in the throne of his glory"—Matt. 19: 58—we must seek an

explanation of this text in *harmony* with, and not *destructive* of, the numerous passages we have adduced. The text, no doubt, has reference to Christ's first advent, and not his second; to the beginning, and not to the consummation of his kingdom. Christ designed to teach those who heard him speak, that they should not look for proofs of the kingdom of heaven in external splendor, but in its divine power in transforming men by renewing their minds." Rom. 12: 2.

Whatever apparent contradiction there may be among the many passages of Scripture which relate to the kingdom of heaven, they will all harmonize when properly applied to the different stages, the different ages, and the different aspects of that kingdom. "The kingdom of God in spirit was at hand; the trials, the conflicts, the sacrifices, were all near, and the spiritual blessings, gifts and graces, and the hope of glory, were all to be immediately enjoyed by faith. The gift of the Holy Ghost, the striving to enter, the ministers, the sacraments, the translation from the kingdom of darkness, the labors of Christ, the seed-time of glory, the righteousness, peace and joy in the Holy Ghost, the one bond of love, the elements and beginnings of the future glory, were all brought to them at his first coming. But the VISIBLE KINGDOM OF GOD was distant, the crown of glory, the recompense of reward, the reigning with Christ, was, for infinitely wise, gracious, and holy ends, not to come for some time."

We think we have now offered sufficient evidence to prove to the candid mind, that the Scriptures describe a manifestation of the glorious kingdom of God on earth, in which the Son of man and the saints of the Most High are to reign—such a kingdom as has never yet been witnessed—and such a one as will not be witnessed till "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Rev. 11: 15; and till "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 1: 27. And until this glorious manifestation of the kingdom of God is witnessed, the members of the Church of Christ must not cease to pray, "Thy kingdom come; thy will be done, in earth as it is in heaven." And these desires must not only be expressed, but they must be felt. And not only should we pray this prayer, but with cheerfulness and diligence should we co-operate with God in works of holiness, love, and mercy, to accomplish his purposes in delivering the world from the misery of sin, and the power of satan, and in restoring it to a state of obedience to its rightful Sovereign.

"A grand destiny awaits this world of sins and sorrows. The earth, purified by judgment fires, shall be the home of the blessed. The curse of briars and thorns shall pass away with sin. 'Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree.' Of the thorns of that curse Jesus' crown was woven, and he bore it off upon his head. Under laws accommodated to the new economy, the wide world shall become one Eden, where, exempt from physical as from moral evils,

none shall shiver amid arctic frosts, nor wither under tropical heat: those fields of snow and arid sands shall blossom all with roses. From the convulsions of expiring—or rather the birth-pangs of parturient nature—a new-born world shall come, a home of worthy immortals, a palace befitting its King. The blood that on Calvary dyed earth's soil shall bless it, and this theatre of Satan's triumph, and of a Savior's shame, shall be the seat of Jesus' kingdom, and the witness of his glory.

The the saints shall inherit the earth. Some, like Abraham in the promised land, are poor wanderers here—the proprietors of nothing but a grave. Some own not even so much as that. The saints, like the descendants of a noble but decayed house, are strangers on the soil which was once the property of their Fathers. But the time of their redemption draweth nigh. Man shall get his own again, and hold it by a charter written in the blood of Christ. This world was gifted to him. It was his patrimonial estate. It was the land given to our fathers. And it seems most meet, that with the rank and title, the lands should come back to the old family; and, as forming the completest triumph over Sin and Satan, that our redemption should be altogether like that of Israel, when Moses turned round on Pharaoh, saying, "Not a hoof shall be left behind." "Even so, come, Lord Jesus, come quickly."

J. Q.

"The Son of man shall come in his glory, and all his holy angels with him, ... Before him shall be gathered all nations."

For the Visitor.

PLAIN REMARKS ON TOBACCO

"Some of the fashionable, bad habits of the day are connected with the use of tobacco. Here is a drug that a young man is obliged to become accustomed to before he can tolerate the taste or the effect of it. It is a rank vegetable poison; and, in the unaccustomed animal, produces vertigo, faintness, and horrible sickness. Yet, young men persevere in the use of it until they can endure it, and then until they love it. They go about the streets with cigars in their mouths, or into society with breaths sufficiently offensive to drive all unperverted nostrils before them. They chew tobacco—roll up huge wads of the vile drug and stuff their cheeks with them. They ejaculate their saliva upon the sidewalk, in the store, in spittoons, which become incorporate stenches, in dark corners of railroad cars, to stain the white skirts of unsuspecting women, in lecture-rooms and churches, upon fences, and into stoves that hiss with anger at the insult. And the quids, after they are ejected! are to be found in odd corners, in out-of-the-way places—great boulders, boluses, bulbs! * * *

"Now, young men, just think of this thing! You are born into the world with a sweet breath. At a proper age, you acquire a good set of teeth. Why will you make of one a putrescent exhalation and of the other a set of yellow pegs? A proper description of the habit of chewing tobacco would exhaust the filthy adjectives of the language, and spoil the adjectives themselves for further use. And yet, you will acquire the habit, and persist in it after it is acquired! It is very sin-

gular that young men will adopt a habit of which every man who is its victim is ashamed. I have never seen a slave of to acco who did not regret his bondage; yet, against all advice, nausea and disgust, against cleanliness, against every consideration of health and comfort, thousands every ear bow the neck to this drug, and consent to wear its repulsive yoke. They will chew it; they will smoke it in cigars and pipes, until their bed-rooms and shops cannot be breathed in, and until their breath is as rank as the breath of a foul beast, and their clothes have the odor of the sewer. Some f them take snuff; cram the fiery weed p their nostrils, to irritate that subtle sense which rarest of flowers were ade to feed—in all this working against God, abusing nature, perverting sense, injuring health, planting the seeds of disease, and insulting the decencies of life and the noses of the world.

"So much for the nature of the habit; and I would stop here, but for the fact that I am in earnest, and wish to present every motive in my power to prevent young men from forming the habit, or ersuade them to abandon it. The habit of using tobacco is e pensive. A clerk, on a modest salary, has no right to be seen with a cigar in his mouth. Three cigars a day, at five cents apiece, amount to more than fifty dollars a year. Can you afford it? You know you cannot. You know that to do this you have either got to run in debt or steal. Therefore, I say that you have no business to be seen with a cigar in your mouth. It is presumptive evidence against your moral character.

"Did it ever occur to you what you are, what you are made for—whither you are going? That beautiful body of yours, in whose construction infinite wisdom exhausted the resources of its ingenuity, is the temple of a soul that shall live forever, a companion of angels, a searcher into the deep things of God, a being allied in essence to the Divine. I sa the body is the temple, or the tabe nacle, of such a being as this; and wh t do you think of stuffing the front door of such a building full of the most disgusting weeds that you can find, or setting a slow match to it, or filling the chimneys with snuff? It looks to me much like an endeavor to smoke out the tenant, or to insult him in such a manner as to induce him to quit the premises. You really ought to be ashamed of such behavior. A clean mouth, a sweet breath, unstained teeth, and inoffensive clothing—are not these treasures worth preserving? Then throw away tobacco, and all thoughts of it, at once and for ever. Be a man. Be decent, and be thankful to me for talking so plainly to you."

The above are the sentiments of a writer in his "Letters to Young Men"; and I may say, they apply equally well to old men, and women too. I will pass by young women, who, with snuff and brush, rub the enamel off their teeth, poison their gums, and fill their lungs with the noxious dust until they possess neither plumpness, roundness, nor soundness; for if they choose to look old, meager, and sickly, before they reach thirty, rather than retain that beauty and bloom which nature designed they should to a good old age, I know of nothing that will save them. But, if considerations

of cleanliness, decency, health, and comfort, cry out against it, what great reasons has the Christian to abstain from the use of this nauseous weed? Holiness demands it; purity requires it; and that example which every Christian should set as a LIGHT TO THE WORLD ought to induce every one to abandon the use of tobacco at once. Can he be considered free indeed who is a slave to tobacco? He is bound hand and foot, and so he will remain until he picks up courage and manliness enough to throw off its yoke. Let reason rule. Personal cleanliness, as well as in every thing else, is a part of religious duty, and an important part too. So, I say, let us clear away the rubbish, and especially all the filthy, noxious weeds, so that the good seed may find root, and grow up in the full glow of the sunshine of heaven, bringing forth fruit to eternal life. D. H.

For the Gospel Visitor.

THE HOME OF THE SAINTS.

My mind loves to wander into the future, and view in perspective the beauty of the better land. How I long for the time to come when we shall see our Savior come, to gather to himself the remnant of Israel, and also the righteous nations of the earth that are now sleeping in the dust. With what rapture do I look forward to the time when we, if faithful, shall reign with our glorious King! And, as he is heir to all the kingdoms of this world, and will reign supreme, we, as joint heirs, will share all with him. Oh, glorious thought, that we shall be partakers with him of the inexhaustable riches of that beautiful world, "where the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose;" where the "glory of Lebanon shall be given to it, and the excellency of Carmel and Sharon;" where we shall see "the glory of our Lord, and the excellency of our God;" where "waters shall break out in the wilderness, and streams in the desert; and where the parched ground shall become a pool, and the thirsty land springs of water!" What a beautiful scene, where ever-blooming flowers shall wave on the banks of the ever-flowing, crystal fountains!—There we shall see, "instead of the thorn, the fir-tree, and instead of the briar, the myrtle tree." Yes, and some thing better still than all these: there we shall behold the tree of life, with its matchless fruit, and once more have access to it, never more to be deprived of its immortal virtues. And in close connection with it, is the river of life, flowing out from the throne of God. What a pleasure it will be for the Saints of the Most High to gaze into its liquid depths, and realize that they are in the Paradise of God, surrounded with all the matchless glory of God and the Lamb who suffered and died that we through Him might obtain that unequalled bliss! Ravishing thought, that there we shall know no such thing as sorrow—no such thing as parting with loved ones; but there we shall meet those that are now sweetly sleeping in Jesus! Ah, yes, when the great Life-Giver comes, they will rise triumphantly from their narrow prison-house, and be clothed with immortality. Mourn no more, dear reader, for the loved

ones that you know died in Christ. They are only laid away to rest, while the wrath of God is passing over; and when Jesus comes, they will receive bright crowns of never-fading glory. There we shall sing songs of everlasting joy, and sorrow and sighing shall flee away. There shall the blind be made to see; the ears of the deaf shall be unstopped; the lame shall be made to walk forth in perfect stature; and our poor dwarfed forms be healed by the leaves of the tree of life. We cannot find words to express the splendor of that home! Language is inadequate to portray its beauties! Eye has not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for all those that love him. Would you be rich, dear reader, and walk upon golden streets? Do you wish to enter into a city that has for its gates a pearl, and where the wall is built of Jasper, and the city is of burnished gold, transparent as glass, and where the foundation is laid of all manner of precious stones, each one a world of beauty in itself? Would you be in possession of such untold riches, unconverted reader? You can have them all, without money and without price. Give your heart to the Savior; walk in all His commands and ordinances, and you can have all these.

Yes, in the New Jerusalem we shall have all these riches. Her light will be like jasper stone, clear as crystal. Who would not wish to enjoy such a home? There is no need of the sun nor the moon there. There will be no night—for the glory of God and the Lamb will be the light thereof. Oh, glorious thought! that after we are done suffering here, and enduring the turmoils of this life, and are overcomers, we have a city, great and strong, and that shall never be taken from us.

Oh, that we may be ready, when Jesus comes, and that it may be ours to hear the welcome applause, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

W. B. Sell.

Plattsburg, Mo.

For the Visitor.

ADVICE TO YOUNG CONVERTS.

It would be advisable for us to keep up a greater strife and earnestness in religion, as if we knew ourselves to be in a state of nature, and were seeking conversion. We advise persons under conviction to be earnest and vigilant for the kingdom of Heaven; but, when they have attained to conversion, they ought not to be less watchful, laborious, and earnest, in the whole work of religion, but the more so, for they are under infinitely greater obligations. For want of this, many persons, in a few months after their conversion, have begun to leave their sweet and lively sense of spiritual things, and to grow cold and dark, and have pierced themselves through with many sorrows. Whereas, if they had done as the Apostles did—see Phil. 3: 13—14—their path would have been "as the shining light that shines more and more unto the perfect day." We should not leave off seeking, striving and praying for the very same thing that we exhort unconverted persons to strive for, and a degree of which we have had already in conversion.

We should pray that our eyes may be opened, that we may receive sight, that

we may know ourselves and be brought to God's footstool; and that we may see the glory of God and Christ, and may be raised from the dead, and have the love of Christ shed abroad in our breasts. Those who have most of these things, have still to pray for them, for there is so much blindness and hardness, pride and death remaining, that they still need to have the work of God wrought upon them further, to enlighten them, and also enliven, that shall be bringing them out of darkness into God's marvelous light, and be a kind of new conversion and resurrection from the dead

When we hear a sermon, we should hear for ourselves. Though what is spoken may be more to the unconverted, or to those in other respects in different circumstances from ourselves, yet let the chief intent of our minds be to consider in what respect is this applicable to us, and what improvement ought we to make of this for our own soul's good. We should remember that we have more cause, on some account, a thousand times to lament and humble ourselves for sins that have been committed since conversion than before, because of the infinitely greater obligations that are upon us to live to God, and to look upon the faithfulness of Christ in unchangeably continuing His loving kindness, notwithstanding all our great unworthiness since our conversion. We should always be greatly abashed for our remaining sins, and never think we lie low enough for them; but yet we will not be discouraged or disheartened by it, for though we are exceedingly sinful, yet we have an advocate with the Father, Jesus Christ the righteous; the preciousness of whose blood, the merit of whose righteousness, and the greatness of whose love and faithfulness, infinitely overtop the highest mountains of our sins.

When we engage in the duty of prayer, or come to the Lord's Supper, or partake of the emblems of the Broken Body and shed blood of our adorable Redeemer, or attend any other duty of Divine Worship, we should come to Christ as Mary Magdalene did—See Luke 7: 37—38—come and cast ourselves at His feet, and kiss them, and pour forth upon Him the sweet, perfumed ointment of divine love, out of a pure and broken heart, as she poured the precious ointment out of her pure, broken, alabaster box. Remember, that pride is the worst viper that is in the heart, and the greatest disturber of the soul's peace and of sweet communion with Christ. It was the first sin committed, and lies lowest in the foundation of satan's whole building, and is with the greatest difficulty rooted out, and is the most hidden, secret and deceitful of all lusts, and often creeps insensibly into the midst of religion, even sometimes under the disguise of humility itself.

We should pass a correct judgment concerning ourselves; always look upon those as the best discoveries, and the best comforts, that have most of these two effects—those that make us least and lowest and most like a child, and those that most engage and fix our heart in a full and firm disposition to deny ourself for God, and to spend and to be spent for Him. When we counsel and warn others, we should do it earnestly, and affectionately, and thoroughly; and when we are speaking to our equals, let our warnings be intermixed with expressions of our sense of our own unworthiness, and of the sovereign grace that makes us differ. We should not let the adversaries of the Cross have occasion to reproach religion on our account.

How holy should the children of God, the redeemed and the beloved of the

Son of God, behave themselves. Therefore, walk as children of the light and of the day, and adorn the doctrine of God our Savior, and especially in what are called the Christian's virtues, that we may be like the Lamb of God, meek and lowly of heart, and full of pure, heavenly and humble love to all; and abound in deeds of love to others, and of self-denial for others, and let there be in us a disposition to account others better than ourself.

In all our course, walk with God and follow Christ as a little child, taking hold of Christ's hand, keeping our eyes on the marks of the wounds in his hands and side, whence came the Blood that cleanses us from sin, and hiding our nakedness under the skirt of the white, shining robes of his righteousness.

My dear young Sisters in Christ, let us take courage and be cheerful, industrious, watchful, sober, thankful, and prayerful. Gird up the loins of your minds, be sober and watch unto prayer. Take unto yourselves the whole armor of God; be steadfast, immoveable, always abounding in the work of the Lord. Fight the good fight of faith, for inasmuch as our labor is not in vain in the Lord.

"Let the sweet work of prayer and praise
Employ our daily breath;
Thus we're prepar'd for future days,
Or fit for early death."

LOUISA J. BASHOR.

Whitesville, Mo.

For the Visitor.

REPLY TO A BROTHER.

You ask me "Why it is that the Brethren make it a point to ask the candidate questions about non-conforming, non-resistance, and non-swearing; then read the portion of Scripture in Matthew, and then ask again the question? If they have no "Thus saith the Lord" for it, would it not be more proper, after they have made application for baptism, to ask them simply whether they are willing to be guided by that Gospel? This would take in *all*, and not but a fractional part."

I acknowledge, dear Brother, the Query you put to me had been one with me for many years, in my beginning with the Church, and I have met, and do yet meet, to this day, with Brethren who find scruples to follow the Old Order. But no two of those who have ever departed from that Order, agree in practice in their change. Though it would seem to be a small matter at first sight, yet one step brings another, and another, till, finally, a rupture takes place; and I know of some such Brethren that failed altogether, and thus proved the propriety of using that Scripture in Matt. 18 as we do, though there is no "Thus says the Lord" for the same. Nevertheless, with all the conscientious scruples exhibited, none that ever I have seen baptize, who had not to make use of some words of his own, instead of "Thus says the Lord."

Having premised thus much, I will now give the conviction of my mind, as it was produced by reflection, meditation, and prayer. and if I err, I trust some Brother, better enlightened, will be kind enough to correct us all.

First, then, Christ says, "Go and teach all, baptizing them; teach them that they are depraved, lost, and ruined, unless they repent and believe in Christ, and accept him as their Savior." This done, they are told to come into the family of God's

dear children, by being baptized for the remission of their sins; this being assented to, we now proceed to inform the family, like any common house-keeper would do, if a child should be adopted, and if no lawful objection is made, then it becomes necessary to inform the applicant of the rules of the house, which are by no means arbitrary, but reasonable, only that they are the exact reverse to our carnal nature. First, then, we ask the candidate whether he is willing to lay off all pride, and, as he comes out of the world, that he no longer follows the fashions thereof: next in order, is he willing to be defenceless, or, in other words, not to revenge himself, under any circumstances; thirdly, will he refrain from swearing, consequently always speak the truth, and love it. This is called non-conformity, non-resistance, and non swearing.

The reasons for asking these questions are self-evident: for these three evil principles were instilled into the hearts of our first parents, and were made visible in Cain. When Abel's offering was more acceptable than his own, his pride was wounded, revenge was taken, and the first lie spoken by human tongue. Now, these three evil principles are named in Revelation, as being "unclean spirits, proceeding out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet." Having, thus far, the promise of the applicant to renounce these, the evil spirit may now be considered cast out; but, as we know him to come back again, and if he finds his house vacant, he will call for more help, and gain entrance, and the last state is made worse than the former. This is verified abundantly over the length and breadth of our country. Devils are cast out, but the means of obtaining the spirit of God are left unused.

So we now wish to have the heart filled, or occupied, with a better spirit, namely, that of humility, instead of pride; that of meekness, instead of revenge; and that of truth, instead of falsehood. Consequently, when we ask the candidate to go to his Brother, when that Brother has offended him, it goes against the carnal mind, and requires the exercise of humility, and to speak with meekness instead of revenge, and to be truthful, owning every thing by which we might have given cause to the offence committed by our Brother instead of justifying ourselves. These principles, being accepted by the candidate, prepare him for the seal of the answer (bund, covenant, Ger.) of a good conscience. In this covenant he receives the signet or signature of the Father, and the Son, and the Holy Spirit, having been baptized into Christ Jesus, he has put on Christ, and so is in Christ, and if the evil spirit even comes back, his life is hid in Christ, and all the artillery of hell can effect nothing, as long as he remains in Christ.

I hope you see this mode is Scriptural, though there may be no direct word of God for it, and even though the first Christians should not have had such proceedings. John the Baptist, Christ and his Apostles, accommodated themselves to all the cases before them, and proceeded accordingly. Paul had no "Thus saith the Lord" for some things that he advised and practiced—read

Cor. VII.—yet he did them by the Spirit of God. And I think John saith, "The unction from above will teach you all things"; and Christ saith, "The Spirit will lead you into all truths." Having these promises, we must, however, not presume that any individual member of the body of Christ will be led aside from the body. There are, perhaps, many things, from time to time, that require an action, that are not specified in the Gospel; yet it will have to be done in accordance with the Spirit of the Gospel: hence our common Council, our District and Annual Meetings. And if all of us will hear the Church, there will be union, harmony, love and peace and joy in the Holy Ghost. Amen.

I am, as ever, yours in the bonds of the Gospel.

F. P. L.

Paul's Argument---Eph. iv. 4, 6.

In the 23d No. of the Christian Standard (June 8) there appeared an article under the title of "Weak Arguments," over the signature of R. L. Gault. The object of the writer seems to be to expose the fallacy of a weak argument or two, under the general principle that faulty arguments fail to support the truth, and are, therefore, "generally a detriment to the cause." Two examples are cited. It is only necessary to notice the one based on Paul's expression to the Ephesians, "There is one body, one spirit, one hope, one Lord, one faith, one baptism, one God?"

Of these seven items the sixth one, the one baptism, has been variously applied, thus showing a diversity of opinion as to its import. It has been used as an argument:

1. Against sprinkling and pouring as baptism.

2. Against trine-immersion, (immersing three times.

3. Against water-baptism.

Now, it is not possible that the apostle has given a three-fold argument in one expression, to be used by different classes of persons at pleasure, in order to exclude a particular doctrine; we must hence conclude that some of the applications of his expression are foreign from his design. To determine the meaning and correct use of Paul's words we must inquire into his design. What is *his argument?* We may sometimes properly apply Paul's words to another subject and in a different manner from what he intended, but in that case it would not be *Paul's argument.* We do not, then, want to inquire in what way the words *may* be applied, but how does Paul apply them? What is *his argument?*

1. Was he arguing against sprinkling and pouring as baptism?

1. The universal response must be negative. The sprinkler must say no, or abandon sprinkling. The immersionist says no, for sprinkling and pouring were not at that time practiced as baptism.

2. May we now use the words as an argument against sprinkling or pouring? No. We not only may not, but we cannot. The Pedo-baptist needs them, but cannot use them without adopting one "mode" to the exclusion of the other two. The Baptist does not need them, nor can he use them against the Pedo-baptist without conceding that sprinkling and pouring are baptism. The more successful the argument becomes against the Pedo-baptist, the more fatal it is to the Baptist. It cannot, therefore, be used by either party without being suicidal.

3. Let the Greek word *baptisma* be translated immersion. This word itself excludes sprinkling and pouring without the adjunct *one*, leaving the apostle's argument unimpaired. The question, then, arises, What does he mean by "one immersion"? Is he arguing?

II. Against re-immersion, or trine-immersion? As Bro. Gault answers this question in the affirmative, it is proper to examine his argument. He says, "Paul meant, as is evident to any careful reader, there is but one admin ministration of the divinely appointed rite." Not very "evident," Bro. Gault. It is not evident:

1. To those who practice trine-immersion.

2. To the Quaker and Universalist who use the expression to exclude water baptism.

3. To those who use the expression to exclude sprinkling and pouring.

4. To *some others* who are "careful readers."

Hence, that such was Paul's design needs proof. But is "the one administration of the divinely appointed rite" equivalent to the "one baptism" of Paul? It seems to me the former expression is about on a level with "one *form* of baptism." He who practices trine immersion would say "there is but 'one administration,' the ordinance is administered but once, the baptismal formula but once pronounced, but it requires three immersions to complete 'one administration.'" Surely, Bro. Gault has *weakened* Paul's expression, and added another to the list of "*Weak Arguments*" It is much easier to hide the error by saying "it requires three immersions to constitute one administration," than to say "it requires three immersions to constitute one immersion."

But "*perhaps*" Paul was opposing "the repeated baptism of the Jews," or explaining to the Ephesians the proper relation of the "two acts of immersion" to which they had submitted, ("*probably* they had conformed to the teaching of Apollos,") saying the one was immersion and the other was not. But the writer says, "perhaps this is *fanciful* on his part, and I am inclined to think so too, as Paul says nothing about it in his letter. There is too much *fancy*, to many *perhapses* and *probablys* to allow it to rise above a *weak* argument at best. It is uncertain—hence, the writer says, "however that may be, let us never so pervert the language as in the argument against sprinkling.

We do not forget that Bro Gault does not apply the argument against trine-immersion, but only against those who had been re-immersed.

But was Paul arguing against trine-immersion? As in the former case, the universal response is negative. The believers in trine immersion must say no, for they believe it taught by the Savior and the apostles, and Paul would not oppose them. Those who reject trine-immersion must say no, for they do not believe it taught or practiced in the apostolic age, and Paul would not be opposing a nonentity. It is hardly admissible to suppose he anticipated an error.

III. Did Paul use the expression "one baptism" in opposition to "water-baptism?"

Again the response is negative. For in that case he would have opposed the other apostles who baptized in water. Nor could he have used it to exclude the baptism of the Spirit, for this also existed, and on two special occasions had thus been denominated.

Without further arguing the question negatively, I will state a more general negative conclusion, which will enable us to dispel the sophistry that has so

long beclouded the subject, viz.: *Paul makes no allusion to any error in theory or practice on the subject of baptism at all.* Baptism is incidentally brought in with six other items as an argument, and the word "one" connected with it has the same force in the argument that it has with the word "body," or the word "Lord." The "one baptism" can no more be quoted with Paul's sanction to disprove an error in baptism than the "one body" or the "one Lord."

What, then, is Paul opposing? *Division, separation into parties or sects.* He exhorts the brethren "to keep the unity of the Spirit and the bond of peace." "Endeavor," try hard, *strive earnestly* to keep, preserve or maintain that unity or oneness which God "purposed in Christ Jesus our Lord, from the beginning of the world." "*Bear with one another,*" continue together in peace, harmony and love, as persons who are taught by the same Holy Spirit.

"But we have trouble; we can't agree, and our feelings will be continually harassed by our remaining together, and we petition thee, O, Paul, for a separation of the parties, forming two churches, the Jewish converts constituting one, and the Gentile converts the other. We beseech thee, O, Paul, to grant us this, our petition, so we can live in peace."

"Dear brethren, your petition is vain; it is impossible for me to grant it. It is contrary to the revelation by which God has made known to me the mystery which in former ages was not made known to the sons of men. That revelation is this: God predetermined to break down the middle wall of partition between Jews and Gentiles, and reconcile them both to God in *one body;* make them *both one,* fellow-heirs, members of the same body or church. I cannot consent, therefore, to a division of the church, as it would only be rebuilding the middle wall of partition which has been torn down."

"In addition to all this, I would state, as a further reason for not granting your request, that God has not made provision for a state of things such as you propose. God has authorized but one body, the body of Christ, the Church, and has designed that both Jews and Gentiles should be united, sit down together in this one body; but to form a division such as you propose would require the authorization of two or more bodies or churches, differing somewhat from each other so as to suit persons of different tastes and sentiments. But this the Lord has not done. But why ask for a separation? Better, by far, adjust your difficulties on the earth, if you expect to sit down together in heaven. Are you not all striving for the same place? You all have one hope, and are all taught by one Spirit which animates the one body. It is unreasonable to suppose that the same spirit would give two systems of instruction or inhabit two bodies. But again, there is but one Jesus Christ, one Savior who is constituted the "one Lord. He is the head of the one body, our only King, Ruler and Law-giver, in whom we all have confidence, and hence we all possess one and the same faith. Not only so, but our Law-giver has given us but one ordinance of baptism to which we all must submit, Jew and Gentile alike, for there is no difference. The same baptism that Peter enjoined upon the Jews at the beginning, and also enjoined upon the Gentiles at the house of Cornelius. There is, then, but one baptism for you both. Besides all this, there is but one God who is the ultimate author of the whole system or plan of salvation."

"Now, in view of all these things,

and many more that might have been enumerated,) it would be very wrong to divide the church. I beseech you, therefore, brethren, to make all possible effort to reconcile yourselves to each other, remove your difficulties, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace."

Such is my conception of *Paul's argument.* The only legitimate use of it is to oppose *division ;* either to prevent a division not yet consummated, as in the case of the Church at Ephesus, or to effect a union after a division is once made in violation of the teachings of the Holy Spirit. Thus it seems to me. If Bro. Gault, or any one else, can give a more plausible, or more tenable exposition than the above, let us have it.—*Christian Standard.*

THE POWER OF PRAYER.

Jacob prays—the angel is conquered ; Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amalek is discomfited ; Israel triumphs.

Joshua prays—the sun stands still; victory is gained.

David prays—Ahithophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehoshaphat prays—God turns away his anger and smiles.

Elijah prays—the little cloud appears ; the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided ; a child is restored to life.

Isaiah prays—one hundred eighty and four thousand Assyrians are dead.

Hezekiah prays—the sun-dial is turned back ; his life is prolonged.

Mordecai prays—Hamanis hanged; Israel is free.

Nehemiah prays—the King's heart is softened in a moment.

Ezra prays—the walls of Jerusalem begin to rise.

The Church prays—the Holy Ghost is poured out.

The Church prays again—Peter is delivered by an angel.

Paul and Silas pray—the prison shakes ; the doors open ; every man's bonds are loosed.

THE STARTLING CRY.

The Lord cometh ! The heart of many an one thrills at this call. He thinks of the approaching and complete establishment of the Lord's kingdom upon earth; and he sighs, "Ah, didst thou but come!" Yes, our heart also joins in this longing of eighteen hundred years; for even so long has it been in the church, not like a flood of water, which is gradually lost in the sand beneath, but like a stream, which, the nearer it draws to its destination, rolls onward with greater power. How many a prophetic omen has there been, that the grand moment of jubilee is not far distant. We already perceive signs of the publication of the Gospel in all the world ; that of the shaken foundations of the Mahommedanism ; that of the re-emergement of the Beast from the abyss ; that of the decline from Christ and his word, extending through the world ; and that of the powerful errors of the anti-Christian spirit, acquiring dominion over the cultivation of genius; of the idolization of men, and of many more similar signs.

Never did the church witness such a constellation of signs of the near coming of Christ as now. "The branches of the fig-trees are full of sap; and the summer is at hand." Assuredly, I am not ignorant that a portion of the church has become gradually weary of the long tarrying, and has fallen into doubt. You also shake your head, and are of the opinion that we have long talked of "the last time." Well, use this language, and increase the number of the existing signs by this new one. Add that of the foolish virgins, who, shortly before the midnight hour, maintained that "the Lord would not come for a long time." So also in the days of Noah. They ate, they drank, they wooed and were wooed, and inscribed over the festivity-decorated gate of their dwelling, "Peace! Peace! There is no danger!" But, then, however, the depths suddenly burst open, and the floods rushed forth at the command of the eternal wrath. Only Noah and those with him watched, and were preserved; upon every one else destruction came with the swiftness of a whirlwind. The Lord cometh! Oh, were he already here! How do we long for his revelation in these dark times!"—*F. W. Krummacher.*

Studying the Scriptures.

I cannot, says the late Dr. Whately, (commenting on some of the difficulties in the writings of the Apostle Paul,) but attribute a great part of the discrepancy and perplexing uncertainty that has arisen, both on this and on several other points, to the habit cherished by some persons of *reading the Scriptures*—assiduously indeed—but without any attentive reflection and studious endeavor to ascertain the real sense of what they read; concluding that whatever impression is found to be left on the mind after a bare perusal of the words must be what the sacred writers designed. They use, in short, little or none of that care which is employed on any other subject in which we are much interested—to read through each treatise consecutively as a whole; to compare one passage with others that may throw light on it; and to consider what was the general drift of the author, and what were the occasions and the persons he had in view.

In fact, the real *students* of Scripture, properly so called, are, I fear, fewer than is commonly supposed. The theological student is often a student of some human system of divinity, fortified by *references* to Scripture, introduced from time to time as there is occasion. He proceeds—often unconsciously—by setting himself to ascertain, not what is the information or instruction to be derived from a certain narrative or discourse of one of the sacred writers, but what aid can be derived from them towards establishing or refuting this or that point of dogmatic theology. Such a mode of study surely ought, at least, not to be exclusively pursued. At any rate, it cannot properly be called a *study of Scripture.*

There is, in fact, a danger of its proving a *hindrance* to the profitable study of Scripture. For so strong an association is apt to be established in the mind between certain expressions and the *technical* sense to which they have been confined in some theological system, that when the student meets with them in Scripture, he at once understands them in that sense, in passages where perhaps an unbiassed examination of the context would plainly show that such was not the author's meaning. And such a student one may often find expressing the most unfeigned wonder at the blindness of those who cannot find in Scripture

such and such doctrines, which appear to him to be so clearly set forth there as words can express; which perhaps they are, on the (often gratuitous) *supposition*, that those words are everywhere to be understood exactly in the sense which he has previously derived from some human system—a system through which, as through a discolored medium, he views Scripture. But this is not to take Scripture for one's guide, but rather to make one's-self *a guide* to Scripture.—*Observer*.

BEAUTY.

We ought most to admire and be attracted by that beauty of heart which manifests itself in beauty of life. True beauty is beauty of heart. Nothing is more beautiful than a lovely character. This beauty of heart, which makes the whole being beautiful, is what God is pleased with. "The Lord looketh on the heart." The outward appearance is of no account in God's sight. It ought not to be so much accounted of by us. Sometimes persons of comeliest countenance are the vilest of the vile. The face is not a sure index to character. It is said of some pirates on the high seas, that they had very pleasant and attractive countenances. The beauty of holiness is the only beauty that is lasting. Beauty of form and feature will decay, but beauty of heart will endure, making lovely the plainest visage.

If God has given you beauty, look not disdainfully upon any one whose soul looks out through an unattractive face, from whose eye the light has faded, and in whose cheek the rose-tint has paled. The soul enshrined in that casket is precious, and may be purer than your own.

Would you have true beauty—beauty of heart and character? This God would delight to give you, and form in you. This is what salvation is, a change in the heart and character. God will change you into his own image, from glory to glory. Jesus will make you pure and lovely like himself. "The Lord taketh pleasure in his people; he will beautify the meek by his salvation." God alone can make you beautiful. He sent forth his Son to save you from your sins.

In the New Testament of our Lord and Savior, we are told what the adorning of the Christian ought to be. And let us who are Jesus Christ's adorn ourselves with this. "Let it not be that outward adorning, of plaiting the hair, and wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Beautiful indeed are they who are adorned with this jewelry of heaven.

WHAT IS TRUTH?

Said a dying young man to me, in reply to my earnest entreaty that he would cast himself as a lost sinner on Christ, "there are so many different creeds, all professing to be drawn from the Bible, that I know not what to do, or what to believe." And, turning to his wife, with whom he had passed but three short years, he said, "she feels just so, too."

"But," said I, "does the idea that there are so many different views of what the Bible teaches, alter the fact that there is truth somewhere? Suppose you are a perfect stranger in this region, and are inquiring the way to Boston. One says, go due north; another

says, no, you must go east; a third, charges the others with falsehood, and assures you that the only *right* way to Boston is *south*. Will you sit down, especially when some great pecuniary interest depends on your being in Boston at a certain time, and say: "There are so many opinions on this question, that I will do nothing; I will make no further attempt to reach Boston; in fact, I doubt whether there is such a place as Boston after all?

"Or counterfeit money is passed upon you. The notes look well, they all promise well. All state upon the face of them that they are true bills—the true 'fives' and 'tens': Do you say, does any sensible business man say, upon finding that they are worthless, 'I will have nothing to do with money of that kind? I will let the whole thing entirely alone?"

"Why, then, do you not exercise the same common sense about the Bible, and the one way to find out its meaning? Grant that there are different opinions as to what the truth really is, that does not prove, what the practical conduct of so many asserts, that there is no truth any ere.

"Only seek for religious truth, my dear friend," said I, "as you seek for any other kind of truth, with the same singleness of purpose, the same zeal, the same discrimination, the same sense of personal responsibility, and you *will* find it. You are thrown on your own responsibility here as every where else. You are to dig for the truth as for hidden treasures. God has provided helps enough. With sincerity, with a teachable mind, with a prayerful spirit, you cannot fail of planting your feet on the rock of God's eternal truth."

The Family Circle.

The Bird of Two Songs.

I was standing in the garden with a stranger one cloudy, chilly, unsummer-like afternoon in June. Near us was a large clump of lilac bushes, into which we saw a bird of a dingy, faded, black color fly. Presently she broke out into what, perhaps, she called a song; but it was, in reality, just like the flat squalling of an old cat. "Yaah! yaah!" she continued to cry.

"Pray," said the stranger, "what bird is that making such a horrible noise?"

"That, sir, is the cat-bird."

"I should think so, and a burnt-cat, too! I thought it was homely enough to the eye, but the color is nothing to this screech."

"I can't say much, at present, to defend the poor bird, for looks and voice are against her. But am confident you will think better of her ere long."

The next morning I found my friend standing in the piazza, listening to the notes of a bird in a thick sugar-maple near by. The song was that of a mocking bird, not so wonderful as the notes of the real mocking-bird, nor even so sweet as that of the thrush, yet they were round and full and often exquisite. She seemed to repeat the note of every bird with which she was acquainted—robin, sparrow, oriole, and the like, and with surprising accuracy. The morning was fair, the air still, and the bird seemed to be swallowed up in song.

"Pray, tell me," said my stranger friend, "what bird is that which sings so delightfully. It is not quite the thrush."

"That, sir, is our cat-bird."

"You must be making fun of me. You don't pretend to say that the homely, squalling bird we heard yesterday and

this beautiful singer is the same!"

"I do, truly, and, to convince you, I will throw a stone into the tree and drive her out, and you shall see it is the same bird."

With that I threw the stone, and out popped Mrs. Cat-Bird, making directly for the lilacs, where she began again to scream "Yaah! yaah!"

The gentleman looked on in amazement. "This bird," said I, "is very much like some people. In those lilacs she has her nest, and that is her home; but there she never utters a pleasant note. I should think her husband would avoid her, and her little ones tremble at the sound of her voice. But when she gets away from home, up in the lofty tree, you see how agreeable she can be, and how sweetly she sings. I know many people just like her. When away from home they are full of smiles and gentle ways, and they seem among the most agreeable people in the world. But see them at home! and the cat-bird's notes are theirs. They contrive to make home just as unpleasant as possible—to themselves, to their children, and to everybody that happens to see them at home."

"O, yes," said the stranger, "I know scores of such people, some fathers and mothers, so easily pleased, so smiling and pleasant away from home, but the moment they enter their own doors, every ray of cheerfulness fades out, and they are cold, silent, and repulsive. And some young ladies, I am sorry to say, are so lively, cheerful, obliging, and happy, when away from home, that one would think they were uncommonly lovely, while at home they are discontented, disrespectful to parents, coarse and unlovely. So with children. I know many like our cat-bird, with her two songs, lively, cheerful and well-bred among strangers, but, the moment they get home, are rude, disobedient, rough and ill-tempered. What is the reason why people do so?"

Let every father and mother see how pleasant they can make their homes; let the brothers and sisters see how useful and amiable they can be; let the little ones see how much sunshine they can bring into the house, and we shall have no more of the cat bird people, who have one song for the public, sweet as the music of the harp, and another song for their home, coarse as the raven's, and unmusical as the cat's.—*Sund. Sch. Times.*

A GOOD WIFE.

"Her children rise up and call her blessed."
Prov. xxxi: 28.

In this chapter the portrait of female perfection is pencilled by a master-hand. Solomon here sketched the outline of an ensample, addressing itself to the heart and taste of all—inviting imitation. He describes "the wife," and gives a single touch, that we may look upon her as a mother to the children of her husband. It is but a word; yet brief as his language is, it implies volumes. No additional language can strengthen or give greater force to it. "Her children rise up and call her blessed." To say this, is to say the most that words can express of the virtues of a mother. That cluster of graces that throws a sacredness around the memory of one that nurtured us, is more to be envied than the crown of Victoria. For it is a token that she has faithfully discharged her duty in her appropriate sphere.

In setting the "solitary in families," God appointed the mother to the most arduous and responsible station; and in faithfully fulfilling the charge, she is the center from which radiates all that renders home the loved spot of earth. While she lives, she gladdens many hearts; and when she is gone, blessed

is her memory. She is followed to the tomb by the saddest procession of mourners. Yes, when she carefully walks in the paths of her allotment, "her husband praiseth her, and her children rise up and call her blessed."

What panegyric more noble than that? far better than to say of her that she sat upon thrones and ruled nations.

But, I address myself to the mothers. Most present are happy in being addressed by this significant title—are rejoicing that God's providence has called them to discharge the duties of the relation, however unqualified in their own estimation, for the station. Notwithstanding the consciousness of incompetency, a mother may desire to rear her offspring in the nurture and admonition of the Lord; still she too often feels pride as well as fondness when she looks upon her children—when she meets so many eyes turned to her for protection, and comfort, and counsel, in all the unwavering confidence of childhood: and if she be a Christian mother; the burden of her daily prayer is for wisdom and discretion in the duties of her sphere. To give just occasion for her children to rise up and call her blessed, is the praiseworthy object of her toil, her study, her self-denial, and her prayers.

What is it that attaches *blessedness* to the name and memory of mother? There is much. Every thing conspires to make a mother dear to those she has nurtured and trained. Maternal fondness ever manifesting itself—caresses, and those thousand kindnesses that none but a mother knows how to evince—these together entwine a strong chord, binding the whole family to its maternal head, and this whether the love and tenderness she feels is exercised with prudence or not. It may be the same if manifested by overweening, culpable indulgence.

But simple maternal fondness is not all that attaches a blessedness to the name of mother—that blessedness of which Solomon speaks. It is a small part of a mother's duty simply to love her children, or to excite in their hearts simple filial affection. Much else has she to do to make her name and memory truly blessed. Neither is that common protection which maternal love instinctively extends to the child—to feed and clothe, and supply its physical wants, to cherish them well, to nurse when sick—this is not all; although this is sufficient to instamp a mother's image indelibly upon the heart, yet it is not her whole duty. These things she ought to do, but not leave the other's undone.

Again. I ask, what is the duty to which a mother should devote her energies, that her name may be blessed?

I. It is to prepare her child, by careful training in early life, for the trials, the cares, hardships, realities of subsequent life. Childhood is a period of probation, not only for eternity, but for after years of earthly existence; and such is the relation that childhood holds to maturer life, that not only the usefulness and the respectability of manhood eminently depends upon early culture and discipline, but personal happiness and content depends much upon the moulding of the dispositions, inclinations and prejudices, by a mother's hand.

We are all destined to live in a world of wants, when the laws of the land or of common life can guarantee no provision for our necessities but what results from daily industry. We must live by the "sweat of the brow." Liable to a thousand daily accidents, the time hastens on when fathers and mothers must moulder in the dust; the paternal roof crumbles, or strangers come in to occupy—patrimony is scattered and gone. And how many leave no legacy

but their memory; and those now helpless in childhood, ignorant of want or toil, will be called to meet face to face with the harsh realities of life wholly unprepared. The mother's hand may prepare the child for any event or contingency of this kind; and on the other hand, her remissness or ill-directed tenderness may throw them in contact with strangers and the world, as the petted nestling meets the winter's blast.

A mother's duty is to train her child for real life—to prepare it for reality, without subjecting it to certain disappointment. If rightly instructed, and subjected to proper discipline—to self-denial—to hardships adapted to its years—and taught what is to be encountered in future life; then will children grow up to manhood—to woman's estate, and as they traverse this world of cares "they will call their mothers blessed."

How many have I seen made to themselves miserable, and unpleasant to all around, solely on account of neglect in childhood, chargeable to a mother's overweening, culpable fondness. It is the greatest unkindness to a child to neglect in this re pec' its early culture.

With this as a preliminary, I present the following points of attention, and leave them for you to expand, and carry them out in their application to the subject:

I In training children as pro tioners for temporal existence,

1. Exercise over the child absolute authority, and the power of absolute restraint. It was not without reason that Jeremiah said, "It is well for a man that he bear the yoke in his youth."

2. Inculcate the virtue of self-restraint.

3. Accustom a child to labor and pr adapted to its years.

4. Suppress pride, and all the various passions. The earthly curse of thousands is a pride fostered by a mother's hands in childhood.

5. Excite a laudable ambition for usefulness and independence.

If a mother desire to throw a blessedness around her memory, let her,

II. Train her children as probationers for the world which is to come.

This is the ultimate end in view, when God commits precious souls to a mother's charge. For this he clothes a mother with influence unbounded, and creates the child docile and tender. But here I need not dwell for these thoughts have been made familiar to you all by frequent repetition.

The father is the protector. He tills the land, fights the battles, and gives himself up to the rougher concerns of life; while the mother sits at the cradle, rules in the nursery; and upon her it especially devolves to prepare the little son to take his father's place—to rear the daughter to fill the place vacated by a mother's death—to prepare the next generation to enter upon the stage when this shall have been swept away and forgotten. When this is faithfully done, then shall each generation rise up and call the mothers of the past BLESSED.

But as the Christian instructor, the mother acts for eternity. She preaches the Gospel where even an apostle cannot enter. When faithful here, saints in glory, redeemed by her prayers and her instructions, "shall rise up and call her blessed."—*The Mother's Magazine.*

Youth's Department.

RESIST TEMPTATION.

An old man kept an apple-stand on the corner of one of our streets. He had apples, oranges, cakes, pea-nuts, and sold a good deal in pleasant weather.

He was a good old man, and people often bought to help him along. Sometimes he thought his things went without selling. Every now and then he missed a fine cake or a great yellow orange. It troubled him. "I'd rather give a boy an orange than have him take it behind my back," said the old apple-man; "I can better afford to lose it than he to steal it."

One day he caught a boy in the very act of pocketing two large oranges. A police-officer was near and saw it also; and the police-officer was very glad, for he had long suspected some bad boys in that neighborhood, and was on the look-out for a chance to over-haul them. "Now, my boy, I've caught you," cried the police-officer, "and I shall march you off to Bridewell."

Somebody went and told James' mother. She put on her bonnet and ran to see what was the matter. "My James steal! Never!" cried the poor mother. She found, however, the proof direct, and James did not stand out. He confessed taking the oranges. "Jemmy, Jemmy, why did you do so?" cried his mother.

"Oh," cried the boy, the big tears rolling down his cheeks, "it is because *I kept looking at them.*"

As this was James' first offence, he was not put in Bridewell or sent to the House of Correction, but he was fined, and his poor mother had to pay the fine out of small earnings.

"Oh James, James," she said, "keep watch over your eyes, and never, never look a second time on forbidden things."

Going Home to be Forgiven.

Some boys were playing at ball in a retired place, one afternoon, when they should have been at school. They absented themselves without leave, intending to go home at the usual hour. Thus they thought their absence would not be known to their parents and friends.

While thus engaged, Mr. Amos came along. "What are you doing here?" said he, "Your parents think you are at school all let them know where you are, and what you are about." He passed on, and the boys stopped playing. What was to be done? He would be sure to tell their parents. It was too late to go to school, and too early to go home. Their consultations came to no comfortable conclusion; the probabilities of punishment were calculated. Some thought they might escape, but the prospects of meeting them were not promising. At length John Roberts rose up and said:

"I am going home."

"What for? To get your flogging, and have it over?" said one.

"No; I am going home to be *forgiven;*" and away he went.

John had never played truant before. He had very kind parents; they would deny him nothing that was for his good, and he felt that he had treated them very ungratefully by acting contrary to their known wishes. He resolved to go home and make a full confession of his fault, and ask their forgiveness; he felt sure of receiving it, and he went home to be forgiven. It was a good thing to go home for.

This incident suggests what is the duty of the child to God: he should go to his heavenly Father to be forgiven. This should be his first object, for forgiveness is his first need. He should go as John went—with a sense of his guilt, and with confidence that he will be forgiven.

"Train up a child in the way he should go: and when he is old, he will not depart from it."

Correspondence.

STOCKTON, California,
May 12th, 1867.

For the information of the Brethren and friends generally, and especially for some of those in Iowa, as I was a citizen of Iowa lately, and emigrated to California, or rather to Oregon, and finding nothing promising in that State to induce me to settle, I turned, and came back to Stockton, California. I would just say, in the beginning, that all writers have failed to describe either California or Oregon, and I know that my pen, also, will fail in the attempt, but I will try and give you a brief sketch of the country, as far as I know it to be true, &c. The first thing to be looked after, in going to a new country, is the climate, soil, society, market, and the future prospects of its making a state of any considerable note.

In regard to climate, in Oregon, it rains at least six months in the year, and the roads are impassable with a team to go or come; the farmers are mud-bound, and can do but little during the winter or rainy season. It has snowed in the Willemette Valley to the depth of eighteen inches, so that all the stock that was not fed perished; and the Willemette river freezes over some winters; so that it is uncertain what a winter will be. The sun does not shine but a very little, through the rainy season, and I should call it unhealthy, as the fever-and ague prevails there to a great extent, and also the diptheria and sore throat, with the rheumatism, and numerous other diseases, although it is warmer than in Iowa, and most of the winters stock will live in the valley, but it is better to have feed prepared for them.

2d. The soil will do, although it is not like the States. One farm may be good, and the next one out is alkali, or too sandy—so that it is worth nothing at all, only for a little pasture, that dies out by mid-summer. The river bottoms cannot be beaten for richness in the world. It is the best State in the Union for wheat, fruit, potatoes, and all the vegetables that grow will grow there in the valley, and along the water courses. The mountains are not calculated to be cultivated for any thing, although they cultivate them in a very limited way. I have but little fault to find with the soil in Oregon.

3dly. As to society, you can find enough of good people that are well-disposed in any civilized country, so that you can have good society, from the fact that it is settled with people from the States, generally, but there are a great many unmarried men out in Oregon, which make poor settlements for schools. There is a small church organized there of the Brethren, but they have no minister.

4thly. The markets in Oregon are deplorable indeed, for such a rich country of land, that produces such a bountiful supply of every thing that man can want, almost. And I do not see any help for them, until there is a railroad from the States, or San Francisco, for there is all the market that Oregon has, and produce must be shipped to this State or China and the Sandwich Islands. Consequently, the farmers have no encouragement to cultivate their lands. Land is very cheap. It can be bought for ten dollars per acre—the best improved farms there—and plenty of good land to be entered from government yet Once there, and out of money, you cannot sell your land if you have any, and you have got to stay there, like it or not. So that emigrants should be very careful when they make up their minds to move to Oregon, that

hey do not have to accept of the alternative when they get there; al though some that go, and get rich by rading, but they are men with money.

5thly. Will Oregon make a rich or a large agricultural country or not? Now, then, comes what I dislike, and so does most of all mankind, and that is to be shut up in a prison, for I can not compare it to any thing else but a great prison. There is only one outlet for a family to go, without going over the mountains, and that is down the Willemette river to the Columbia, and then out in the Ocean, to San Francisco, California. You cannot go down to California by land without crossing very high and dangerous mountains before you get there, that you cannot take a team over. There are about forty miles of mountains on the coast range, west of the Willemette Valley, that is impassable for teams all the length of the Valley. Then the Valley is only about 30 miles wide, running north and south. Besides this Valley, there are some more, but they are smaller, and cut off by the mountains. There is the Walla Walla Valley, of some note, on the east of the Cascade range, Rogue river, on the south, and also Umpqua Valley, which is very good. If this is what any one calls a good country to live in, their ideas are far different from what mine are of a country. In travelling up the Columbia and Willemette rivers to Portland and Oregon City, it is nothing but the highest kind of mountains, all covered with Fir timber, and there are but very little bottoms to the river, and they nearly all overflow through the winter and spring. About seven miles from Oregon City the Valley of the Willemette sets in where there is no timber, only a little along the river. There is no harbor of any note from San Francisco to Puget Sound. The Columbia is not navigable for large steamers, which cuts off the trade from Portland to Puget Sound, in Washington Territory, and if the Pacific Railroad comes over the mountains here, it will leave Portland and go to Puget Sound, which is the best harbor in the known world for all classes of ships. Taking a bird's-eye view of the State of Oregon, it is a poor place for an enterprizing people, and those that want to live in a large and prosperous community. I think, for a great many years, it will be an out-of-the-way place, until there is a railroad, so as to give them a market for their produce, &c.

Leaving Oregon to its own fate, I will come down to California, and give you a short account of it. In the first place, California has all kinds of climate that a man can wish for most, so that I need not say much about that; but I will say this much, that the good things are not all together, and the emigrant, when he comes to California, is sadly disappointed, for he expects to find good land, good fruit, good water, good climate, good crops, good vegetables—in fact, he expects to find them all together; but he is sadly disappointed. Where he can raise good vegetables, and have good soil, it overflows, or is foggy, at least, one-third of the day, or the coast wind almost blows his eyes out, and chills him every night. It is very damp on the river where it overflows, and he will just shake the boots off his feet, or die with the lung disease. Then, take it on the sandy plains, you can raise wheat, barley and rye, without irrigation; but your fruit and vegetables have all got to be irrigated, by building wind-mills, and attaching pumps to them, similar to the railroad wind-mill for a watering depot. Grape-vines will grow without irrigation, by cultivating them well. And then you are liable to lose part of your farm every year, by the wind blowing the sand off on your neighbor, and your neighbor's on to your's. But the sandy lands will yield from ten to thirty bushels of grain per acre every year, and then you can plough any time in the year. One man can put in twenty to thirty acres per day—plough, sow and drag, on the sand—whereas, on the black land, you cannot put in one quarter so much, for you cannot plough in the rainy season but very little. Sometimes he gets his crops in in time, and very often not at all, if it should be wet. The best parts of the black land are mud-bound all through the rainy season, when, on the sand-plains, the roads are the best in the rainy season, and

every thing looks finely. They reap from twenty to forty acres a day, and can thrash from one to two thousand bushels of grain in a day.

These are some of the main features of California. On Russian river they raise good corn. It is close to the coast, and is very windy and cold for this country. We have a good market here for all that we raise, and most any man can make money that will work and use a little energy; more, I think, than he can in the States, with the same amount of labor. We have as good a market in California, at San Francisco, as the States have at New York. At San Francisco we have access to the whole world, if we choose to make use of it. Stockton is only twelve hours' run from San Francisco, which makes it a good market for this part of the State. The State is improving very fast now, and by the middle of August the tunne through the Nevada mountains will be finished. By the last report, the road is in running order from Sacramento City to the tunnel; and roads are in contemplation or building all over the State, and soon the Iron horse will be heard in every valley this side of the mountains. California will have her part of the Pacific Road done before the time specified for her to do it. The tunnel, which they thought would take three years, will be completed in a little over one.

I will bring this narrative at present to a close.

EDWARD KEELER.

For the Visitor.

BIBLES WANTED.

Dear Brother:—While in Tennessee, I was apprised of the great want of Bibles and Testaments, not only among the freedmen who never had any and now find use for them, but among the poor whites. When the Brethren preach to them and say, "Search the Scriptures and see if these things are so," very many can say, We have no Scriptures to search. Some had them in their families, but Bibles like many other things will wear out. So it has been with many and since the war they have been unable to purchase any, and the Brethren there find it impossible to supply them. There were some Bibles sent to them by the Presbyterians, but on account of the war were not all distributed. These were put in the hands of the Brethren for distribution, but were only a "drop in a bucket" so far as the demand was concerned.

In view of these things some of the brethren inquired if any help could be obtained from the North—some seeming a little modest in asking on account of help already received, but it was suggested that money spent to buy food for the soul was better than to spend it for the preservation of the body. That if the Brethren in the North were liberal in giving money to buy food and clothing they would not refuse to buy them some Bibles and Testaments!

I offered to do what I could to help them in so laudable a purpose if the case were presented in the proper way and if I were vested with authority to do so. Shortly after my return home I received a written instrument naming me as agent to receive contributions and forward books to them. But while at the A. M. a proposition was presented to devise means for sending the Bible South; I thought best to keep quiet, being left under the impression that a committee would be appointed by the standing committee to attend to this matter, but hearing nothing more of it, I wrote to a member of said standing committee and was advised to state the whole case in the Visitor which I now submit. The following is the instrument which the Brethren of Tenn. sent to me, it being signed by forty three ministering brethren from the various churches in that state.

"We, the undersigned official mem-

bers of the following named churches, with the consent of our respective congregations, to our dear brethren to whom this may be presented, send greeting:

Whereas the late war and other circumstances have produced a great want of Bibles and Testaments among the poor in this part of our land, and the Brethren here not being able to supply this want, yet desiring to disseminate the pure word of God at a time so important as this; and, whereas bro. S. Z. Sharp of Pa. has arrangements made with the American Bible Union to obtain books on very favorable terms; Therefore we hereby authorize said brother S. Z. Sharp as our agent to receive such money as may be given for that purpose, purchase the books, forward them to us for distribution and publish in the "Visitor" and "Companion" a full statement of all transactions." The churches named were: Pleasant Hill, Knob Creek, Buffaloe, Pleasant Valley, Cherokee, Limestone, Whitehorn; several others not yet reported. The names being too numerous we omit them all for the present.

We offer to act promptly in sending Bibles and Testaments for all money contributed to us.

S Z. Sharp.

Millersville, Lancaster Co., Pa.

POETRY.

HE WEPT OVER IT.

Shew me the tears, the tears of tender love,
Wept over Salem in her evil day;
When grace and righteousness together strove,
And grace at length to righteousness gave way.

Dread hour of conflict between law and love!—
When not from tears could'st thou, O Christ, refrain;
When grace went forth to save, but like the dove,
Returned disconsolate, its errand vain.

Theirs the great woe, yet thine, O Lord, the deep
And awful anguish for their coming fears:
Thou wept'st because they refused to weep,
And grief divine found vent in human tears.

They closed the ear against thy tender words:
They chose another lord, and spurned thy sway;
Thou would'st have drawn them, but they snapped thy chords;
Thou would'st have blest them, but they turned away.

Thou lovedst them, but they would not be loved,
And human hatred fought with love divine;
They saw thee shed the tears of love unmoved,
And mocked the grace that would have made them thine.

O son of God, who camest from above
To take my flesh, to bear my bitter cross;
Shew me thy tears, thy tears of tender love,
That I for thee may count all gain but loss.

That I may know thee, and by thee be known;
That I may love thee, and may taste thy love;
That I may win thee, and in thee a crown;
That I may rest and reign with thee above.

Editor's Table.

Br. Heyser, from Madison, Georgia, called with us, on his homeward journey, and we had a pleasant interview. He is much interested in his labors as a teacher of the Freedmen. He describes their condition as one that strongly demands the sympathies and aid of the Christian philantropist. The difficulties and discouragements he meets with are many and great, but he is hopeful of success. We hope that God and the Church will sustain him, and that his labors will be blessed. He designs returning to Madison in the fall.

German Minutes.—German Minutes can be obtained of Br. Henry Kurtz, at Columbiana, Columbiana Co., Ohio, or at this office, soon.

THE BRETHREN'S ENCYCLOPEDIA.—This work is now completed and can be obtained either of Henry Kurtz of Columbiana, Columbiana Co., O. or at this office. The book contains over two hundred pages bound in muslin, and is sold at $1,50 per copy. Lest the character or design of this work should not be understood by our readers, we would say it is a collection of the minutes of all the Annual Meetings as far as the proceedings of those meetings had been preserved, or could be found, arranged in alphabetical order. The work cannot fail to be interesting to those who are desirous of seeing an expression of the Church upon the various subjects that have been before the Annual Council of the church from year to year. Br. Kurtz has given the work much care and attention, and it is hoped he will be rewarded not only in the consciousness of having performed the work confided to him, but also with a patronage that will fully cover the expenses that were necessary to get up the work.

OBITUARIES.

Died, in the Philadelphia Church, July 10th, Sister ELIZABETH MATILDA WARD, in the 35th year of her age. Her sun has gone down at noon. She leaves one little daughter and many friends to mourn her loss. Oh! that the Lord would grant us grace to prepare our hearts to follow her example, that, when our dying day comes, and the flesh is grappling with the monster death, we may say, as she said, "Before night I shall be in my happy home"; and that day, at 3½ o'clock, she died.

Funeral services by Jacob Spanogle.

C. CUSTER.

Died, in Covington, O., July 31, MARY ELIZABETH LEONARD, infant daughter of Morgan Leonard, aged 8 months and 29 days.

Died, in the Otter Creek Church, Macoupin county, Ills., Eld. GEORGE BEANBLOSSOM, aged 70 years, 6 months. He was in the Ministry 22 years, and died in hope of a blessed immortality.

Funeral services by br. D. R. C. Nead and the writer, from Rom. 6: 22.

ISHAM GIBSON.

Died, in Mechanicsburg, in the Lower Cumberland District, Pa., July 19, Sister MAGDALENA MOHLER, aged 87 years, 4 months and 12 days. Funeral services by the Brethren, from Eccl. 12.

M. M.

Died, in the Georges Creek Congregation, Fayette county, Pa., July 10th, of Consumption, Sister SUSAN G. GARLOW, in the 46th year of her age, Funeral services by the writer.

O. W. MILLER.

Died, at the residence of her brother, Jacob Eshleman, on the 24th day of June, 1867, in Providence township, Lancaster county, Pa., ELIZABETH ESHLEMAN, sister of the above named Jacob Eshleman, aged 67 years, 10 mo. and 27 days.

Funeral services by Amos Herr, from Matthew 27: 42.

Died, near Salem, Montgomery county, Ohio, (time of death not given,) our much beloved Br. JACOB FLORY, aged 69 years, 6 mo., 27 days. He had several strokes of palsy, and the last one was about fourteen months before his death, and during that time he was almost speechless. We hope he has gone where all the happy saints are to be happy with him.

Funeral services by Br. Abraham Detrick and Br. Wm. Cassel, from Heb. 4: 9—12.

J. J. W.

Died, in Montgomery county, O., (time of her death not given,) Sister OVERHOLSER, aged 67 years, 2 months and 12 days. The old Sister suffered long with the dropsy, but finally the message came, and she was taken home, and ended all her troubles and trials.

Funeral services by br. Samuel Garver and Abraham Detrick, from Rev. 14: 12, 13.

J. J. W.

Died, in Twin Creek Church, Preble county, Ohio, July 2, ELMIRA WEIMER, wife of Abraham Weimer, and only daughter of Elder Abraham and Elizabeth Younce, aged 20 years, 3 months and 25 days.

Funeral services by br. Daniel Miller and others, from John 5: 25—29.

Died, near Eaton, Preble county, O., at Br. Joseph Parker's, July 21, MARY, daughter of Andrew and Minerva Buriff, aged 1 year and 8 days.

"As the sweet flow'r that scents the morn,
But withers in the rising day,
Thus lovely was this infant's dawn,
Thus swiftly fled its life away."

Died, near the same place, July 2, JOHN P. LESH, son of Aaron and Elizabeth Lesh, aged 5 years, 5 months and 1 day.

L. C. L.

Died, in the Oakland Church, Dark county, Ohio, January 9th, 1867, CLINTON HARVY NILL, son of Brother Daniel and Sister Hannah M. Nill, aged 5 month and 16 days.

No more the pleasant child is seen,
To please the parents eye;
The tender plant, so fresh and green,
Is in eternity.

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THE BRETHREN'S

Encyclopedia,

CONTAING THE UNITED COUNSELS AND CONCLUSIONS OF THE BRETHREN AT THEIR ANNUAL MEETINGS, CAREFULLY COLLECTED, (TRANSLATED IN PART FROM THE ORIGINAL GERMAN) AND ARRANGED IN ALPHABETICAL AND CHRONOLOGICAL ORDER, &c., BY ELDER HENRY KURTZ.

This long desired work is slowly progressing towards completion. and will be ready, neatly bound, for delivery by the middle of June next at 1,50 per copy. However those having received and having paid for No. 1 in pamphlet form, can have the balance in the same form by sending yet One Dollar. Those who received and did not pay No. 1, will please send One Dollar and Twenty-five Cents. Or if any prefer to have a bound copy, they will please to return postage paid No. 1, endorsed on the outside with their name, and deduct from the price what they have already paid. Postage will only be two Cents.

Having been seriously reminded during the past winter of our failing health and strength of body and mind by afflictions of various kinds, and feeling the absolute necessity of being relieved of this and almost all business as soon as possible, we have disposed of a great portion of our printed stock. accumulated in upwards of 34 years, (more than a ton in weight) to the paper makers; but we could not find in our heart to destroy complete sets of good and still useful books. Hence we have come to the conclusion, in order to encourage further subscriptions and relieve us as soon as may be from this business, to offer the following most liberal

PREMIUMS.

1. To every old subscriber who obtains and sends ONE other subscriber with full pay within three months from date, shall have added to his copy, ONE copy of MACK'S WRITINGS, worth, 50

2. Every one, who sends us FIVE subscribers with full pay, will be entitled to Two copies with "Mack's Writings," and ONE back volume of the Gospel Visitor. such as we have, worth $2,00,

3. Every one who sends us TEN subscribers with full pay, will have beside double the foregoing, ONE Encyclopedia extra. worth $5,50.

4. Every one who sends us TWENTY FIVE subscribers with full pay, shall have 5 "Macks," 5 back Vol. of G. V. and three Extra Copies of Encyclopedia, worth $12,00.

5. Any one who sends FIFTY subscribers with pay, shall be entitled to all offered under the foregoing [4] and Fifty Copies [unbound] of our German Doctor Books, containing 470 Receipts, many of which are worth more than was asked for the whole book [50 Cents].

6. Any one who will obtain for us ONE HUNDRED subscribers with full pay, will be entitled to a complete set of Book binder's tools, worth $25,00, and ONE hundred of said German Doctor books.

7. Any one who would prefer a German Doctor. or Receipt book, as offered in the last two numbers [5 and 6] to "Mack's Writings." can have the same by sending Five Cents extra postage; and any one who becomes a subscriber between this and July first next, and sends pay, can have either one or the other of these two works also as a premium.

Now any one can perceive that the object in offering these premiums is not as usually a money making scheme, but simply to induce friends who would perhaps like to buy the Encyclopedia some time hereafter, to do so now, so as to relieve us as soon as possible from the burden of stock on hand, for which we shall have no house room left. since we have sold our home, which we have to leave by July first. This old stock we would rather give away than get so much for the pound, the print being destroyed, and we desire also to *be* relieved of the business and responsibilities in the publication of the Encyclopedia as soon as possible.

Should there after the sale and distribution of our books, and after paying all expenses be a surplus over and above the latter, that surplus will be devoted to charitable uses, one of which will be to assist our own son living near Goshen, Ind. who was burnt out of house and home last February with almost all that it contained, during the brief absence of the parents with all their [six] children, so that a kind Providence in mercy prevented, that no life was lost.

Those sending remittances may do so at our risk, provided they put the money in the letter carefully so as not to be detected easily, and larger amounts in drafts on New York or Philadelphia, directed to

Elder HENRY KURTZ.

COLUMBIANA, Columbiana Co. O.
April 1, 1867.

THE

GOSPEL VISITOR,

A MONTHLY PUBLICATION,

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CONTENTS

OF OCTOBER NO.

Unspotted from the World -	289
The Love of Money - -	292
Ye cannot serve God and Mammon	293
The Lost Power - - -	294
A Servant of Christ - -	297
The Deceivableness of Unrighteousness - - -	299
The Issue Fairly Stated -	303
Early Piety - - -	304
Sunday School - -	305
The New Translation - -	309
The Bridal - - -	311
Our Discussion in Indiana -	312
The Next Volume - .	318
Editor's Table - -	320
Obituaries - - -	—
Notice—Prospectus, see cover	

Letters Received

From Daniel Thomas; Mary A Moomaw; Jos Holsopple; Daniel Moser; Rachel Swihart; J D Baer; Catharine Longanecker; Sarah Slifer; Abr Neff; J W Keiser; Jacob Wine; Lewis Cobaugh; John H Miller; D P Sayler, 3; P R Wrightsman; J Miller; Jacob Reinhold; Wm Bucklew; J L Kittinger; G S Rinker; Michael Forney, Emanuel Heyser; S H Price; Emanuel Slifer; Geo W Wine; Wm Bucklew.

WITH MONEY.

From P B Shoemaker; Sophia Lightner; D Senger; Jacob Miller; Joseph Houser; A Hanson Senseney: P P Brumbaugh; Daniel Geiser; Wm Angle; J A Ridenour; Daniel Lane; James Tabler; D F Good; B F Moomaw; D Senger; Sarah M Snader; John W Eller; D M Plaine; James W Koiner; John D Baer; Christian Wertz; Annie E Gitt.

NOTICE.

The Minutes of last annual meeting have been printed in German and can now be obtained of us.

NOTICE

CONCERNING THE

Brethren's Encyclopedia.

We have commenced to send out full-bound copies, and also the balance of the Nos., except No. 1, in pamphlet form, of the above work; and, while we have added "Mack's Writings" to the bound volume, we send the whole for $1,50—a copy, by Express, in packages of not less than four copies, at the expense of the receivers; but single, or two or three copies, can be sent cheaper by mail, if postage is prepaid; in fact, it cannot be mailed otherwise. Hence, we must ask our friends to add to the price of each copy TWENTY CENTS for postage, and thus to save us from considerable loss. Twenty cents to each subscriber is not much, but for us to send and prepay 100 copies would be quite an item of expenses. Let our friends remember this!

Of another thing we wish to remind our patrons. We do not only as well as we promised in our last offer, under date of April 1st last, but our friends will find that we send with EVERY copy Mack's Writings, and this we will continue to do, as long as we have a copy of the latter left, and without considering a limitation of time, and this is doing better than is promised, and all will find it thus an advantage to send orders with pay soon, inasmuch as we can only send to those who have paid. Friends, who will prefer the work in pamphlet form, and have received the first No., and paid for it, can have the balance of the work for 70 cents, or the whole for $1.00.

Those having received and paid for No. 1, and now wishing to have the bound volume, can have it so by returning No. 1, and sending, in addition to what they have paid for that No., so as to make up the price of a bound volume. We would hereby ask leave to observe, that all who have received the first No. are in honor bound to take the balance of the work, as their failing to do so will subject us to considerable loss, which none that love righteousness will let us suffer. Remember, we would have sent the Nos. as they came out of the press, if there had not been so many who failed to send payment.

For the present we cannot do any better for Agents than we offered April 1st, until we have supplied our subscribers, in the same order in which they came in with pay. Direct all orders, until otherwise directed, to

HENRY KURTZ,
Columbiana, Col. Co., O.

THE GOSPEL - VISITOR.

Vol. XVII. OCTOBER, 1867. No. 10.

Unspotted from the World.

The apostle James uses this phrase in defining what pure and undefiled religion is: "Pure and undefiled religion before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27.

Sin is frequently represented in the Scriptures as uncleanness. And to meet this view of sin, the redemption of Christ is set before us as a cleansing fountain: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleannesss." And the efficacy of divine truth upon the moral character of the believer, is represented as a washing: "According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." The thorough cleansing that the soul experiences when brought under the power of truth, is thus referred to: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be wholly and without blemish."

The soul, then, that submits to the remedial scheme of divine mercy, as provided by Christ, and offered in his gospel, though "its sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The four and-twenty elders that occupied the seats around the throne, were "clothed in white raiment." And the great multitude that John saw in one of his visions before the throne in heaven, was "clothed with white robes," and it was said they were made "white in the blood of the Lamb." These are beautiful figures, designed to convey to the mind the idea of the pure and unspotted character of the saints of the Most High. The washing of the entire body in baptism, also represents, and that very fully, the extent of the moral purification that the soul is to experience. "Let us," says the apostle, "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." As in a state of sin, "the whole head is sick, and the whole heart faint," and "every imagination of the thoughts of the heart only evil continually," "where sin abounded, grace must much more abound."

Great is the change that the soul, thoroughly converted, experiences. Not a vestige of the person who is redeemed by Christ is left under the power, or in the possession of sin and satan. The redemption is complete. Christ paid dearly for our redemption, a price no less than that of his precious blood, and he demands, in behalf of his people, of satan, sin, death, and the grave, a full surrender of all the rights and property which were originally conveyed to man in the deed of convey-

ance given him by the Lord when he placed him in Eden, gave him great dominion, and made him proprietor of the world and all that was in it.

There is a beautiful adaptation of one part of the works of God to another, in all parts of his vast dominions. This is especially the case in the kingdom of heaven, or in the economy of grace. Heaven was made for man, and man for heaven. "Come ye blessed of my father, inherit the kingdom prepared for *you* from the foundation of the world." "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for *thy pleasure* they are and were created." Now, God is pure. And such is the perfection of his purity, that it is said "the heavens are not clean in his sight." Now, to hold intercourse and communion with a Being so pure and holy, and to lie in his bosom, as

"The bosom of God is the home of the soul,"

how absolutely necessary it becomes, then, for those who would enjoy, while on earth, fellowship with God, and, when removed from earth, go to dwell forever in his glorious and immediate presence, to be pure, and to keep themselves "unspotted from the world."

Then, as man was made for God's pleasure, and as God can have no pleasure in man, nor man in God, unless he become clean or pure, God in his wisdom, goodness and power, has made provision, through Christ, to make man clean. And now, "God can be just, and the justifier of him which believeth in Jesus." And, although Job gave to the question, "who can bring a clean thing out of an unclean?" the answer, "none," which was correct as regards the power of man, yet now, what man can not do, God, through Christ, can, and he can bring out of an unclean thing, even out of a sinner, a saint, "without spot, or wrinkle, or any such thing." Such has been the success attending the work of Christ."

"Lift, then, your voices in triumph on high,
For Jesus has risen, and man shall not die."

When the believer, then, is washed with the washing of regeneration, and renewed by the renewing of the Holy Spirit, and puts on Christ, as he does in Baptism, he is clothed with the faultless righteousness of the Redeemer, and is as free from sin, and as innocent as the new-born babe. But we are in an unclean world—a world defiled by sin. Hence the necessity of watching, praying, and laboring, to keep ourselves "unspotted from the world."

How liable we all are of having our clothes and our bodies defiled with natural defilement, and hence the necessity of frequent washing. And to keep ourselves unspotted from the moral defilement that is in the world, after our first cleansing or conversion, it is a matter of no less importance than was our conversion itself.

1. There is the *filthy conversation* in the world from which we must keep ourselves unspotted. There is much of this moral filth in the world now, as there was in the time of Lot. It is said by Peter, this "just man was vexed with the filthy conversation of the wicked." It appears he took no pleasure in hearing such conversation, and prayed to be protected, and it is said that God delivered him from its corrupting influence. Let the Christian be well

on his guard against this evil, or he will have his Christian garments greatly defiled. Paul, in writing to the Christians at Colosse, reminds them that they had put away "filthy conversation out of their mouth." They understood that Christianity condemned and prohibited it.

2. We have what is called by both Paul and Peter "filthy lucre." Paul, in describing the qualifications of a bishop, says he must not be "given to filthy lucre." And, again, "not greedy of filthy lucre." Lucre is *money, gain, goods.* And *filthy lucre*, we presume, is lucre that defiles the soul. It defiles when it is obtained dishonestly, or by improper means, or when it is sought after too constantly, loved too ardently, held too tightly, spent extravagantly, and made an idol of. Though our gold and silver coins, and our bank notes, are too pretty and clean to defile the hand that handles them, they may defile the soul.

3. We have likewise a class of persons described by the apostle Jude as *filthy dreamers.* They are said to "defile the flesh, despise dominion, and speak evil of dignities." Such characters would surely be dangerous, and ought to be shunned, or they would defile those who, from choice, would associate with them as companions.

4. There is another cause of filthiness presented to us which we cannot shun with too much care. "I saw a woman," says John, "sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and *filthiness* of her fornication. And upon her forehead was a name written, *Babylon the great, the mother of harlots, and abominations of the earth.*" That fatal cup of error, held in the hand of this woman, what moral poison has been drunk from it, and what moral defilement has it produced! The marks here that identify Papal Rome with this wonderful woman, seem too clear and striking to be resisted. The cup of filthiness, then, will represent the errors that have flowed from this source, and corrupted so extensively even Protestant Christendom. Too few have come out from all the errors of Rome, and have confidence enough in Christ to take him alone for their spiritual Master. Happy will it be for those who keep themselves unspotted from the evils and errors contained in this system, and who get "the victory over the beast, and over his image, and over his mark, and over the number of his name."

Finally, let the Christian remember that "the whole world lieth in wickedness," and that if he would keep himself unspotted from its impurities, he must look well to his goings, and never lay by his armor, or permit himself to be without divine protection.

To be "unspotted from the world" is to have "on the wedding garment," and be always ready to take our departure, when our Master calls us home. It is a happy thought to indulge in, to know that we have characters so pure, and souls so holy, that we shall be admitted, and even welcomed, into the society of heaven, to mingle with the "innumerable company of angels, and the spirits of just men made perfect." Let us, then, watch and labor, to keep ourselves "unspotted from the world."

J. Q.

For the Visitor.

THE LOVE OF MONEY.

I feel very much embarrassed in taking up my pen to write on such an important subject as I have before me. To my knowledge, I never as yet could find many comments upon the subject, either from the press or the stand. Why it is, I cannot tell. It cannot be because the Good Book is silent about it. Probably it is because it is a subject which we can best apply to our own case. Nevertheless, as many evils spring from it, it seems necessary for the watchmen to cry against it, for if the people perish by it, their blood might be required at the watchmen's hand. "Cry aloud, and spare not"; "lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." "Is there not a cause" to cry aloud on this evil? The apostle of the Gentiles terms it "the root of all evil"; or, as we have it in the German and revised translations, "a root of all evil." Some consider the expression proverbial. Let that be as it may, we know that many evils have sprung from it. If we covet, or earnestly, or inordinately desire money, we are in great danger of "erring from the faith, and piercing ourselves through with many arrows"; for some had already done so before Paul wrote his epistle.

Dear reader: if you desire to become rich, "you will fall into temptation and a snare, and into many foolish and hurtful lusts, which draw men into destruction and perdition." I will try to point out some of those foolish and hurtful lusts I will first mention some instances recorded in the Bible. First, I remind you of a Gehazi, a servant of Elisha. Elisha had healed Naaman from a leprosy without any charge. But Gehazi his servant followed Naaman, and accosted him, in the name of Elisha, for "a talent of silver and two changes of garments." Now, says Elisha to him, "is it a time to receive money," &c., "the leprosy, therefore, of Naaman shall cleave unto thee, and unto thy seed forever." Here is a lesson for us all, but especially for the "servants" of the great "prophet." Let all his servants be careful never to attempt to do any thing in the name of their prophet, when they do it in their own name, nor to receive money, &c., when it is no time to receive it. Love of money led Judas to betray Christ. Love of money led Ananias and Sapphira to the great sin of lying to the Holy Ghost; and who can help but to see that these have been crimes of the blackest dye. These are a few of those instances mentioned in the Bible, which spring from the bitter root, love of money; and may God grant us grace to know all the evils produced by the love of money mentioned in the Bible, and to "eschew them." It can be proved, beyond any doubt, that there have been persons who have spoken the untruth for the sake of gaining a few cents, and in the sight of Heaven it is just as great a sin to lie for two cents as for two thousand dollars, either being enough to sink our souls into hell, if not repented of; but if it should be a wilful lie, might it not be a wilful sin? Remember, Ananias and Sapphira, Brethren. If the love of money should ever find room in your hearts or souls, it might lead you so far that you might practice extor-

tion, that is, unjustly overcharge your fellows in different ways. And you might become covetous, &c., which are characters that the Church of God must avoid. A minister may teach things which he ought not, for filthy lucre's sake. Oh! how many lies have been told, how many murders have been committed; yea, how many souls have been neglected and ruined, through the love of money. Would to God all might "flee these things," and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life. And you that are rich in this world—we charge you, in the name of God, "not to be high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: do good, be rich in God, or good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life; for what shall it profit you, if you shall gain the whole world and lose your own soul; or what will you give in exchange for your soul." "How hard is it for those that trust in riches to enter the kingdom of God."

NOAH LONGANECKER.

For the Visitor.

Ye Can Not Serve God and Mammon.

After relating the parable of the unjust steward, our Savior warns his disciples, in the hearing of many others, against an undue attachment to worldly possessions, which he represents under the figure of mammon, a Syrian divinity, answering to the classical Plutus, the god of riches. When the covetous Pharisees heard all these things, they derided him. Their scornful looks, words, or actions, it appears, broke off his discourse to his disciples, and he turns immediately to them with these words: "Ye are they which justify yourselves before men, but God knoweth your hearts." He then assures them in the following verses of the perpetuity of the obligations of the law, implies that it was not his office to relax or abrogate it, but to render its requisitions the more strict. He then proceeds to rebuke more particularly that sin which had always been the most prominent in his reproaches of the Pharisees—a supreme love of wealth, which they had sought by extortion from the widow, the orphan, and the fatherless. Now, to discern the point, you must remember the fundamental error of the Pharisees on this subject. When Jesus said, Ye can not serve God and mammon, it was a hard saying to them, for they had attempted to serve both. They had thought their service acceptable in the sight of heaven; they had imagined, that, while their hearts were bound up in this world's goods, they were still faithful in their duty to God; were objects of his special favor, and the heirs of his kingdom. And this sin is the very point at which our Savior aims. His grand design is to teach that riches do not commend a man to the favor of our Father, or confer permanent felicity, but that covetousness must be punished hereafter.

In order to do this, he represents an affluent man, surrounded by every object of desire, seeking hap-

piness in splendid attire and sumptuous living. He neglects his social duties—is selfish and unfeeling. A beggar is laid at his gate, poor, diseased and miserable. He lays there from day to day unheeded. He finds more sympathy from the dogs than from his rich fellow-man. At length he dies, and is carried by angels into Abraham's bosom. The Jews, as it appears, regarded *hades* as a vast subterranean receptacle for souls, which contained in its upper part a paradise, and in it lower part gehenna. In this hades the rich man goes. He is in torment. He is represented as calling to the poor beggar for assistance. His riches avail him nothing, and no doubt he would rejoice to change places with Lazarus. But this is not permitted. Here Abraham's preaching to the rich man is simply this: When alive you possessed what you considered the greatest good which, from its very nature, you could not bring with you into the next existence. Lazarus, indeed, suffered severely while on earth, but his sufferings were of such a nature that death terminated them. Now, you are miserable, because you have lost the wealth in which you trusted. The rich man is then made to express a tender concern for his brothers who were following his example. Solemn thought! following the example of the rich man, and him now in hell!

JNO. NICHOLSON.

For the Visitor.

"THE LOST POWER."

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Mark 16: 17, 18.

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

James 5: 15.

The above Scriptures were forcibly brought to my mind, from reading several communications in the "Companion," and by the following circumstances:

"On our way from Meeting, one of our Elders, my wife and self, called in to see an old Brother and Sister, with their daughter, (a married Sister.) Found them in a pitiful condition. The Brother, at present is almost entirely confined to his bed from ulceration of the foot, resulting from an injury received in youth. The aged Sister is suffering under a singular and unknown disease or plague, which we will call *Restlessness*, as she states she can scarcely obtain any rest or sleep, not being able to remain in bed but a few hours at a time, and is often compelled to walk the floor rapidly in order to obtain some relief — the affliction being mainly in the lower limbs, sometimes pervading the whole system. She has been thus afflicted for fifteen or twenty years, though not so severe as of late. The daughter "lay sick of a fever."

While meditating upon the sad condition of this afflicted family of believers, the suggestion arose in my mind—faith in the healing power of Christ would restore them to health, for "the prayer of faith shall save the sick."

Our Savior declared upon one

occasion, "Thy faith hath saved thee, go in peace." At another manifestation of his mercy and power, "I have not found so great faith, no, not in Israel!" By the authority given in Mark 16: 17, 18, Peter and John healed the "man lame from his mother's womb." By prayer and faith, deliverance was sent the imprisoned apostles. They healed the sick and cast out unclean spirits. Acts 5: 15, 16.

Does not the New Testament doctrine embrace our whole nature—physical and moral? "For whether is easier to say, Thy sins be forgiven thee, or to say, arise, take up thy bed and walk?" "And the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

Christ, the great Physician, in going about and doing good, cured the maladies of both soul and body; but *faith* in those who were to be benefitted or blessed was always required.

Although it is maintained by faithless, spiritualizing Christendom, that these "signs following" were necessary only in those days to prove the divinity of the Gospel, and were used as a means to secure it a beginning, and that now, as it is every where received, "the days of miracles are past." From the language of our text it becomes evident that the above received opinion is a base delusion. When our Lord commissioned the disciples, saying, "Go ye, therefore, into all the world and preach the Gospel to every creature," &c., he declared also, "and these signs shall follow them that *believe*. Nor can I find any exception or repeal in the word of God; but this I can find: "When I come again shall I find *faith* on earth?" If these "signs following" were necessary then to "confirm the Word," which was "to the Jew a stumbling-block, and to the Greek foolishness," why not now, when there are so many "inventions," (vs. Patent Medicines,) and "traditions of men."

If our blessed Master has servants and Ministers now, in these closing and perilous days of this dispensation, ordained according to his directions, in obedience to the great commission, laboring to his honor and glory, have they not, from the promise given, a right—when in the path of duty—to expect *bodily protection?* Yet they may have to endure much self-denial and many privations, and, perhaps, as the last service and testimony in their labor of love, lay down their lives on the altar of Saving Truth. Yet not forsaken! "Lo! I am with you always, even unto the end."

But when we come to consider that *power*, as exercised by the apostles in casting out evil spirits, it verily seems *lost!* Here, again, it may be urged, the possessing of human beings by devils was peculiar to that age or generation, when the "Word" was Incarnated, or "Manifest in the flesh," for no other purpose than that he might display his power over the enemy, and convince the multitudes that he was the Christ. Be not deceived! our great enemy is not yet confined to the "Bottomless Pit," but "goeth about as a roaring lion, seeking whom he may devour," converting himself into an "angel of light," and his "legions" or "ministers transformed into ministers of righteousness." He may take a multiplicity of forms

and expressions, to deceive and lead astray. Let us go to the Deaf and Dumb Asylum, the Prison, the Insane Hospital, the Mad House, and mark the manifestations of their miserable inmates, as wonderfully corresponding with the descriptions as given by the Evangelists of the "man among the tombs"—Luke 8: 26—33, and the "son which hath a dumb *spirit*"—Mark 9: 17—29. Also, outside of these "haunts of misery" may be seen remarkable coinciding facts, in the disease termed "fits," the strange manner of the qualification of a "Medium of Spiritualism," the "strong delusion," (Paul to the Thess. 2—Eps. 2 ch.,) and in the subjects of extreme religious excitement. (Devils believe and tremble.") They acknowledged publicly that Jesus was the Son of God, (Luke 8.) If his ministers may be transformed into ministers of righteousness, may not, in these times of delusion, spirits of demons enter into human beings, and, under the garb of religious pretence, fanaticism and excitement, praise God and call upon his name in "long prayers," and "in works deny him," "having the form of godliness, but denying the power thereof.") We certainly have here facts and cases bearing a strong resemblance to those existing in the early days of the Church. If, then, "like causes produce like effects," it is but reasonable to conclude that the same cause that was in operation in those days, producing such distortions and supernatural effects on humanity, is now the selfsame agency, and no other. Those tormented and enslaved sons of Adam were objects of sympathy with our Savior and the Apostles; and they appealed not in vain. The *"power over all the power of the enemy"* was transmitted to the Church. Luke 10: 19; Acts 5: 16.

Should not we who claim to have the spirit of Christ, also extend our compassion and relief to our fellow-creatures in like circumstances? Hath not our all powerful Redeemer declared, "If ye have *faith* as a grain of mustard seed, ye *shall be able* to remove mountains?" "If thou canst believe, *all things are possible to him that believeth.*" Read Mark 11: 22—24. Yet it may still be insisted that this power was only intended for and exercised by the Apostles, and never given to the Church; that we have no evidence in the writings of Inspiration that the power was transmitted to any other than the Disciples. By reference to Luke 9: 49–50, and James 5: 14, 15, bearing in mind to whom the Apostle was writing, we find it verified that *"these signs shall follow them that believe."*

Dear Brethren, it is to you this appeal is made. "The faith once delivered to the saints" is to be found with and kept only by saints. "It is the evidence of things not seen." That "evidence" is manifest only in "works." *It* may be seen by the carnal eye. "Let your light so shine before men that they may *see your good works and glorify your Father* which is in Heaven." The "things not seen," "God hath revealed unto us by his spirit." The "things which God hath prepared for them that love him," are the rewards according to our good works. Therefore, substantial faith, which is found only in works, "is the evidence of things hoped for, not seen." The Apostle undoubtedly

intends to show that Faith through *works* points to rewards. "We are justified by faith," and "faith by works." If "*judgment must begin at the house of God*," and "*every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.*" "Let us provoke one another unto good works," that we may "have more abundantly," and enter into a full fruition of the riches and glory of Him who hath "all things," with whom we may become joint heirs.

If we may rely upon those kind and merciful warnings which our loving Master has given us of the nearness of his Second Advent, we are satisfied that we are living in the time of which it is written, "When the Son of Man cometh shall he find *faith* on earth." When Jesus comes to judgment he will gather the worthy saints into the air, and cast down the "Prince of the power of the air." Then, "wo! to the inhabitants of the earth, for satan is come down to you, having great wrath, after giving his (dragon's) power, seat, and great authority to the Beast, (Antichrist,) will deceive them that dwell on the earth by the means of those *miracles* which he had power to do." Then, "if it were possible, the very Elect shall be deceived"; for the persecutions will rage against the faithful people of God. Brethren, if we have *kept the faith* we may escape all these things and "stand before the Son of Man." Amen?

ISAAC DELL.

A SERVANT OF CHRIST.

BY REV. THEO. L. CUYLER.

When the British sovereign issues a royal proclamation, she signs herself "Victoria, Queen of Great Britain and Ireland." The martyr-President gave authority to the great edict of emancipation by subscribing himself "Abraham Lincoln, President of the United States of America." When the most influential man then living on the globe issued one of his inspired epistles, he commenced the document in these words, "Paul, a *servant of Jesus Christ*." This was his favorite title. It described him exactly. The original Greek word is a strong one—it signifies a *slave*, a *bondman*; and Paul was the happy captive who cheerfully wore the easy yoke of his Divine Master.

I imagine that there is some one among my readers who says, "I want to serve Jesus. How shall I do it? Give me my instructions, and tell me how I can be an efficient servant of Him who died for me." My first answer to this question is, Keep your faith alive and active. Certain persons once asked the Savior, "what shall we *do* that we may work the works of God?" The reply of Jesus was, "This is the work, that ye *believe* on him whom he hath sent." You must heartily *believe* in Jesus. Give no heed to those men who flippantly scoff at "obsolete dogmas," and deride every thing in the form of a "creed." A creed symply signifies that which a man believes. You have got to accept this short Bible-creed, "*believe on the Lord Jesus Christ* and thou shalt be saved," or else you are not

a Christian. Without faith it is impossible to please God. From the days of Paul to those of Wesley and Chalmers, the glorious old "dogma" of a crucified Savior, the sinner's only hope, has underlain the grandest displays of high and heroic holiness. Then keep your faith ever burning before the cross of Calvary. Let your daily prayer be, Lord! increase my faith!

2. A second duty I commend to you is, to dwell on the love of Jesus so constantly as to keep you thankful and cheerful. A fretful, scolding, morose "servant of Christ" is a disgrace to the name. When you encounter one cross, set over against it ten blessings. The more grateful you are, the more you will have to be thankful for. In the English collieries the same buckets that come down full go up again to be filled afresh; and, as God's bounties descend to your soul, let there be a continual uprising of your gratitude to him. Send up the line of buckets to be filled with new mercies. A servant of Jesus ought to be the happiest creature on the globe.

3. Deny yourself for Jesus. His own instruction to you is, "He that denieth not himself and taketh not up his cross for me cannot be my disciple." Christ, when on earth, "pleased not himself." That is, he did not indulge himself; and surely the servant is not above his Master, or the disciple above his Lord. A friend sends me a request this week to name a few simple rules for Christian self-denial. I would specify the following as, in my judgment, the main points to be aimed at: Give up everything that God's Word and conscience pronounce *wrong*. Give up whatever by its direct influence may injure others. This is the Christian basis of total abstinence from intoxicating drinks. Give up whatever lowers or even endangers your religious influence. Give up whatever tends to pamper the passions and feed unholy desires. Give up everything, however attractive, that you can't afford.

4. Now, if you will practice on these principles of self-denial, you will be able to perform the fourth duty of a good servant of Christ—and that is to give freely of your substance for Christian charity. I have noticed that when a church-member grows very profuse in his style of living, and spends extravagantly in self-indulgencies, he commonly becomes stingy toward the Lord. A genuine Christ-loving Christian gives the key of his purse or his iron safe to his Master. When a dispute once arose in a company as to which had the finest hand, a lady shrewdly said, "The handsomest hand here is the one that gives the most liberally." I believe that a servant of Christ should systematically bestow in charity at least *one-tenth* of his annual income, and just as much more as he can afford without robbing others. I never knew of a child of God being bankrupted by his benevolence. What you keep you may lose; what you give to Christ you are sure to keep.

5. I need hardly say that the prime duty of a servant of Jesus is to *work* for him. Christ was a perpetual worker, and the servant is not above his Lord. The main talent that is required for this is a burning love of Jesus. The best worker I ever had in my church was a shy apprentice-lad of seventeen. He took hold of a dozen boys

in the congregation, met them every Saturday night in a private prayer-meeting, and labored with them until nine of the number were led to Christ! Pick out your place of labor—whether it be in the Sunday-school, or in tract-distribution, or in any post that you are best fitted for—and then stick to it. If your bed is in an out-of-the-way part of the garden, no matter. Christ is beside you there. The moment you think that you are too good for a place, then is the place become too good for you. Do not ask any one else to do your work for you; just as soon ask your neighbor to eat your dinner for you.

If you inquire for a "place to work in," I would answer—*it is all place.* When I see a minister of the Gospel idling away his life in "waiting for a call," I usually conclude that the call he lacks is a call from God to the sacred office. Does a farm-laborer ever go over a whole hundred acres, and say to his employer, "I don't find a rod of fence to repair, or a single thistle or weed to pull up, or a single inch of ground to be plowed?" Pray, then, do not pretend that your Master has no place for you to toil in. Is the prayer-meeting in your church so crowded that you cannot get in, and the Sunday-school so full that there is not room for one more? and is Christ's work so thoroughly done in your town that he says to you, "I do not need any more servants; go your way to your farm or to your merchandise"?

My brother! opposite to your name on the church-roll stand these words: "Servant of Jesus Christ." Underneath it methinks I see a blood-stained hand write, "Occupy till I come. If thou art faithful over a few things, I will make thee ruler over many things." The night cometh in which you cannot work. Keep your hand to the plow until death loosens its grasp; and when the night comes on, you will find that the sleep of the laboring man is sweet. I have just come from the death-chamber of a young man who is going home to Jesus, as a harvester comes in at eventide with his load of golden sheaves. "Brother C.," he said to me, "they call this the River of Death. It is no such thing. It is the River of Life—*the River of Life!*"—Independent.

The Deceivableness of Unrighteousness.

That is a very solemn truth about ourselves which God's word teaches us, that not only are our hearts by nature *deceitful* above all things, but *deceivable* above all things as well. "Deceiving and being deceived" is the characteristic of the evil heart as well as of evil men. This is the only key to what otherwise would be so perplexing, namely, the multitude of strange delusions to which even earnest and sincere minds are subject; the ready reception of all manner of errors about divine things met with in the world. We say, errors about divine things, for it is not with regard to natural but to spiritual truths, that fallen man's understanding has received so fatal a warp. The Bible alone lets us into the secret cause of this, showing us how guilty conscience and perverted affections, alienating us from the God of truth, have blinded our minds and darkened our under-

standings, and made us such fools in spiritual things that we are ever ready to believe a lie. "A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

How plainly did he who is the Truth set forth this when he dwelt among us: "Light hath come into the world, but men loved darkness rather than light, because their deeds were evil." "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil; there is no truth in him; he is a liar and the father of it; and because I tell the truth, ye believe me not; the lusts of your father ye will do." "Ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which you have seen with your Father. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

The lusts of the flesh and of the mind—deceitful lusts as they are elsewhere called—turn men aside after folly. Because they have "pleasure in unrighteousness" is the real reason why men receive not *'the love of the truth.'* That is a remarkable expression. It is not simply the truth, but the love of it, that they reject; and so we find that where men have not been able to shut out the truth from their minds, (intellectually,) but have held it in unrighteousness, either the conscience becomes hopelessly seared and corrupt, or they succeed in veiling and changing the truth into something more in accordance with their own desires. It is easy to believe what we wish to believe, and it is an awful proof of the power of sin's deceit, when truths disliked and resisted take in our minds the mould into which we wish them cast. Many a so-called sincere man is quite sincere in believing a lie, and deeply in earnest under its influence; but all his earnestness and sincerity can make it nothing else than what it is—a lie, and therefore devilish. Of such Paul speaks when he says: "For the time will come when they will not endure sound doctrine; but after *their own lusts* shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables:' and because they prefer fables to the truth, "God shall send them strong delusion, (literally the effectual working of error,) that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

"All acknowledge the blinding, deadening effects of gross sin on the mind and conscience, but many seem to forget that the "lusts of the mind," more subtle and refined though they be, are as corrupting and as darkening as "the lusts of the flesh."

Pride of heart—the devil's own sin—is the grand deceiver, the grand blinder of the eyes and darkener of the mind. How often is this set forth in such passages as: "The pride of thine heart hath deceived thee." "The wicked through the pride of his countenance will not seek after God." "Woe unto those who are wise in their own eyes, and prudent in their own sight." "Seest thou a man wise in his own conceit? there is more hope of a fool than of him.'

What a sad spectacle it is to see an earnest man, by the force of his own unassisted reason, endeavoring to take the kingdom of heaven, as it were, by storm, and speculating and dogmatizing on subjects of which he knows really nothing spiritually, as a blind man might discourse on colors, or one whose ears have never been unstopped, on harmonious sounds. It never can be—"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

"The world by wisdom knew not God," and cannot so know him. All such efforts end only in baffling disappointment, and Pilate's question is put in vain by an unrenewed, deceived heart.

The law of the kingdom laid down by the King before an inquiring Nicodemus, remains unrepealed, and to it the haughtiest head must bow in subjection ere there can be any real spiritual apprehension of divine truth. "Except a man be born from above he cannot see the kingdom of God." A divine nature must be implanted before divine words can have any place in the heart. Nay, it is through the entrance of God's word into the heart, by the mighty working of God's Spirit, that the soul is born again and made a partaker of that divine nature, and *then*, as a newborn babe, it desires the pure milk of the word, that it may grow thereby. "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. And this is the word which by the gospel is preached unto you."

"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "Put on the new man, which after God is created in righteousness and *holiness* of truth," (margin.)

"Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of God."

"Foolish, disobedient, deceived," is God's description of the unrenewed heart. "Thou knowest not that thou art poor, and blind; I counsel thee, to ask of me eye-salve, that thou mayst see." How needful, therefore, that the very first step in the prodigal's return should be, "coming to himself"—to his right mind. To know that he is blind, and so to feel his need of having the darkened mind enlightened—the blinded eye opened, by the wisdom which cometh from above.

"Man's just a distracted fool!" was the reiterated exclamation of one who was brought on his deathbed to sit at the feet of Jesus, in his right mind. He became a fool that he might be wise, and learned his blindness in time to apply to him for eye-salve, who came into the world "that they which see not, might see, and they which say they see, might be made blind."

Far otherwise was it with one who but a few days since passed into a dark eternity. "He has not given me light. I cannot be to blame when he has not given me light," were almost the last words we heard him speak. But, alas! poor man, he had not sought *God's* light. He had all his life exalted the feeble spark of his natural reason above

the shining lamp of God's revealed word, bringing inspired truth to the bar of his own carnal judgment, instead of judging all his thoughts by inspired truth, and in the greatness of this his folly he had gone far astray.

It was unspeakably mournful to see his feet stumbling on the dark mountains, as, after a long life-time of religious discussions, reasonings, and vain speculations, he began to draw near the dark bourne from whence no traveler returns. Moral and upright, earnest and sincere, he was satisfied with himself, and, never having measured himself by the exceeding broad law, nor known the holy God but by the hearing of the ear, he acknowledged no need of the Savior's atoning blood, and imputed righteousness, and renewing spirit. And yet he confessed that the death to which he lay so long looking forward was to him "the king of terrors," and the unknown beyond "a dark secret."

"*I* have not got the victory," was his dying testimony to the support which mere rational religion gives man's soul in that dread hour. For the sting of death is sin, and the strength of sin is the law, and only in virtue of union to him who hath for ever put away sin by the sacrifice of himself, and fully satisfied the claims of that everlasting law of righteousness, can any dying sinner exclaim: "Thanks be unto God which giveth us the victory, through our Lord Jesus Christ." How gladly would those who watched by his dying bed, earnestly hoping that at eventide there might yet be light, have hailed any confession of sinfulness, weakness, or ignorance; any sense of that deep and utter poverty which constrains the appeal to him who will regard the prayer of the destitute, and not despise their prayer! But the edge of the sword of the Spirit was blunted and turned aside by the sceptical doubts so long harbored by that deceived heart. He had rejected so much of the true and faithful word, that, at last, there seemed nothing left by which to lay hold of him. Like some crazed cast-away on a rock in mid-ocean, laboring to undermine and destroy what alone lifts him above the reach of the billows; so had he spent his days denying and casting aside, now this and now that portion of revealed truth which did not accord with his own inner light, and the few isolated fragments which at length he admitted to be inspired, afforded him but an uncertain foothold when the waves of death were compassing him about.

The great deceiver has many wiles for ruining souls, but his great aim in them all is to blind the minds of them which believe not, lest the light of the glorious gospel of Christ —who is the image of God—should shine into them. His wile, at present, seems to be to persuade men, Judas-like, to betray the Son of Man with a kiss, and to profess great love to his person and his words, while they are enemies to his cross, and rejectors of that law and the Scriptures he came to fulfil.

Now, as in apostolic days, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. For after that in the wis-

dom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching (Christ crucified, ver. 23) to save them that believe"—1 Cor. 1: 18, 19, 21.—*Family Treasury.*

For the Visitor.

THE ISSUE FAIRLY STATED.

The subject of a "Supported Ministry" has been receiving the attention of the Brethren for some time; and considerable *ink, paper and talent* have been spent upon the subject.

I do not wish to impugn the motives of Brethren; but there has been a misrepresentation of the position those occupy who have been pleading for a "*Supported Ministry*"; it has been said a "*Salaried Ministry.*" And "the Brethren have always opposed a *Salaried Ministry,*" &c..

I am personally acquainted with nearly all who have written in favor of a "*Supported Ministry*, and not one of us, (I include myself,) *not one of us will plead for a "Salaried Ministry"*; but we do plead for a "*Supported Ministry,*" because the Bible, the Word of God, pleads or teaches the same that we plead for. Now, if I present the "Issue" just *as it is*, I hope to be able to assist Brother Moomaw in drawing the "*extremes*" together, and reconciling the difficulty touching this subject. I have been branded with being heterodox, but no matter. I love my Brethren just as much since as I did before. I hope to show that we occupy ground very much similar in *fact*, if not in *theory*. While the "Missionary question," as it is called, was under investigation, at our last Annual Meeting, I listened with interest to some of our Brethren speaking upon this subject. They remarked: "I have been called frequently to travel and preach, and those calling would say, "Give yourself no uneasiness about the expenses. We will pay your expenses, if you will only come." I ask, is not this Supporting the Ministry. This, Brethren, is all we plead for. But some of us have not always been so fortunate. We did not always get calls from *rich* congregations; and we considered a call from the *poor* as necessary to be attended to as when from the rich. Hence we spent our small amount of means, and yet many calls come from the *poor*, and the important question arose in our mind, "What shall be done?" This caused us to look into the *Word of God* for information; and the result of our investigation is our present conviction—That the Church should supply means and send such Brethren as have proven themselves faithful to supply such calls. Can this be wrong? I unhesitatingly answer: "No—it is not wrong. It is right." This is only "Supporting the Ministry" in a little different way or manner from what was spoken of at the Annual Meeting.

The system of those Brethren required those who desired preaching to be at the expense. (To this I have no objection, when they are able to bear it.) But I have said above, there are poor persons who cannot bear such expences, and they love to hear preaching as well as the rich. Therefore, I say, let the Churches that have abundance of means send preachers to those poor.

But perhaps Bro. Moomaw and

others may think this sounds like the "voice of strangers," whom the "sheep" will not follow, &c. I am very sorry to differ with any Brother on this subject; but, Brethren, I am candid—I am pleading for the *poor*. I do not ask for the support of a man whose annual income is more than his annual expenses. I think such can spare a little offering for the *poor*.

I suppose no one will deny that there are some among us who are *avaricious*. We desire such to ponder well the following questions:

First, are you, my dear Brother, or Sister, giving all you can to spread the Gospel? You may answer, "I have my son to provide for, and have nothing to give."

Q.—Which do you love most, *your own son*, or the *Son of God?* You can answer this by determining which you give most unto. Jesus says: "Inasmuch as ye have done it unto one of the least of these, my brethren, you have done it unto *me*."

JOHN WISE.

Oakland, Pa.

For the Gospel Visitor.

EARLY PIETY.

Our subject is one which should interest the rising generation—the one that is just emerging into man and woman-hood; and I hope our brief remarks will sink deep into the hearts for whom they are intended—into the hearts of the youths of our country.

We often hear it said, that in a few years the rising generation must fill all those high offices now occupied by the elders of our nation, and that, in order to discharge their duty and fill their stations well, they must make good use of their youthful days, in improving the time, by storing their minds with general and useful knowledge; by early training themselves to think, to reason, to govern themselves, and to obey others. A certain writer has observed, that "we must first learn to obey, and then only are we prepared to command." Very well: but is there not a higher sphere, a nobler one for us to prepare ourselves to fill; one whose subjects have for their king the Lord most High who dwells above, and Who rules the universe, and Who gives for a reward life eternal. Would it not be better, dear, fellow-youth, for us to prepare to fill a station there, and there reap a reward. Our country will not object, our friends will not generally oppose us, but one there is who will, we may depend. Satan will oppose such a timely effort to serve our Maker. By-and-by is only one of his agents to deceive us, and one that is very successful. Let us hear the poet describe him. He says:

There is a little mischief-making
Elfin, who is ever nigh,
Thwarting every undertaking;
And his name is "By-and-by."

What we ought to do this minute
"Will be better done," he'll cry,
"If to-morrow we begin it:"
"Put it off," says By-and-by.

Those who heed his treacherous wooing
Will his faithless guidance rue:
What we always put off doing,
Clearly, we shall never do.

We shall reach what we endeavor,
If on Now we more rely;
But unto the realms of Never
Leads the pilot By-and-by.

Youth is the seedtime. Old age may be called the harvest. If wheat is sown, or good seed, in the

spring-time of life, such fruit may be expected at the time of harvest But if there should be nothing strewn in the seedtime but wild oats, "What will the harvest be?" Satan is aware of this and would artfully sooth the young mind, blind it, rob it of its brightest jewels, by telling it there is time enough and to spare—by-and-by will do. But we will not believe him, for well we know he is telling us a falsehood. In the School of Christ there is always something to learn and something worth learning. We cannot have too much time to learn so much—to learn more than the whole world can contain. We cannot have too much time to do good, and make ourselves useful.

Dr. Franklin says: "But dost thou love life? Then do not squander time, for that is the stuff life is made of." And again he says: "If time be of all things the most precious, wasting time must be the greatest prodigality," and lost time is never found again.

And, after all, we are not sure our time is yet so long. Satan has not promised long life to his subjects, though he would feign have them believe it. No! if we would have the promise of long life, let us hear the Psalmist. He says: "Come, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it."

Let us sow good seed, that our harvest may also be good. Let us cease to do evil, and learn to do well. Let us get wisdom, and with all our getting get understanding, and we will have for our friends the wise and good here in this lower world, and in heaven many will be our friends; for if the angels rejoice when a sinner repents, is it not reasonable to suppose they will be our friends; and what is more than all, that Jesus will be our friend, and "the Lord of Hosts will be with us, the Lord God of Jacob will be our refuge."

MARY.

Grand de Tour, Ill.

For the Visitor.

SUNDAY SCHOOL.

What a painful thing it is to have been the unintentional cause of another's death. A mother incautiously leaves a child in a room where there is a fire, and in a few moments she hears of its being enveloped in flames; or she allows it to stray by the water-side, and before help can be procured, the child is drowned. It is hardly possible but that the life of that mother will be miserable afterward. Neighbors, it is likely, had warned her of this danger afore-time; had told her of some simple and easy expedient to prevent it; but she persisted in her own way; and now there is nothing left her but to be always upbraiding herself with sinful neglect; with cruel want of affection; with having, through her unmotherly conduct, occasioned the death of her child. Yet, painful as such a thought must be, I fear there are many parents laying up in store for themselves a more awful reproach, through having wantonly exposed their children to a more awful death. Knowing, as they do, that "the whole world lieth in wickedness," and warned, as they are constantly, that Sa-

tan is on the active look-out for the souls of neglected children, yet there are parents who will not take the slightest precaution to prevent their little ones from falling into his hands. They leave them alone, near the scorching *fires* of temptation; they allow them on the Sabbath-day to be playing by the side of the deep *waters* of sin; when if, like the more considerate neighbor, they had sent them to the Sunday-School, they might have saved their children from ruin, soul and body. Accept, then, my dear Brethren and Sisters, a few words on the great benefit of Sunday-Schools.

In the first place, then, *you lay the foundation of their religious character.* You enlist all their earliest habits on the right side. They begin life with a reverence for God's holy day, respect for the ordinances of public worship, and a feeling that there is *one* day in the week whose hours may not be used either for *work* or *pleasure;* but which must be sacred to the honor of God and the good of the soul. It is rare that a child, brought up to this habit, will ever go far wrong. The influence of a well-spent Sunday is felt all through the week. Even though the child should fall into some sin, before that sin can grow into a *habit,* the blessed day comes round again, to set conscience to work, and stir up some more serious thoughts. But let there be no Sabbath check, or weekly word in season, and the sin will go on from less to greater, till it has obtained such a mastery as to defy a parent's power to restrain. My dear Brethren, if ever your children should be found walking the broad road to death, a neglected Sabbath will have been the *first step* they took toward it. By sending them to Sunday-School, *you will secure for them a kind of religious knowledge which they cannot obtain in any other way.* Teachers of Sunday-Schools are not paid for what they do, but, on the contrary, it often falls on them to pay for the books and other expenses connected with the School. Besides this, they give up, for the benefit of your children, the *only* day in the week which many of them could call their own. They would like to spend this day in quiet, in affectionate intercourse with their family and friends; but, seeing so many neglected little children running to and fro, exposed to Satan and his host, the love of Christ constrains them to do that for your little ones, which, perhaps, you cannot do for yourselves; namely, to give such lessons of holy truth to your children as shall set them on their way to heaven. Now, this proof of the self denying zeal of a Sunday-School teacher should persuade you that it was the *best kind* of knowledge he was desirous to impart. Besides this, he gives this knowledge in the *best way.* For the true teacher sits down, Sunday after Sunday, to six or eight children; and, having an opportunity to observe upon their peculiarities of mind and temper, he adapts his instruction accordingly. He encourages the timid, checks the forward, helps the slow minded, and is not satisfied until he has done some good to all. Again, you introduce them to friends and associations which may be of the utmost importance and benefit to them in all after life. I speak not now of other children with whom they would become associated; though, on this ground, if it be true, as Solomon says, that the "companions of fools shall be destroyed," you can hardly overrate the advantage of seeing your children, from their earliest intimacies, in a Sunday-School. But a more important friend may be raised up for them in the person of their teacher. Whenever a child attends the School regularly, and by the manifest improvement in his character

and conduct, gives hope to the teacher that his "labor has not been in vain in the Lord," *friendship* of the most valuable kind springs up between them. The teacher watches the boy or girl's first entrance upon the world with the deepest anxiety; sometimes being the means of their obtaining comfortable situations, and always ready to help them with his counsel, and to follow them with his prayers. *Thus a pious Sunday-School scholar never wants a friend.*

Again: *You secure an interest in your children's prayers, and thus help to draw down God's blessings upon your household.*

Whatever of sin or wrong-doing your children may see at home, you may rely upon it they will always be taught at Sunday-School *to honor, and love, and obey their parents.*

Teachers are most careful on this point. They could not hope for a blessing on their work, if they did not teach children to remember the fifth commandment. Accordingly, if, in the course of illustrating Christian duty, it is casually, and without the teacher's wish, brought out that, by the parents of one of his scholars, this duty is awfully violated, no word of reproach falls from his lips; but an earnest exhortation is given to the child to put up a daily prayer to God to forgive the sins of his parents, and graciously turn their hearts. A little incident may serve to show the benget of this. A man once, greatly enraged at his wife, had proceeded to acts of the greatest cruelty, when, just as he had left off beating her, he opened the door of an adjoining room, and found one of his children, a pious Sunday-School girl, kneeling by the bed, and, with tears in her eyes, asking God to forgive her father. From that hour his heart was touched, and he became a different man. Many like instances might be related of the good done by pious Sunday-School children. They are little *domestic missionaries*, carrying the glad tidings of salvation to ears which the minister can never reach, and causing the voice of prayer to resound in homes where its sound had never been heard before.

And lastly: *You will have more comfort in your children when it shall please God to call you away.*

"I am no more in the world," said our Savior, "but these are in the world," he added, meaning his disciples What then was to keep them from being lost. in such a sinful, dangerous and soul-destroying place? "O!" he adds, "*I have given them thy word.*" And, my Brethren, if you must leave your children in unprotected youth, there is no comfort you will have which can be compared to this, to be able to say to your Heavenly Father, *I have given them thy word.* I have been careful from their earliest years to use the opportunities of instruction vouchsafed in this favored land. Sabbath after Sabbath have their souls been instructed in the things of Jesus; and with this, the only legacy I can leave them, Father into thy hands I commend their infant souls.

Many more reasons might be suggested why you should not neglect the opportunity of sending your children to the Sunday-School. It might easily be shown you, that you may make them more *happy* in themselves, more *useful* in the world, a greater *comfort* to you, more likely to *prosper* in this life, and to have a better and more assured *hope* for the life to come; but we have not time or space. I will only add a few practical remarks or directions for your guidance in the use of this great blessing.

Be careful to send your children in

good time. Punctuality is one of the most valuable habits of life; and nothis easier, when once it has become a habit. To Sunday School instruction punctuality is of the utmost importance. It seems needless to say that a compliance with this direction rests almost *wholly with the parents.* Late rising and late breakfasts on the Sabbath are evils for which no willingness on the part of children can compensate.

Send them regularly. Some of the teachers, perhaps, come long distances Every Sunday, and in nearly all weather, is the faithful teacher at his post. Is it kind to him to allow that the only return for his generous and self-denying services should be to sit down to a thinly-attended class. Nor can you hope for any *benefit* to your children when the attendance is irregular; they will lose on *one* Sunday more than they had gained on the previous *two;* to say nothing that they will soon think very lightly of the benefits of a School from which, on the most frivolous excuses, you give them leave to stay away. A Sunday-School is not the place either for tawdry finery, on the one hand, or for slovenliness and rags and filth, on the other. *Both* extremes are *opposed* to the religion which they come to learn; *both* make the children objects of unpleasant remarks in the School; and *both* are destructive of those habits of neatness and order so essential to their *respectability in after life.*

And lastly: *Let your children see that you attach importance to the Sunday School, by the interest you take in all that belongs to it.*

Encourage them to relate to you the substance of what they have learned; the explanation given of hard words, or of difficult texts occurring in the lesson of the day. Show an evident anxiety to co-operate with the teachers in carrying out the regulations of the School. Explain to your children *why* so much importance to regularity and obedience to rules, as being the foundation of all *good habits,* and the best road to success in all the undertakings of life.

And now, dear Brethren and Sisters, let me press one thought upon you in conclusion. I would address you as a parent speaking to parents. In a few short years, at most, you and your children must be parted; but you will part to meet again. Before the great white throne, in the presence of holy angels, with innumerable companies of other parents and other children, must you and your little ones stand at the last day. Have you given the question a serious thought, with what *feelings* will your children then look upon you? Shall they be looks of wrath, and bitterness, and eternal hatred, because, in their tender years, you never cared for their souls? Or, shall they be looks of affection, and joy, and never-ending gratitude to you, for having, through the doors of a Sabbath School, shown them the way to eternal life? Oh! that every father and mother in our land could be made to feel the *awful responsibility* of *parental* character! Could see the momentous consequences of bringing one child into existence to be trained up without God in the world! Could be made to remember that that child may become the parent of others as godless, as Christless, and as prayerless as himself! O! where shall the evil stop, unless grace omnipotent interpose and snatch the brand from the burning?

Dear Brethren, these are awful thoughts, and if seriously laid to heart, must convince you that *no means* should be left unused to train up your children in the love and fear of God. *One* means—a means which heaven has much

blessed—is suggested to you by these few remarks It is offered to you without *price*. It may secure to you a blessing which is *above all price*. If, then, you would lay for your children a foundation of a religious character; if you would write lessons of holy truth upon their hearts, which it is likely they will never forget; if in life you would have them *pray* for you; in death would have them *bless* you; in judgment would have them *meet* you, without a sorrow or a pang—*Send them to the Sunday School.*

"Blest beyond all earthly blessing,
Is the child whose tender youth,
In the Lord a guide possessing.
Walks in paths of light and truth."

A. W.

For the Visitor.

THE NEW TRANSLATION.

Editors Gospel Visitor:

Dear Brothers,—The following Queries are from Eastern Maryland District Meeting:

1st Query. "Would it not be proper and right for Brethren to introduce the revised translation of the New Testament into the families of the Brethren; and, also, to use them in their public meetings."

Concluded, that this District Meeting recommend to the Yearly Meeting to advise the Brethren to introduce the Revised Translation of the Holy Scriptures into their families and Churches, gradually.

2d Query. "Whereas, there has been a Revised Translation of the New Testament published, and, whereas, there are now some four millions of persons in the South, who are called 'Freedmen,' would it not be expedient, under existing circumstances, for the Yearly Meeting to adopt some plan to introduce the Revised Translation among said people?" Gave rise to some little discussion on the merits and demerits of the revision. The opposition based their objections on St. John 13: 2—3, where they said the Revised Translation makes the devil the author of feet-washing, &c. The 2d objection was made to 1 Cor. 10: 16. I remember of no others being made. In the fear of the Lord I will examine their objections.

In the first place I will say there are two errors in King James' translation of St. John 13: 2, to which the Brethren, to my knowledge, have never objected. Error first: King James' translators make St. John say: "And supper being ended," when the Savior rose from supper to wash the disciples' feet; when verse 12 and 26 prove conclusively that supper was not ended, but *served*, as the Revision has it. This error caused our Brethren, in the early organization of the Church in America, to fall into the error of washing feet after supper, &c. Error second makes St. John say: "Supper being ended, the devil, having now put it into the heart of Judas Iscariot, Simon's son, to betray him"; when the fact is, that this was put into the heart of Judas Iscariot when Jesus was in Bethany, in the house of Simon the leper, where the woman poured the ointment on the Savior's head—St. Matt. 26: 1—16; St. Mark 14: 1—11; which St. John, 12: 1—9, says was six days before the passover. Proving the revised translation correct, which says: "Supper being served, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray him;" thus, without any pretended knowledge of the original, the Scriptures referred to prove verse 2, in 13 John, correct, as rendered by the revisors.

In regard to the objections to the Revision, on the ground of its making the

devil the author of feet-washing, &c: It is claimed that the name of Jesus, not being at the head of 3d verse, makes the devil the author of feet-washing. My simple answer to this would be: If the name of Jesus does not stand there, in the original text, the revisors had no authority to put it in the revised text.

For the information of those readers of the Visitor who may not be informed of the rules for revision, I will here give them:

1st.—"The received Greek text, critically edited, with known errors corrected, must be followed.

2d.—The common English version must be the basis of revision, and only such alterations must be made as the exact meaning of the text and the existing state of the language may require.

3d.—The exact meaning of the inspired text, as that expressed it to those who understood the original Scriptures at the time they were first written, must be given in corresponding words and phrases, so far as they can be found in the English language, with the least possible obscurity or indefiniteness."

Thus, it will be observed that the revisors must adhere to the original, and have no authority to put in the text any word not found there. If the name of Jesus were in the original text, the revisers certainly would have inserted it as they did in all other places; but if not there, *they ought not.* But does the omission justify the construction the Brethren have put upon it? *It certainly does not.* I suppose all men of but ordinary knowledge of the English or German language know that all in the second verse, after the words "And supper being served," is a parenthesis; and in many of our English and German testaments it is so marked. Webster gives the following definition of parenthesis: A sentence, or certain words in inserted in a sentence, which interrupts the sense or natural connection of words, but serves to explain or qualify the sense of the principal sentence. The parenthesis is usually inclosed in hooks or curved lines, thus, ( ). The law of language does not positively require it to be so marked, *but it is usually so done.* But whether so marked or not, the reader of but ordinary knowledge knows a parenthesis wherever found, and the law of language requires him to read it quicker and in a lower tone of voice, by which the hearer knows he reads a parenthesis. Burhans, in his scientific spelling book, teaches our children that a parenthesis is not necessary to make sense; so it is lawful to read it or to omit it. St. John, in his 13th chapter, records the circumstance of our Lord washing the disciples' feet, with the attending circumstances. He introduces the subject: "Now, before the feast of the passover, when Jesus knew," &c. Here the name of Jesus is given as the author of the transaction. Would any author repeat the name of the person of whom he is writing before the subject in connection would change? *Certainly not.* In the case before us, the words ("the devil having already put it into the heart of Judas to betray him,") is not a change of subject, but another referred to, and is a parenthesis. St. John would be guilty of vain repetition to have repeated the name of Jesus before the 7th verse, where the introduction of another person, Simon Peter, rendered it necessary. When the text in question, with the words (the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him) are read as a parenthesis, (which they are,) a sentence belonging to another subject not related, but merely referred to, the rendering, as given by the revisors, will be

found correct, and easy to be understood. And will be seen that even the pronoun *he* would be improper.

The second objection being to the words as rendered by the revisors, 1 Cor. 10: 16: "The cup of blessing which we bless, is it not a partaking of the blood of Christ? The loaf which we break is it not a partaking of the body of Christ?" I will here say, as strong an advocate as I am in favor of the use of the Revised Scriptures, I would not at all contend for a change in the words as now used by the Brethren in the Communion Service; if they, like King James, think *consecrated, ecclesiastical words must not be changed.* Yet, notwithstanding, I believe the revised rendering to be the correct one. It is simple and so easy to be understood, that none can mistake its meaning. It having but one meaning, as given by Webster, namely, "Sharing with others." While he gives to the word, communion, no less than five meanings, I have never yet heard a Brother serve this service who did not explain the word "communion" as given by the revisors.

One word more and I close. At the Annual Meeting, while I was discussing the propriety of the introduction of the Revised Translation among us and the people, I was interrupted by a Brother, and asked whether the word "immerse" was English. I will here repeat my reply then made, a little enlarged. *Yes, it is as much English as any other word is.* English, not being a language proper, is a form of speech made up of other languages. Hence, *immerse* is of the Latin. The word in that language is *immersus*, from *immergo, in* and *mergo*, to plunge, to put under water, or other fluid; to plunge; to dip. The same may be asked of religion. Is this word English? In French and Spanish it is the same as we use it, *religion.* In Italion it is *religione;* in Latin it is *religio*, from *religo*, to bind anew, &c. Again, the word communion is Latin, *communio;* French, the same as English, *communion;* and means, fellowship; intercourse between two persons or more; interchange of transactions or offices; a state of giving and renewing; agreement; concord. There are but few words strictly English; perhaps none more English than the word *partake.*

As a friend and advocate of the Revised Translation of the New Testament Scriptures, I use the word immerse in place of baptize, when I immerse a believer.

In the love of the truth, I remain your Brother in Christ the Lord,

D. J. SAYLER.

Double Pipe Creek, Md.,
July 30th, 1867.

For the Visitor.

THE BRIDAL.

The words have been said which joins two hearts in one. The adieus have been spoken and she is gone.—She who but yesterday was amongst us has given her life's freshness into another's keeping, to preside over her own fireside, and assume the duties of the wife. She has gone! Gone from the home of her childhood, from loving hearts, and familiar faces. Never to return in the same capacity. She has severed the link that moored her life's bark within the home circle and joined it with the destiny of another. Gone to fill an important part in life's great drama. We look around, and every room brings to our memory some former association with our loved one. We think it cannot be. But as the days pass, and life's stern

reality confronts us, we know, we feel that there has been another change in our family circle. For life! Till death shall you part, comes back the words to us from the man of God.

Greetings and farewells go almost hand in hand. Not light is the sacrifice for the mother who thus parts with a daughter. Some of life's fair buds are gathered for the Saviours garland ere yet the sweet is scarce distilled. And while many a lovely one is left to bloom ere yet it attains to the mature flower it is plucked to be worn sometimes until its beauty fades and then to be trampled under foot, others are nourished and protected from the biting frosts of life and retain their fragrance all along the journey.—So it may be with our loved one. And may each be to the other a shield, and may life's burden be borne by both; and so may they smoothly walk the steeps of time, until at last they reach the delectable mountain, and view just beyond the "land of Beulah." And may they still hand in hand as it were be enabled to step down into the swelling waves of the Jordan, and guided safely through join with the blood washed throng around the throne ascribing "Allelulias."

HATTIE.

Columbiana. O.

OUR DISCUSSION IN INDIANA.

On the 7th and 8th of August there was a discussion held in Elkhart County, Ind., about ten miles east of Goshen. On the 20th, 21st and 22d of the same month there was one held in Carroll County, Ind, in Bachelor's Run Congregation — the Congregation in which the Yearly Meeting was held in 1858.

Our opponents were both Lutheran Ministers. Mr. S. P. Snyder, of Carroll Co., was the gentleman with whom we debated in Carroll Co., and Mr. Hugh Wells, of Columbia City, Whitley County, Ind., was our opponent in Elkhart.

It was expected that propositions involving both the subject and action of baptism would be discussed on both the occasions referred to; but a want of time was pleaded by both our opponents for discussing both subjects, and the propositions relating to the action of baptism were the only ones discussed. The proposition discussed at our first meeting was the following: *Christian Baptism may be performed by sprinkling or pouring.* Mr. Wells affirmed, and we denied.

That discussed at the second meeting, read thus: *Is immersion the mode of Christian Baptism authorized and approved by the Bible?* We affirmed, and Mr. Snyder denied.

We took a part in these discussions at the earnest solicitations of the Churches in which they were held. We have never ourself provoked a discussion of the kind, and if we should have reason to believe that our Brethren, in a boasting and challenging manner, have done so, we would let them get out of it the best way they could. We should decline under such circumstances rendering them any assistance. We are by no means fond of such labor. It is perplexing, trying, and unpleasant to us, and nothing but a sense of duty will reconcile us to the position of a public debater. Such meetings are very exciting, and expose us to great temptations. We are very likely to have the fiery elements of our nature stirred up, and to be carried away

by the impulses of the moment, and to utter words and do things, which, upon sober reflection, may be bitterly regretted, and which may do dishonor to our holy Christianity. As a general thing, such public discussions should, by no means, be sought for by the Brethren; but they should preach the word of truth without reserve and without fear, in the spirit of meekness, the love of Christ constraining them to do so. There may, however, be occasions when such meetings for public discussion can not well be avoided without the cause of truth suffering. When such is the case, if judiciously managed, and prayerfully attended to, they may result in good. In one of the cases now under consideration, a challenge was given by the Minister, and in the other one of our Brethren, after he had preached, was waited upon by two of the members of the Lutheran Church, who expressed a wish to have the difference between them and the Brethren made the subject of a public discussion, and this led to the result indicated—to one of our meetings we are now noticing.

Our discussions passed off very pleasantly, and were occasions of much interest. But little occurred to mar the Christian peace which seemed to pervade them. They were remarkably well attended. Accommodations were made for both meetings in the grove, and the weather, though warm, was dry, and upon the whole, pleasant. There was no public announcement made as to the probable number of persons present at the first meeting, but the number was large. At the close of the second meeting, it was announced, by one of the moderators, that it was estimated that on the first day there present two thousand people; on the second day, fifteen hundred; and on the third day, twelve hundred. Notwithstanding the large number of persons present on both occasions, and the meetings held in the groves, the conduct throughout would compare very favorably with ordinary meetings for divine service. The interest manifested was commendable, and the attention excellent. Indeed, in some respects they were like those protracted efforts or series of meetings which are frequently held, much to the advantage and edification of the Church. Many of the Brethren seemed to be built up in their most holy faith, and the expression "I feel good," accompanied by plain signs of sincerity, showed that, although Christian doctrine was the subject of discussion, that doctrine was not dry and barren, but that it was refreshing, and they realized the fulfillment of the precious promise, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Those seasons will be long and pleasantly remembered by many Brethren and Sisters. What was accomplished outside of the Brotherhood, we can not tell. Our argument, probably, upon those in sympathy with our opponents, had but little effect. Upon a certain class of persons whose minds are inquiring for the truth, and whose judgments are not prejudiced against the truth, we hope the impression may be favorable. But Oh, what barriers the truth has to overcome, and what difficulties it has to encounter in making the soul entirely free! We were never so much impressed with the dangerous tendency of certain errors, and the wresting of truth to sustain unscriptural doctrine, as we were during our recent discussions.

We can not, in our brief notice of our meetings, give even a synopsis of our own arguments or those of our opponents. Both discussions were reported, the first by Messrs. Drapiers, of South

Bed, Ind., and the last by Lawyer Stay, of Indianapolis, Ind. Our Brethren procured the reporters, and desired the discussions published, and if the other parties will assume an equal share of the responsibility, one or both may be published. But whether either of the discussions is published or not, we design to prepare, for the special benefit of our Brotherhood, and for any who may wish to avail themselves of our humble labors, a work containing the result of our reading and reflections, upon the proper subject and action of Christian Baptism.

Although we shall not attempt even a condensed view of our arguments or those of our opponents, we shall give an indication of the general ground occupied by the other parties and ourself respectively.

The strong, well-fortified, and impregnable ground occupied by immersionists, is the primary and literal meaning of the word *baptizo*, the word selected by the Christian law-giver, to designate the actions which constitute the ordinance of baptism. This was, and is, a principal argument with us. This is strengthened and confirmed by many other arguments. When our Lord commanded his disciples to go and *baptizo* the people who should believe on him, we must conclude that he had a definite thing before his mind, which constituted baptism, and that the word *baptizo* conveyed as clearly to the minds of his disciples what that thing was, as it was conveyed to his own mind. In other words, there was a specific action to be performed, and the word *baptizo* expressed that specific action, both to the mind of Christ and to the minds of the disciples.

But the word *baptize*, in our English language, has had different meanings attributed to it, since it is understood differently by different denominations of Christians. One believes it means to immerse, another believes it means to pour, and the third believes it means to sprinkle. Hence, some of our popular dictionaries favor all these definitions of baptize. But Christ surely did not design that his disciples should baptize in all these ways.

Owing, then, to the confusion of ideas that seems to attend the English form of the word baptize, it seems necessary that we go to the Greek language, from which the word was taken, and in connection with which it was used by our Lord when he selected it to express an ordinance of his Church, in order that we may obtain its primary and literal meaning at the time that Christ and his apostles used it. If we, then, take up Greek Lexicons of acknowledged authority, and consult them upon the meaning of *baptizo*, what response do they give to our inquiries? First, we shall hear Parkhurst. He gives *to dip, immerse, or plunge in water*, as the primary signification of *baptizo*. Greenfield gives, *to immerse, immerge, submerge*, as the first significations of the word. Donegan defines it *immerse repeatedly into a liquid, to submerge, sink.* It is true that *wash, cleanse*, and *purify* are also given as significations of *baptizo*, but these are the effects of the action expressed by the word, as we shall hereafter explain. Now, as *immerse and dip* are the primary significations of baptizo, and as we are to understand words in their ordinary meaning, when ascertaining the meaning of law or positive instructions, according to Blackstone, who says, "The words of a law are generally to be understood in their USUAL AND MOST KNOWN SIGNIFICATION; not so much regarding the propriety of grammar, as their general and *popular* use: but when words bear either none or a very absurd signification, if literally understood, we must deviate from the re-

ceived sense of them." Bishop Taylor says: "In all things where the precept is given in the proper style of laws, he that takes the first sense is the likeliest to be well-guided. In the interpretation of the laws of Christ, the strict sense is to be followed."

We have in the Greek language *Echeo*, to pour, *Rantizo*, to sprinkle, as well as *baptizo*, to immerse. And if it had been the design of our Lord to command either sprinkling or pouring, the Greek language would have accommodated him with a word to express the precise thing he designed. Now, why would our Lord pass by the words sprinkle and pour, if he designed sprinkling or pouring to be the ceremony, and select the word *baptizo*, whose first signification, as given by the best lexicographers, is to dip, and which so generally, to say the least, means to dip? Such a course in the proceedings of the Savior must appear remarkably strange.

We shall give an illustration of the proceedings of Christ, on the suppposition that the ground occupied by pedo-baptists in the baptismal controversy is correct, which will show the conduct of our Lord to have been unaccountably strange.

We shall suppose that Christ now comes on earth, to do what he came to do eighteen hundred years ago—to establish his Church. And we shall suppose he uses the English language to convey his thoughts, or as the vehicle of his ideas. We shall further suppose that he designs to institute a rite in his Church in which water was to be used, and that it was to be sprinkled on his disciples. Now, we have in our language the words sprinkle, pour, and baptize. Let it be remembered that this last word, that is, the word baptize, has several significations, as used by different classes of people. Some people understand it to mean dip, while others believe it to mean sprinkle and pour. And Christ, living among us, would understand the meaning we attach to words, and would know the different significations that are given to the word baptize. He, then, designing to institute a religious rite, to consist in sprinkling water on his followers, selects the word baptize, which, to say all that can be said in favor of the position occupied by pedo-baptists, or all that they claim, only has sprinkle as a remote signification, and passes by the words sprinkle and pour, about the meaning of which there is universal agreement among us. Now, what would we think of such a course as this? Would it not appear remarkably strange? And this is a true statement of the case, if our opponent's position is correct. What do they admit? The most enthusiastic advocates of sprinkling will admit that *baptizo* does mean to dip as well as to sprinkle. And how can they believe any thing else, if any regard whatever is paid to authority. The authorities we have adduced must settle that question. But, as we have already stated, no intelligent and candid pedo-baptist will deny that baptizo does mean, and that frequently, to dip or immerse. Now, while they will admit that baptizo does mean at times, and that frequently, to dip or immerse, and only at times to sprinkle, as it was used in the time of Christ, yet, according to their position, Christ passed by the words *rantizo*, and *echeo*, about the meaning of which there could be no dispute, and selected a word that means to sprinkle, to pour, to dip, and to apply water in any way. We say again, such a course as this in the life of our Lord seems unaccountable.

But we are not done with this yet. There is another consideration which will make such a course appear still more stange in our Lord. The union

his disciples was an object of deep interest to our heavenly Master. For this he prayed—for this he labored—to promote this some of his precepts were given. In the following language our Lord pours out his soul in prayer for the union of his disciples: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." John 18: 21—23. The following is the language of one of the inspired apostles in relation to the union that should prevail among Christian believers: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. We see from this language, both of Paul and our Lord, that the most perfect union should characterize the Christian Church. And we are not left in ignorance of the reason for which this union was so ardently desired. It was that the world might believe on Christ. All Christians then should be one. But this is not the case. We differ, and especially upon the subject of baptism. And why do we differ? The pedo-baptist position is, our Lord selected a word with a variety of significations to represent one of his rites, while he passed by words upon which no difference of opinion could have obtained. Why did he not select *Rhantizo*, if he designed water to be sprinkled on his disciples? and why did he not select *echoe*, if he wanted water poured on his follower? If he passed by sprinkle and pour—words of specific action, and selected a word of a generic character, that is, a word which specifies no particular action, as they say in the case with baptizo, and yet would have us attach a meaning to it which is contained in one of those other words, namely, sprinkle or pour, then, to say the least, he has left the way open for dissension among his followers, in giving us the ordinance of baptism, while he has strongly urged, and even commanded his disciples to live in union, and be one.

The views of our opponents surely make the different parts of the Christian system conflict one with another, and therefore their views must be wrong.—And if Christ designed water to be sprinkled upon his followers, he most assuredly would have selected the word *Rhantizo*, and had he designed water to be poured on them, he would have selected *echoe*, but as he selected neither, but the word *baptizo*, whose primary meaning is immerse, it follows from the primary signification of the word, and from various other considerations, that immersion and immersion alone is Christian baptism.

To show the singular grounds taken by the advocates of sprinkling in maintaining their position, we shall give the views of two of their prominent advocates. And these views were taken by our opponents in our late discussions.—Dr. Rice in his debate with Mr. Campbell says: "Let me distinctly remark, that I am not contending that the word *baptizo definitely expresses* pouring or sprinkling. I maintain that, as used in the Scriptures, it expresses *the thing done*—the application of water to a subject—but not *the mode* of doing it; that the mode in which baptism was administered cannot be determined by the

word, but must be learned from the connection and circumstances, or from other sources." Debate, p. 70. Now what confusion must necessarily attend the explanation of the positive laws of Christ, if the principle stated by Dr. Rice is accepted. He positively declares that "*the mode in which baptism was administered cannot be determined by the word*," meaning the word baptize. Now what would we think of the wisdom of men who are appointed to make laws, and who word those laws which they make in such a way that the meaning of them cannot be ascertained from the words they use? Would not this show such men to be unfit for the position which they occupied? But we never can reconcile this principle with the character of Christ. He was a law giver—His gospel was to be preached to the poor. He enacted a few positive institutions. Baptism was one of them. Why would he not select a term which would express the very thing he wished his disciples to do? Did not the language afford him words sufficiently expressive? We have seen that it did — And did he not understand the language? Who would say that he did not? Then the idea that we cannot learn the action of *baptizo* from the word itself, is contrary to every principle of sound reasoning upon the subject

The other quotation we make is from Dr. Seiss, one of the most hostile opponents of immersionists. He says: "With characteristic regard for fairness, it is the constant habit of Baptist writers to treat us and our position as if we held that *baptizo* means to *sprinkle* or *pour*. Dr. Fuller ascribes this to us as our doctrine again and again. *We deny it*, and hurl back the statement as unmanly sophistry. We maintain no such thing. This would be limiting the word to mode, just like himself. We do not say that it never means to sprinkle — Schrievelius and Scapula translate it by *lavo*, which often has the sense of *sprinkling*; but our doctrine is that *baptizo*, in its New Testament and Christian sense, means to *purify without limitation as to mode*. We do not read, In those days came John the *sprinkler*, or John the *pourer*, or John the *dipper*, but John the *purifier*; not I indeed *pour* you with water unto repentance, nor I indeed *dip you with water unto repentance*, but I indeed *purify* you with water; not there standeth one among you who shall *sprinkle* you with the Holy Ghost, or *dip* you with the Holy Ghost and with fire; not he that believeth and is *sprinkled* or *dipped* shall be saved, but He that believeth and is *purified* shall be saved; not ye are *sprinkled* in Christ's death, or *dipped* in Christ's death, but *purified* in Christ's death; not that the fathers were *poured* unto Moses in the cloud, or *sprinkled* unto Moses in the cloud, much less *dipped* unto Moses in the cloud, but *purified* unto Moses in the cloud and in the sea; not Go ye and make disciples of all nations, *pouring* them, or *plunging* them, but *purifying* them, in the name of the Father, and of the Son, and of the Holy Ghost."— Now when we take such liberty with the Scriptures, we launch out on the ocean of uncertainty, and are liable to be drifted any where and every where.

If the Saviour had designed to command his disciples to go and *purify* the nations, the Greek language furnished him with a word, and that word was *hagnizo*. But is it in the power of the ministers of the Gospel to *purify?* This is very doubtful, and, hence, such a construction of the commission as would give ministers power and authority to purify, does not seem to be correct.

But we can by no means accept of

the construction Dr. Seiss puts upon baptism when he substitutes the effect of an action for the action itself. If a person is a true penitent, and surrenders himself up fully to Christ, and submits to the ordinance of Christian baptism God's blessing accompanying the means used, that soul will be purified. But to say that baptism purifies, and substitute purify for baptize, when baptism is but one of a series of means which brings about purification, is to take an unwarranted liberty with God's word.

A principle is admitted by the advocates of sprinkling, in explaining the word *baptizo*, which we think is very unsound, and very likely to mislead the mind that is seeking the true action of baptize. Lexicographers in giving an explanation of *baptizo*, after giving *dip* and *immerse* as its primary meaning, somestimes give *wash*, *cleanse*, and *purify* likewise as further definitions of the word. But such significations are the effects of the action expressed by the primary meaning of the word.—And to substitute such effects of the action for the action itself, will not do —is not justifiable. Now taking the primary meaning of the word *baptizo*, to mean dip or immerse, we may take an object, and baptize it into clean water, and it is washed, baptize it into unclean water, and it is defiled, baptize it into color and it is stained, baptize it into the fire and it is heated, baptize it into cold water and it is cooled. Now can we according to the laws of language, give *cleansing*, *defiling*, *coloring*, *healing* and *cooling* all as the primary significations of baptizo? Certainly not, for then we could learn nothing definitely from words, for they may mean any thing and every thing. We therefore make a distinction between an action and the effects of an action, and when we seek the primary meaning of words expressive of physical action, like the word *baptizo*, and consult the lexicons, we must not confound the action itself, which is the primary meaning, with certain effects which may follow.

Believing the foregoing observations correct, and applying them to the word under consideration, the word *baptizo*, upon consulting Lexicons, we shall understand that this word in its primary signification means to dip and immerse, and immersionists have the best ground imaginable for their practice of immersion, namely, the primary and common meaning of the work *baptizo*, the word selected by Christ to express the action of baptism.

THE NEXT VOLUNE---A TALK WITH OUR FRIENDS.

We have reached the No. of the present volume at which it seems necessary we should take the preparatory steps for issuing another volume. Two more numbers will close VOL. XVII of the *Gospel Visitor*. This work has received a very general approval from the brethren as far as they have made themselves acquainted with it. And we have satisfactory reason to believe, that it has likewise received the approbation of the Lord, and been blessed by him as an humble instrument in accomplishing, at least, some little good. Under these circumstances, we think the work should be continued, and we request a continuation of the patronage of our present subscribers, and a renewal of the labors of our friends for an increase of our circulation.

With the exception of, perhaps one year during the war, until the present volume, there has been a general increase of subscribers to the *Gospel Visitor*. But our present number of

subscribers is about five hundred less than we had last year. The principal cause of this is a very common desire among the brethren to have a paper that will come to them more frequently than once a month, and hence they have taken the *Companion*, which is a weekly paper. We have been assured by many of our friends, agents and correspondents, that this has been the cause of the decrease of our subscribers. And a very considerable number of our warm and influential friends have expressed their preference for having the *Visitor* issued weekly instead of monthly, and have requested, and, indeed, urged us to make such a change. The pressure was such that at one time we thought of submitting the matter to our subscribers in general, in order that we might ascertain, if possible, the general wish of the friends and patrons of the *Visitor*. As the request came from some of our warmest friends and best supporters, we felt it our duty to give the matter our serious and prayerful consideration. We felt their opinion and request were entitled to much respect, and we assure such that we gave the subject much thought. And our first impression was favorable to the proposed change. But upon more mature reflection, we came to another conclusion.

Some wished the Visitor issued weekly instead of monthly, while others desired the Visitor to be continued a monthly Magazine, and a weekly Visitor also issued. We found it difficult to reconcile ourself to the idea of having no monthly Magazine published by the brotherhood. And we felt pretty well assured that it would have been somewhat difficult to have reconciled many others to this idea.

Then, as we have already a weekly paper among us, whether the brotherhood would give a supportable patronage to one monthly and two weeklies, was to us somewhat doubtful. It is true the brethren are abundantly able to support a number of periodicals, but we do not wish to burden them with reading matter or any thing else. We rejoice much at the change that has taken place in the church since the *Visitor* was started, and that there is a more just appreciation of the advantages of a Christian literature, and an increasing number of brethren who are willing and anxious to avail themselves of those advantages. But we think it best not to multiply our periodicals too rapidly.—We want what we have honorably and liberally supported. It would be very unpleasant and dishonorable to the church to have to beg, complain, and to scold in order to get patronage. Indeed, *we* would not do it.

The request of the brethren for the change alluded to, has had much thought given to it by us, and it has given us no little anxiety of mind to know what would be best calculated to promote those holy ends that the church of Christ should always have in view. As already intimated, we think it best at present to retain the *Visitor* in the form of a magazine, and not to make it a weekly paper.

We shall, however, feel it our duty to make any change that may seem necessary to increase the usefulness of the work. It might be enlarged, or it might be made semi-monthly, or if it seems advisable at some future day it may be made a weekly. As the wants of the Church, and the demands of the brethren, and friends of our work, please see that the *Visitor* is presented in their respective communities and congregations? Much depends upon an active agency. We request brethren who have not heretofore acted as agents to constitute themselves such, and labor

for us. And we hope that all who have acted as agents in former years will renew their labors to increase our circulation and thus increase our facilities for usefulness. Let each one who desires to see the *Visitor* prosper, make an effort to obtain subscribers. And let not the efforts be confined to the brethren; there are those outside of our fraternity who will take the *Visitor* if it is presented to them. Sisters, many of you can render important service in obtaining subscribers, and we hope you will do so.

For past favors we are thankful, and future ones will be duly appreciated.—We shall use our utmost endeavors to make the *Gospel Visitor* more worthy than ever of the patronage we ask for it

Please begin to act at once in getting subscribers, and report to us at as early a day as convenient the result of your labors. We should be pleased to hear from our agents as far as possible by the first of December, that we may know what number of copies may be wanted.

EDITORS' TABLE.

☞ Read the remarks addressed to our friends upon the subject of the next volume, and please give them timely attention.

☞ With this number we send out our Prospectus. We cannot tell in all instances who will be the most likely to take an interest in passing it around to obtain subscribers or whose circumstances it will suit best to do so. We therefore hope that if any get the Prospectus who find it inconvenient to attend to it, they will hand it over to others that will give it the desired attention.

MARRIED:

KURTZ—HAAS—Tuesday, September 3, at the house of the bride's mother, Columbiana, O., by br. J. Nicholson, br. Henry J. Kurtz to Sr. Nettie S. Haas.

OBITUARIES.

Died, in Rockrun Congregation, Elkhart county, Ind, August the 31st, 1867, Sister MARY FOBK, consort of brother Solomon Fobk, aged 35 years, 2 months, and 21 days, leaving a disconsolate husband and a family of small children to mourn the loss of one they loved.

Funeral attended by brethren Daniel Shively and Joseph Hardman.

Died, in Solomons Creek Congregation, Elkhart county, Ind., September 3, 1867, ALBERT SHIVELY, infant son of brother Daniel and sister Ester Shively, aged 3 months and 15 days. This makes the fifth child that our dear brother and sister have followed to the tomb.

Funeral attended by brother Moses Hess.

JOHN ARNOLD.

["Companion" please copy.]

Died, in the east arm of the church of Floyd county, Va., July 24, our old beloved brother CHRISTIAN BOWMAN, aged 76 years, 3 months and 7 days. He had been an ordained Elder for many years and the only one in that arm of the Church. He left an aged widow, and 9 children. His funeral sermon was preached by brother Andrew A. and Isaac Reed from Hebrews 13th and 14th verses, selected by himself.

Died, in Manor branch, Indiana county, Pa., July 6, 1867, LEVI infant son of brother Levi and sister Mary Fry, aged 2 months and 21 days.

Funeral discourse from Isa 40: 11, by Elder S. Lidy and D. Ober.

Died, in the Beaver Creek Church, Washington county, Md., on the 20th day of August, 1867, our old beloved brother JOSEPH WOOLF, aged 84 years, and 8 months. He was a faithful deacon in the church for many years, and was beloved by all that had intercourse with him.

Funeral services by Elder Henry Koontz and brethren East and Emmert, from Numbers 23d chapter 10th verse.

Died, in Logan county, Ohio, on the 27th day of July, 1867, of typhoid fever, friend PETER DEATRICK, aged 69 years, 10 months and 9 days, leaving a disconsolate widow and ten children, and many friends and relations to mourn his loss. On the 29th his remains were followed to their last resting place by a very large concourse of people.

Funeral services by Elder Abraham Frantz and Jacob Z. Frantz and friend Cannan, from Rev. 13 and 14th verse.

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Prospectus
Of the
Gospel-Visitor,
For the Year 1868, Vol. XVIII.

The Gospel Visitor, Edited by H. Kurtz and J. Quinter, and published by J. Quinter and H. J. Kurtz, at Covington, Miami Co. O., will close its seventeenth volume with the present year The Lord willing, we propose to commence the eighteenth volume in January 1868. And we now issue this prospectus as an appeal to the Brethren, and to all the friends of our work, requesting them to favor us with their continued patronage, and not only so but likewise with their assistance to extend our circulation.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object, we shall try to labor in the Spirit of Christ, and spare no pains to make our work edifying to the brotherhood and useful to the world.

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JAMES QUINTER.
HENRY J. KURTZ,
Covington. Miami Co., O.
September, 1867.

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THE

GOSPEL VISITOR,

A MONTHLY PUBLICATION,

BY HENRY KURTZ AND JAMES QUINTER.

Vol. XVII. NOVEMBER, 1867. No. 11.

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BY JAMES QUINTER AND HENRY J. KURTZ.

CONTENTS

OF NOVEMBER NO.

In Memoriam	321
The Immortality of Moral Influence	327
Organic Life of the Church of Christ	333
The Knowledge that Profits	336
Can we know the Time	339
The Comirg Kingdom	340
Christian Union Mock and Real	341
Fasting at Annual Meeting	345
The Loving Sympathy of Jesus	346
Giving as an act of Worship	347
To C. H. Balsbaugh	348
Youth's Department—The iron bar	349
Brother Sharp's Report	——
Editor's Table	350
Poetry—He wept over it	——
The Spiritual Railway	351
Obituaries	——

Letters Received.

From H R Holsinger, Dan'l Thomas, Henry Hershberger, Cyrus Van Dolah, Henry Koontz, John H Miller, Christian Gnegy, John Y Eisenberg, Jos Holsopple, Enoch Fry. Geo Witwer.

WITH MONEY.

From John Brindle, Elias H Burger, H P Supplee.

NOTICE.

The Minutes of last annual meeting have been printed in German and can now be obtained of us.

NOTICE

CONCERNING THE

Brethren's Encyclopedia.

We have commenced to send out full-bound copies, and also the balance of the Nos., except No. 1, in pamphlet form, of the above work; and, while we have added "Mack's Writings" to the bound volume, we send the whole for $1,50—a copy, by Express, in packages of not less than four copies, at the expense of the receivers; but single, or two or three copies, can be sent cheaper by mail, if postage is prepaid; in fact, it cannot be mailed otherwise. Hence, we must ask our friends to add to the price of each copy TWENTY CENTS for postage, and thus to save us from considerable loss. Twenty cents to each subscriber is not much, but for us to send and prepay 100 copies would be quite an item of expenses. Let our friends remember this!

Of another thing we wish to remind our patrons. We do not only as well as we promised in our last offer, under date of April 1st last, but our friends will find that we send with EVERY copy Mack's Writings, and this we will continue to do, as long as we have a copy of the latter left, and without considering a limitation of time, and this is doing better than is promised, and all will find it thus an advantage to send orders with pay soon, inasmuch as we can only send to those who have paid. Friends, who will prefer the work in pamphlet form, and have received the first No., and paid for it, can have the balance of the work for 70 cents, or the whole for $1.00.

Those having received and paid for No. 1, and now wishing to have the bound volume, can have it so by returning No. 1, and sending, in addition to what they have paid for that No., so as to make up the price of a bound volume. We would hereby ask leave to observe, that all who have received the first No. are in honor bound to take the balance of the work, as their failing to do so will subject us to considerable loss, which none that love righteousness will let us suffer. Remember, we would have sent the Nos. as they came out of the press, if there had not been so many who failed to send payment.

For the present we cannot do any better for Agents than we offered April 1st, until we have supplied our subscribers, in the same order in which they came in with pay. Direct all orders until otherwise directed, to

HENRY KURTZ,
Columbiana, Col. Co., O.

THE GOSPEL - VISITOR.

Vol. XVII. NOVEMBER, 1867. No. II.

For the Visitor.

IN MEMORIAM.

BY C. H. BALSBAUGH.

One of the strongest evidences of the Divine Inspiration of the Bible is its impartiality in the descriptions it contains of holy characters.—That which, in a merely human production, would have greatly detracted from its excellence, gives to the bible one of its highest charms, and makes it a welcome message to such as know the want of their nature, and the good which can alone fill their wants. The book of God not only delineates the righteous as "walking with God," and being "the friends of God," serving him with holy fear and "joy unspeakable," but it describes with minuteness and impartiality their defects and failings. This feature, while it yields the ungodly no encouragement to "continue in sin," affords the true follower of Christ abundant reason to be "exceeding glad," in that those who were chosen of God as media for the communication of his will, were "men subject to like passions as we are," had to wrestle with the same "power of darkness," and contend with the same indwelling corruptions.—When an eminent saint of God lays down his armor, and "enters into the joy of the Lord," we cannot, we ought not, in the effulgence of the glory that illuminated his exit to the realms of bliss, shut our eyes to the spots and blemishes that appear in the history of his probation. As well might we reproduce the bible, suppressing the sin-side of the characters therein described, hoping to gain for it, in this way, a readier credence, by presenting, as might be supposed, a loftier standard of excellence. But neither in the case of individual christians, nor with respect to the bible, would anything be gained in the defecation of whatever is the result of our fallen nature, as the Godman alone is the superlative model for us all, and we are to follow the saints only as they also follow Christ.

Lavina Balsbaugh, the subject of this sketch, was born at Palmyra, Lebanon county, Penn., on the 24th day of February, in the year 1834. Her father, Andrew Henry, who is still living, is a man of indomitable energy, and her mother, whose maiden name was Rider, a sister to our ministering brother, Jacob Rider of Lancaster county, was the impersonation of sweet, winning gentleness. Both these traits the daughter inherited, but in such combination that a high type of moral and personal beauty hung about her like a supernatural radiance from her infancy. While she was gentle, modest, and winning, she was steadfast in principle, and firm in purpose. Her organization was fragile, and her mental constitution peculiarly fine and delicate, and seemed to be the native region of sublime thoughts and beautiful conceptions. She was strangely spiritual from her childhood.. Her exterior was in har-

mony with an inner being so ethereal, and was moulded into a form which made one think of the angels. In the morning of life, when heaven lay around her and in her, there was something so fascinating in her countenance as to attract the notice of all who saw her. As she was peculiar in her psychological constitution, so, also, was she isolated from others in those things which yield pleasure to children in general. In her childhood and youth she was in a sense alone. Her communion was with the mystery of her own being. She had, much of the time, that vague, introverted expression indicative of awe and reverence. She was an enigma to herself and others. She was loved, almost idolized, by those who knew her best, and yet none could gain free and familiar access to her inner being—none could lift the veil that hung before the holy of holies of her nature. Strangeness and mystery were the drapery with which she was invested. She seemed ever treading on the boundaries of the invisible. Her affinity with the unseen converted the varied objects of the natural world into symbols of superhuman being and beauty. The field, the forest, the garden, were so many minature Edens in which her soul went out in communion with the Infinite. The fruit trees, ornamental shrubbery, and variegated flowers in her father's yard, were, to her chaste, glowing fancy, impersonations from a higher realm. Every leaf, and twig, and petal she held sacred. The warm atmosphere in which she floated was more than the mere element we breathe. To her mind, the sunshine was the tremulous tapestry of an unseen Divinity, and every star a Seraphim's eye. Where'r she went she carried with her the sentiment of the fugitive patriarch, *surely the Lord is in this place*, Gen. 28 : 16.

Thus passed her stage of innocence. Just when budding into womanhood, her mother, after a protracted pulmonary disorder, was called hence. That death-scene brought the solemn realities of the eternal world to the cognizance of the senses in a most awfully impressive manner. Like Lazarus, the mother seemed to have passed the confines of the terrestrial sphere, but was called back to preach a sermon on "the truth as it is in Jesus," which seemed an echo out of the holy depths of the infinite heart.—An apocalyptic vision flashed upon her soul, which she had to release to her astonished auditors; She heard and saw and felt things which, although uttered by her death-chilled lips to those who environed her death-couch, it would perhaps not be lawful for us to repeat, 2d Cor. 12 : 4. The words that fell from that death-palsied tongue, were spoken with authority, by an inward divine impulse, and are on record in the book of eternity, to be produced as witnesses for the acquittal or condemnation of those who heard them. God did not break the seal from the lips of death for naught. He did not turn the scales of human existence from eternity earthward, but for purposes that will enter into the proceedings of the final judgment. Lavina's heart was no longer in this world. She was as one set apart, going mechanically about her work, her inner being absorbed in the momentous verities of the invisible world. Her mother's grave was to

her the only spot on earth that reached to heaven. There she saw, in mystic vision, the angels ascending and descending. There she seemed standing on the threshold of the mansion into which she believed her mother had entered. Between her heart and all sublunary things, there seemed an invisible wall. In the midst of many dear and sympathizing friends, she stood alone.—Life, death, immortality, her own spirit, was the all-absorbing themes of contemplation. Her spirit wandered in a nebulous region, and without being positively miserable, she was unhappy. She was conscious of a deep, intense yearning for a good above the merely natural. The supernatural sense slumbering in the human soul, which is, as it were, the selvedge of the robe of Deity, by which we perceive supernatural beings and things, and are infolded in the security and complacency of the divine nature, was about being opened in her, and for the inflooding and baptism of that fulness of life and satisfaction to which her aspirations were tending, her soul was anxiously, hopefully, and prayerfully waiting.

Her father was at that time called to fill an office of civil trust, which rendered necessary their removal to Lebanon in the year 1849. Removed from the scenes in which her life was moulded, and no longer having access to the places so hallowed by precious memories—away from the home where she was born and reared, where her mother lived and died, and denied the privilege of repairing to the room where the apparently lifeless form again assumed the functions of life and reason, and brought such a thrilling message from behind the vail of eternity—away from the little mound in the church yard at Spring-creek over which she so often bent her sorrowing heart and weeping eyes, and poured out the burden of her soul into the Golden Censer in the hand of the covenant angel, she felt more than ever the need, not only of contemplating the beauty, goodness, and wisdom of God, but of personal union with him, and of being a living temple of his spirit. In the winter of 1849–50, light ineffable broke in upon her soul, but only to reveal the darkness of the natural mind, and show her to herself in the most hideous aspect. The effect of that divine illumination was overwhelming. Human language was too feeble to depict the "exceeding sinfulness of sin." Her sins she deeply deplored, but her sinfulness more. She saw what so many fail to see who arrogate the christian name, that the most faultless and beautifully developed moral character has no claim to the favor of God, and no title to "the inheritance of the saints in light." When the true meaning of the words, "Ye must be born again," was unfolded to her mind by the holy spirit, she found herself as low at the feet of Jesus as the chief of sinners. Then came the day of agony, the awful gethsemane of her life. She prayed wept, and wrestled with the majesty of heaven for peace of mind. Those who had known her from childhood were amazed at the fearful ordeal through which she passed. They would have predicted that the harmless, semi-saintly tenor of her former life, would lead to a tranquil conversion, and that her beautiful, almost unearthly morality would

fade into the glowing light of a living faith and a holy love, as the lustre of the morning star melts into the perfect light of day. But the æsthetic mould of her higher nature, her acute sensibility, and her delicacy of perception, when once enlightened by the spirit of grace, brought her, as it were, face to face with God, so that her soul was shaken to its centre with the apprehension of Manoah, "*I shall surely die, because I have seen God,*" Judges, XIII, 22. She saw hidden depths of sin which never took form noticeable by others, and looked deep down into the abysses of depravity, until her soul recoiled as though she had with her own hands slain the Lord of life and glory.—Days of anguish and sleepless nights were spent at the foot of the cross, and for a while it seemed as though the midnight of despair were settling upon the soul of the self-condemning, down-stricken penitent. All the waves of divine judgment seemed to be rolling over her, and out of the depths of fathomless misery she cried incessantly for many days for a gleam of light and comfort. Her feet had well nigh slipped. The details of that dark scene are among the secrets of eternity. She called for those to whom her mother's dying breath bore such earnest and impressive testimony, and had the way of salvation more adequately unfolded, which aided her much in her perception of the truth, and this was followed by faith, and this by a pacified conscience. She then experienced uninterrupted spiritual joy, which led her to search and feast upon the scriptures, and live by every word that proceedeth out of the mouth of God, as far as she was able to comprehend the divine mind. She made application to the brethren for baptism, which took place in the autumn of 1850, at Springcreek Meetinghouse, near Brother Wendell Henry's. She was then in her seventeenth year. The scene of her baptism was one not yet forgotten by those who witnessed it. The assemblage was very large, and the preaching was "with demonstration of the spirit and of power," as those alone can preach who graduate under the tuition of the Holy Ghost. Christ and him crucified was emphatically the substance of that day's ministry, the leading discourse being delivered by brother Samuel Herley, of Montgomery county, Pa., from Sol. Song III. 1—4. The verdant shores of that crystal brook, where so many have been received into the household of faith, was lined with spectators, and when the young, fragile, lovely applicant descended into the stream, and meekly bowed her head to receive the yoke of Christ, many eyes were filled with tears. Coming up "out of the water," as did her Saviour before her, Matt. III. 16, her joyous countenance testified the inbeing of that "peace which passeth all understanding."

In the fall of 1846, Daniel Balsbaugh became an inmate of her father's family, being then engaged as teacher of a common school in the vicinity of Palmyra. An intimacy soon sprung up between them which knit their souls together in bonds of more than ordinary friendship. Each had given itself to the other before they confessed it to themselves or acknowledged it to each other. Her affections were so

pure, her life so chaste, and her ideal of wedlock so elevated above the ordinary realization of it, that she scouted the very thought of entering the conjugal relation, until she formed a thorough acquaintance with the man for whose bosom-mate Providence reserved her. Their love matured slowly from within out, and was reciprocated and strengthened even in the purposed effort to conceal it, so that when the period arrived for a formal declaration, both were prepared not only to receive it without trepidation, but to seal it forthwith, as was meet, with the holy signature of heaven. The happy pair whose minds were so congenial, entered the sacred compact of marriage on the 20th of May, in the year 1857. Not quite three years they lived together in an eden of exquisite happiness, when death opened the mystic door of the Great Unknown, and led her beloved through the sombre vale of dissolution into a purer, more blissful Eden on high. Then she was bereft indeed. Again she seemed alone in the world, yet not alone. Providence cast around her the garb of widowhood on the 26th of Januury, 1860. Her heart was buried the second time, and she testified the intensity of her grief, and her sincere regard for the memory of her husband, by continuing in a state of perpetual widowhood.— When the desolating billows of affliction surged around her, she found shelter in the peaceful haven of the divine compassion, and felt securely anchored on the Rock that cannot be moved. Widowed and withered though her heart was, it was also gladdened and warmed by the holy beams of bible consolation. The firmament of her soul, which was darkened by the presence of death, was bedecked with bright clustering constellations, of divine sympathy and love, with stars of hope and promise that gleamed into her spirit faint but cheering rays of the ineffable scenes which "eye hath not seen, nor ear heard, nor heart conceived."

The period that intervened between her husbands death and her own, was one of moral discipline.— She new the import of the Apostle's language, "think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you," 1 Peter iv, 12. As soon as her grief would permit, she engaged in teaching children in the Institute of which her lamented husband had been principal, and in which he died.— This vocation was, however, too laborious for her physical constitution, although it tended to mitigate the sorrows of bereavement. While thus employed, she was visited by brother John H. Umstead, of the Green Tree Church, who earnestly urged her to abandon a pursuit that would inevitably abbreviate her earthly existence. From that time to the close of her mortal pilgrimage, she sustained no relation and assumed no obligations but had primary reference to her advancement in sanctification. How to glorify God in a growing meetness for heaven, was the consideration that determined her occupation and the place of her abode. Integrity was a marked characteristic of her life, but she had yet many things to learn which affliction alone could teach her. She often gratefully acknowledged, as she ap-

proached the close of life, the goodness of God in leading her through the valley of tribulation. She had long known *faith* to be *precious*, but had yet to learn more fully that the "*trial* of faith is much more precious than gold." She esteemed her discipline precious, her connection precious, her school of sorrow precious, because these heaven-appointed measures led her more fully into the heartfelt experience that Jesus is precious.

The peculiarity of her mental organization inclined her to view the scheme of redemption mainly on the spiritual side, and it was only in the later years of her life that she plainly discerned in the Divine human constitution of Christ a model of the *Church* as essentially requiring a *material* as well as *spiritual* side. The apprehension of the true import of the divine incarnation as the Head and *type* of the church, was only clearly revealed to her in the light that emanates from the furnace of affliction. Various points of doctrine held by the brethren as fundamental, she was slow in admitting, not because of any unwillingness to obey the truth or of antagonism to sound doctrine, but because she could not perceive in the constitution of Christ's Person the reason that justified all that the church enjoined on her members. But during the last seven years of her life, every important change in her views was in the right direction. The more truly she apprehended Jesus, and the more meekly she acquiesced in his dealings, the more did she discover in the *outward* of the church the counterpart of the Lord's humanity, and the *necessity* of the external as the medium for and an evidence of the spiritual.—Her attendance at the Annual Meeting in Franklin county, Pa., in 1866, the only one she ever attended, aided her materially in adjusting, in her own mind, the true significance of the ritual side of the church. That brief sojourn among the brethren, although the exhaustion consequent thereupon may have hastened the dissolution of her earthly tabernacle, presented the great salvation in a new light to her mind, and doubtless added a requisite tone and hue to the spiritual condition with which God designed she should meet His messenger at the portals of eternity. Every new unfolding of the truth awakened in her soul more profound wonder at the divine wisdom and mercy, and deeper love to the Saviour of sinners and sinners saved.

In the summer of 1866 it became manifest to herself and her friends that the silver cord was loosening, and the golden bowl was being broken. She always expressed the most entire resignation to the divine will. However much she regretted the incompleteness of her life, she never doubted her acceptance in the beloved. She utterly renounced herself, esteeming herself the least of the saints, not worthy to be called an heir of heaven, yet "rejoicing in hope of the glory of God." She conversed about her approaching departure with great solemnity, but with the calmness and confidence of one of whom God himself has shut into the ark of safety. On the 20th of January last she felt herself descending into the chilling waters of Jordan. Her respiration became frightfully laborious, so as to render

articulation at times almost impossible. Her features wore a livid aspect, and the ensign of the last enemy was plainly visible, but her mental functions remained unimpaired, and in the triumph of faith her heart could sing, "my soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour." Higher and higher rose the waves of death! Her eyes lost their luster, assumed the glassy appearance that indicates the recession of the spirit from the domain of mortality. As long as she could give utterance to her feelings, she bore testimony to the divine goodness, and to her assurance of a vital interest in redeeming grace. Christ and Him crucified was her entrancing theme to the last. As the twilight shadows of life's evening deepened into the gloom of death's dark valley, the gleams that shone from the other side of the vail became more luminous. She then felt, as never before, the thrilling blessedness of the espousals that bind the soul to the eternal bridegroom, and in the rapture of deathless love she could say, "my beloved is mine, and I am His." At about 4 o'clock in the afternoon, in the presence of her brother, her sister, and her sister's husband, her spirit was disrobed of its earthly garb, stepped into the chariot of God, and was escorted by angels into the presence-chamber of the august 1 AM. She died in the home of her sister who witnessed her death, at Annville, Lebanon county, Pa. Four days after her decease her remains were conveyed to the burial ground at Springcreek Meetinghouse, and laid beside her sleeping husband, to await the resurrection morning. Thus passed away one of God's elect, and may the memory of all that was Christly in her life come back to us with sanctified power, wafting heavenly flavors on those who admire her example but do not imitate it. She "being dead, yet speaketh." Every error speaks of her frailty, and every triumph over error and imperfection speaks of a divine power in her soul. She still speaks to her kinsfolk, for whose eternal weal she so often wept and prayed. The tongue of death is often more eloquent and persuasive than the embodied power of life. "Blessed are the dead that die in the Lord," and blessed are the living that heed the solemn elevating lesson of a holy life and triumphant death. The dead in Christ are secure, and if we be "followers of them who through faith and patience inherit the promises," we also shall, in due season, enter the eternal city refulgent with the glory of the divine presence, forever thrilled with the bliss of redeeming love.

Union Deposit, Pa., Aug. 26, 1867.

THE IMMORTALITY OF MORAL INFLUENCE.

There are many startling thoughts connected with man as a rational, accountable, and immortal being.—The reflection that he is to live forever, and that the character of the life that he is to live in a future world, will be the necessary result of the moral character of the life that he is living in this world when he dies, is one of those startling thoughts. Another is, he is responsible for the influence he exerts over his fellow creatures while living

among them here in the world.—And another thought no less startling, no less suggestive, and no less worthy of our consideration, is the one that our influence continues to operate upon the world after we are dead, and it may continue to operate until the end of the world.—There are some whose modesty is so great that they seem to feel they have no influence here to accomplish anything whatever. But we presume the time is coming when a just estimate of the influence of human conduct will show that but very few persons have ever lived but what have exerted an influence for good or for evil, not only while they were living, but for ages after.

It is one of the laws of our being that we exert an influence over one another. It is true we sometimes do not seem to be conscious of the influence exerted upon us by those with whom we associate, but whether conscious of it or not an influence is exerted, and we very often fall into the habits of those with whom we associate before we are aware of it. This influence like the power of attraction is a mysterious power. It is so secret and quiet in its operation that it seems to escape our notice, and it is only when its effects are plainly seen that we properly estimate this hidden power. It is like the wind that can only be seen in the effects it produces.

Our object is to call the attention of our readers to the moral influence exerted by human beings upon the world after their death or upon what we may call their posthumous influence. But that they may be prepared to appreciate the subject more fully, we shall notice in the first place, the influence that past generations have exerted upon the present, and which they will continue to exert upon the future, through their habits of life and the institutions which they established. The habits, the principles, and the forms of European society were brought along with the colonies that settled the new world, and are stamped upon American society.—And as different parts of our country were settled by settlers of different habits and principles, so we find different modes of living and different institutions prevailing in different parts of the country. The first settlers of the New England States were industrious, friends of education and religion. How extensively and thoroughly they have stamped these characteristics upon the present generation of their decendents, an acquaintance with the present condition of New England will plainly show. At an early day in our country's history, laborers were wanted to work the mines from which precious metals were obtained, and Africans were brought to our country to perform the labor which the native Indians were unwilling to perform, and hence the system of slavery among us, which existed until very recently. The mold which that system with its accompanying circumstances has given to the general tone of society in the Southern States, is not difficult to perceive, though not very pleasant to contemplate. In making observations upon effects and their causes in the progress of events we are compelled to accept the principle that former generations have had much to do in handing down to us the forms of society

and habits of life which prevail among us; and as former generations have influenced the present, so will the present have a controlling power over the next, and others still more remote far down in the distant future. What a weight of responsibility then rests upon the present generation, and each individual that forms it! We do not by any means entertain the idea, nor do we wish to convey such an idea, that the present generation will not be held accountable for its guilt because its evil principles and habits were handed down to it from a former generation. The present has made itself guilty by voluntarily accepting the wicked practices of the last, and so with each former one. But we come to notice more directly the continuation of our moral influence upon the world after we shall have gone away to mingle no more personally and directly in its busy scenes. Death by no means destroys the influence of the pious. Although it destroys and decomposes the mortal body, it cannot destroy or freeze the stream of holy influence started in the holy life and christian activities of the devout, consistent and humble follower of Jesus. It is a law of nature that nothing is absolutely lost. The form and place of objects change.—The food we eat goes to form the various ingredients which constitute the human body. The productions of the animal organization go to fertalize the earth and enter into new formations. The liquid parts of bodies ascend and form clouds from which the rain descends. And so it is with moral influence in God's spiritual kingdom. For it would not seem to be in harmony with the wisdom and benevolence of the divine government, to watch over elements of mere matter, so that not one particle is ever lost, and then let those holy influences which his grace has imparted to his people die as soon as they seem sometimes to do. These holy influences and benevolent schemes the offspring of highly cultivated christian character, may, like the elements of matter, enter into new formations, and appear under other circumstances, but no less efficient in accomplishing good. This change may be looked at as a transmigration, not of one soul into another body, but as the image of one soul impressed upon another, and the principles of one fully and practically embraced by another.

The active and useful christian still lives in the lives of others that he has helped to bring to Christ.—As we cannot separate the influence of one person any great length of time after death from the united influences exerted by the whole christian church, so as to be able to tell precisely what amount of influence justly belongs to him, any more than we can separate the rays of light that fall from the stars that shed their light upon our pathway, and tell what light comes from each star, yet we know that the smallest or most distant star contributes its influence; so the smallest christian influence of the past is not lost, but enters into and helps to form the stream of influence that is blessing the world.

While the doctrine of the immortality of influence will commend itself to the reflecting mind as strictly true, it should be a power-

ful motive to every accountable being to prompt him to cultivate a christian character—a character that will shed a blessed influence around it while the subject of it lives and when the subject ceases to live on earth that influence will be as seed put into the ground that will appear in a golden harvest when the seed that was planted has become decomposed. Or, like the man who has been successful in business by his diligence and close attention.—He acquires a handsome fortune, and then retires from business. He now rests from his hard labors, and enjoys the fruit thereof. But he has so invested his capital, that, notwithstanding he has ceased his labors and retired from business, he is still working through his investments and adding to his own wealth and encouraging business, and helping others to attain the desirable point of competency that he himself has reached. So it is with those that have cultivated a christian character, and left the influence of that character upon their family and the community in which they lived. They may have retired from life's busy scenes and ceased from their labors on earth, yet they are working for the Lord through the agency of those whom they have influenced by their godly lives.

Paul in the prospect of death was in a straight. He had a desire to depart and to be with Christ, which he knew would be better for him as far as his own individual enjoyment was concerned. But he felt that for the cause of Christ, and the prosperity of the church, it would be better for him to live. "Nevertheless to abide in the flesh is more needful for you," said he to his brethren at Philippi. Dying christians with the experience of Paul, and with his passion for converting souls to Christ, feel that there is nothing to induce them to prefer earth to heaven but a desire to be useful. They know that there is here so much to do, and they would like to take a part in doing it, for they do not become weary in well doing. Now with much feelings, what a pleasure it must be to know, that though they must die, and have their personal presence withdrawn from the work of the Lord on earth, their influence will live after them in the active labors of those upon whom they have impressed their own godly example and principles.

The dying parent in leaving his home which he obtained and improved with much labor and interest, will be the more readily reconciled to his separation from it, by the reflection that it is to go to his son and thus remain in and benefit his family. And the dying christian whose means, principles, and spirit have been such that enabled him to be a Gaiusan host, to weary pilgrims, and who opened both his heart and house to Christ and his disciples, may regret that he can serve the Lord no longer in the persons of his brethren with his property, but if some of his heirs who will receive the property, inherit the principles, the benevolence, and the love for the cause of Christ that he himself possessed, and consequently will continue to use the property as circumstances may require to promote the wellfare of the followers of Christ, this reflection will give him comfort in death, and if the father's godly life had a tendency to superinduce such a state of things in his family, that father's influence will live after him and that for good. Thus a parent's influence may continue to live

in his children and posterity; a minister's influence may continue to live in those whom he has been the humble instrument of converting to Christ; a teacher's influence may live in his pupils upon whom he has impressed his principles or the peculiarities of his character; and so in all the positions of life that gives us an influence over one another. And not only so, but where we have the means, and use those means for building meeting-houses, or educational institutions, or for promoting any christian or benevolent enterprise, these institutions continuing for ages, through them their founders and supporters will continue to exert an influence long after their decease. It is said that a young man who was contemplating the missionary work as his field of labor, said as he stood looking with admiration on the splendid buildings forming the Girard College, "In that gorgeous pile of granite, Stephen Girard sought to perpetuate his name and memory. "I go to inscribe mine on a monument reared of the imperishable materials of souls recovered from the ruin of heathenism, and wrought as lively stones into the Temple of God."

We have a striking illustration of the power of influence in authorship. The books that men have written, or at least many of them, have had a very decided influence upon society, and this inflence has not been confined to the lives of the authors. It is said that a tract brought in a pedler's pack to the door of the father of Richard Baxter was the means of his conversion. Baxter wrote among many books one called the "Saint's Rest," and this it is said was the means of converting Philip Doddridge. He wrote the "Rise and Progress of Religion in the Soul," and this was the means of converting Wilberforce. He wrote the "Practical View," and that led to the conversion of Legh Richmond who is the author of the "Dairyman's Daughter" a work that is said to have been translated into more than fifty languages, and has been the means apparently of doing much good. In this way influence may increase, and extend, and continue long after the death of the individual who started it. All the works above alluded to are still exerting a wide influence in the world. But it is to Christ and his apostles we point as bright illustrations of the immortality of influence. What a powerful influence have the doctrines which they taught, and the exemplary lives which they lived, had upon the world! And what an influence are they now exerting upon the world, although it is now nearly nineteen centuries since they lived on earth! The little band of christian heroes with Christ as their leader, who started the great work of christian reformation, seemed feeble, so much so that their enemies apparently for a time triumphed over them. But their principles and influence were immortal and are exerting a power that is marvellous indeed, and will appear still more so when the final sheaves of the harvest of the seed which they sowed are gathered into heaven's garner.

But neither the good nor evil influence which men exert is necessarily buried with them, or ceases when they die.—Voltaire abusing his great power which his talents gave him, gave his influence to the establishing and spreading of Atheistical principles, which led to the Reign of Terror in France, and a scene of bloodshed that is painful even to contemplate. And he and other infidel writers exerted an influence in their day the evil consequences of which cannot be estimated until the day of judgment. It is said that it was through the influence of Homer's "Illiad" that Alexan-

der became the terror of the world, and the destroyer of human life that he did. And then by reading Alexander's life, Caesar and Charles XII. of Sweden, became the bloody heroes they did. So the influences of human character cannot easily be estimated. And who then can feel indifferent to the influence that his life and principles will exert upon the world after his death?

As we already have noticed, moral influence like the elements of matter, is not lost. Although the influence of some may be limited, all are making some impression on those with whom they associate, and no man will leave the world exactly as he found it. The habits we are helping to form, and the principles we are helping to establish, may extend from generation to generation, accomplishing their work of good or evil, and spreading happiness or misery when our names are forgotten. The principles we are endeavoring to establish, and the idea we are illustrating, will, we presume, be denied by none.—And this principle, is as plain in its character, and wide in its application in promoting human weal or woe, it is not to be wondered at that we find it recognized as a gospel principle. Such is the case. Paul in speaking of those whose faith he would have us follow, says of Abel, *he being dead yet speaketh.* And as he continued to speak in Paul's time, so he speaks yet, and by his example and influence is exerting a salutary power upon the church, and through it upon the world. It is evident to every reflecting mind that the influences of the men of former times, both good and evil, have made human society what it now is. And we of this generation are not without our influence in molding the characters of the next.

If what has been said and the views here taken of the perpetuation of the moral influence of men after death be correct, then, indeed, is there a degree of responsibility attached to our living, which should deeply impress us with the importance of living right, that our influence while living, and that also upon our posterity and future generations may be of a high christian character.—We do ourselves feel the influence of those long since dead, and inherit not only their possessions, their lands and property, but in some degree their principles, their moral habits, and even their religion. And we of this generation will soon give them over to the next. If then what we have received from those gone before us, is correct; we need not hesitate to let them pass into the future. But if they are not correct, we should not fail to correct them, for whether good or evil, they will be received by some who come after us.

Dear reader, fail not to ponder this solemn subject. Though you may soon die, your influence will not. Are your principles, character, and influence such that you would like to go down to your distant posterity and to future generations? If not, hasten to acquire such principles and cultivate such a character as will prove a blessing to yourself and to all who are brought under their influence. Labor to establish, and to promote the prosperity and success of such institutions as will prove a blessing to the world, and in these you will still live, and through them exert an influence for good through distant generations. Above all, invest largely of whatever you can, whether of moral influence or wealth, in the church of Christ and in all its departments of christian labor for the amelioration of suffering humanity. This is a divinely incorporated institution, and it must exist to bless the world with its reforming power while God waits to be gracious

to returning prodigals. And if we give the church of Christ our approbation, our tears, our prayers, and our support in any and every way we can, then shall we indeed improve our talents, and through divine grace become the benefactor to others, who will be our crown of rejoicing in the day of the Lord.

J. Q.

For the Visitor.

ORGANIC LIFE OF THE CHURCH OF CHRIST.

That there is an organic or progressive life in the *true* Church of Jesus Christ, whereby the all-powerful saving life of the Redeemer in the world, is continually manifesting itself in his glorious promise, "Lo! I am with *you* always, even unto the end of the world," is a doctrine admitted by all and denied by none, who believe in the real divine image and life of Christ in his church, which is the "body of Christ—the fullness of Him that filleth all in all." But *what* constitutes the true legitimate requisitions of a people, denomination or sect of professed christians to entitle them the true church of Christ, *is a question* upon which a great deal has been said and written by learned men and professed theologians, who generally come to the conclusion that their own particular church, to which they belong, have these required requisitions, and that "whatever church, denomination or sect that could not trace this organic life through a direct unbroken or progressive line to the apostolic or primitive church, was "an illegitimate," or as some call it, "a bastard christianity." If we view, however, this subject in the plain and positive light of the word of God, this conclusion and argument proves a little more than what these learned authors have, perhaps, bargained for. And it is strange, remarkably strange, that learned men with all their boasted knowledge and wisdom in theology, should write pages upon pages on so important a subject, and loose sight entirely of the important *connection* in which the Savior promised this organic life to his church. This glorious promise of Christ is only and alone given to his *true* disciples, who *obey the precept* given in his commission, and therefore "observe all things, whatsoever he has commanded." The promise is here so closely connected with the pre requisite precept, that it is utterly impossible that the *promise* could be realized without a strict obedience to and full compliance with the precept. The precept goes before the promise and the promise is therefore only *conditionally* made in obedience of the precept. The irresistable conclusion must then follow, that whatever church, denomination or sect, that *doeth not* "observe all things, whatsoever" the great Head of the church has commanded is really *destitute* of this organic life of Christ, and must in the language of these learned theologians be "an illegitimate or bastard christianity," whatever they may call themselves, even if they can boast of their origin in the original and distinctive Protestantism, in which it is claimed this organic life developed itself again into a *new* life in the great work of the Reformation, and was "carried over (out of Popery,) unimpaired into Protestantism by the Reformers." Aud if we com-

pare the "*original aim and object*" of the Reformers, with the *actual result* of Protestantism, the foundation of this boasting argument is just as *illegitimate* in itself, as the *disobedience* of the precept in the commission is *destitute* of the actual saving-life of Christ. To illustrate this fact, let us just hear what Professor Schaaf, the great acknowledged *champion and organ* of Protestantism in America says, in regard to the original aim and object of the Reformers. He says: "The thought never entered the minds of these great and pious Reformers, to encourage abstract confessions of faith and abstract thoughts; they were deeply imbued with the spirit of *Reform*—but not with the spirit of Radicalism and Sectarianism.—They issued their *protest*, not against the church as the bearer of the Savior's life in the world, and standard-bearer of divine truth—but against the enemy, which had come in like a flood, threatening to destroy the entire heritage of God.—They stood out as firmly against the radicalism and fanaticism of the age, as against the disorder, abuse and corruption of Popery itself. Their great aim and object was to *reform* the old church, and not by any means to become the founders of *new sects*. Protestantism is in fact *Catholicism Reformed*—an actual continuation of the all-powerful and vigorous life in the church, whereby the organic life of Christ developed itself again into a new form."

Here then have we the original intention of the Reformers, not to break themselves loose from the old Mother or Catholic Church, "as the bearer of the Savior's life in the world, and standard bearer of the divine truth!" The *result* of Protestantism, however, proves a *complete failure* of this original "aim and object" of the Reformers; for we see and behold not only "abstract confessions of faith" by *hundreds!* and "abstract thoughts" by *thousands!* in Protestant christendom, but a perfect Babel of confusion in the smoke of "radicalism and sectarianism," which eclipses and mocks the "unity of the spirit and faith," and the "true knowledge of the Son of God," unto which all *true* believers are called into "ONE BODY" and 'ONE SPIRIT'—in which there is and *there can be no schisms*—for "Christ's body is not," yea, CANNOT "*be divided.*" The whole system and spirit of sectarianism has therefore not only lost sight of the *true* idea or conception of the body of Christ—but stands in open opposition and contempt, yea, in direct conflict with the true church of Jesus Christ. This is even admitted by the great champions of "original and distinctive Protestantism," who generally denounce the whole sect-system a mere "bastard christianity." But this so much exalted "original and distinctive Protestantism"—even in its very "original purity" *and result*, is in fact nothing more or less than *sectarianism in itself*, and hence in the language of its own advocates nothing short of what they call "bastard christianity." For the fact is undeniable that the original object of the Reformers "to make Protestantism Catholicism Reformed," proved a complete failure; and the only reason we have for this failure, is the fact, that the Reformers were "excommunicated and anathamized by the bulls issued by

the Pope," and were therefore compelled, "however reluctantly, to form a *new* church organization." But according to the idea of Prof. Schaaf, quoted as above, this new organization was *in itself*, nothing more or less, than what he and his friend, Prof. Nevin and others, condemn so severely in the sect-system, "an actual breaking off" from the organic life, vested in the old mother church, &c. But to overcome this apparent difficulty and in justification of so fatal a cause, it is affirmed, "that this organic life was carried over into Protestantism by the Reformers, who had received this life, unimpaired in and through their baptism in the old mother church, as the bearer of the Savior's life, &c;" for it is most earnestly and *religiously too*, contended "that if the old church—both priests and lay members—had been *as corrupt as Satan wanted them to be*, this organic life was, notwithstanding, continued unimpaired in and through its *infant* membership!" Here we might well exclaim in the old German proverb: "*Wie gelehrter wie verkehrter!*" For how ridiculous and absurd is the idea, that the true organic life of Christ was *preserved unimpaired* in and through infant baptism, and this too, by actually "imputed to the infants through the profession of repentance and faith by sponsors or sureties *as corrupt as Satan wanted them to be!*" and the ordinance of baptism administered by priests, *not less corrupt!!* If this is not "bastard christianity," then we would like to know what its term means. And if Protestantism—even in its boasted "original and distinctive purity"—has no better foundation—and no other foundation is or can be given—for its organic life, then the great mystery and wonder is at once *solved*, why we have such a confused Babel in Protestant "sectarianism and radicalism." For each founder or originator of every sect in Protestant christendom can boast in this very way of having carried over into his own particular sect, this self-same supposed organic life through his own infant baptism—tracing it back in an unbroken or progressive line" *too*, not only to some one of the so called "Orthodox Protestant churches," but through them to its very fountain-head, the Reformers and even into Popery itself.

What is then the *difference* between "original and distinctive Protestantism" and the sect-system! It is one and the *self-same* thing in its *origin*, *result*, and *spirit*. *The legitimate fruits of a bastard christianity!*" because it stands in open opposition and contempt of the sacred precept in the commission of the Savior "to observe all things whatsoever he has commanded," and is therefore destitute of the true organic life of Christ. For the revealed word of God condemns the whole sect-system, wherever and in whatever form it may exhibit itself. The Lord is come to make of *twain one*—to gather the dispersed children of God, throughout the world, into *one fold*, under *one shepherd*; and his last solemn prayer, shortly before his suffering, was that *all* his followers should be made *perfect in one*—as he was in the Father and the Father in him. And of the first christians, we read in the Acts of the Apostles: "that they were of one heart and one

mind—and continued steadfast in the apostles' doctrine and fellowship." And the apostles exhort *all* christians, in the name of Jesus Christ: "that there should be *no divisions* among them but all speak the *same thing*, and be perfectly joined together in the *same mind* and in *the same* judgment—and *all keep* the unity of the one body and the one spirit, in the bonds of peace." Thus we see that the sacred doctrine of the ever adorable Savior and his Apostles, inflicts a *death blow* to the whole sect-system; and we must therefore conclude with Prof. Nevin: "That sectarianism—its whole system and spirit, is not only *false to itself*—but in direct conflict with the *unity* of the general or Catholic church. It is *worse* than wrong, whatever is in opposition to the church of Christ, conflicts with the word of God, and must come from the Devil! Hence we (i. e. Nevin) conclude that the *sect plague* in our minds is from the Devil!"

This sweeping denunciation of our old friend Nevin, however correct it may be, is rather a *little* too severe for an advocate and champion of "original and distinctive Protestantism." The argument of his friend Schaaf, shows that Protestantism—even in its "original purity"—was "really a breaking off from the organic life, &c.," and must therefore be the *mother of the sects*, for the sects only follow the example and in the footsteps of its mother; and if the "*sect-plague comes from the devil*," WHAT must Protestantism be? Certainly not the Devil *himself*, to which conclusion the logical argument of these learned men would lead us to—for the devil was long before Protestantism arose—"coming up out of the earth," as "another beast—with its two lamb-like horns" —representing literally the Lutheran and German Reformed churches, into which two horns or divisions Protestantism was originally divided—and which two horney-divisions have since multiplied so numerously and increased such a variety spirit, that Protestantism in "its legitimate fruits"—i. e. "the sect-plague in our midst"—has become so hateful in the eyes of these learned theologians and all other good men; for the *growing process* of these horney-sects, in their proselyting and proscriptive spirit, is any thing but love, peace, union and good-will—the cardinal elements of the true church of Jesus Christ.

J. MILLER.

German Settlement, Preston Co., West Va.

For the Visitor.

THE KNOWLEDGE THAT PROFITS.

"Ever learning, and never able to come to the knowledge of the truth, 2d Tim. 3, 7."

Dear reader, a few thoughts on the above may be to profit, as we are creatures of habit, and must learn all things. We must learn to walk, to talk, to think, and to practice &c. Yet from the above text it is certain men may ever learn, and not come to the knowledge of the truth. In other words, learn without profit. In verses 2 to 9, we have the character of those who have thus learned; although it does not appear from this scripture what particular science they learned, but

that they were a long while learning, (ever) and yet had not arrived at the knowledge of the truth.—And, consequently, it is declared they shall proceed no further: for their folly shall be manifest unto all.

Timothy also learned, and the apostle commends his learning, and admonishes him "to continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;" "but that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. For all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works, v. 14—17." Timothy having learned the truth from his youth. And we are informed from what he learned it; *from the holy scriptures;* hence we offer him as a model of true learning, worthy of imitation to young and old.

All persons are under some obligation to improve their understanding: otherwise it will be barren and unprofitable. Yet no one is obliged to learn or know everything; this cannot be sought nor required, for it is impossible. Skill in the sciences is the business and profession but of a small part of mankind.—Hence I fear that much of what is thus learned is not calculated to bring the learner "unto the knowledge of the truth," but has a tendency to make them what is said of those referred to above, v 2, "lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, &c." I am not certain that the sciences as taught in the schools are any real advantage to the knowledge of the truth which is unto salvation. My doubts are based on observation.—Quite a number of scientific men have recently been thrown amongst us, and with rare exceptions appearances would indicate more infidelity than truth Again I am doubtful whether a mind not especially blessed by the creator can attain into a perfect knowledge of the sciences. One of the poets, I think has truthfully said, that "education never will supply, what the God of nature has denied." It is also certain that parents and guardians err in educating their sons, or wards in a science for a profession. A case of this kind occurred in our State some years ago. A father educated his two sons, the one for the "bar," and the other a civil engineer, for their respective professions. But when these boys became men the order of the father was severed. And the intended lawyer became the engineer, and the intended engineer became the lawyer, and perhaps neither have their superiors in the State. *They are both living.* Indeed there are cases where men became experts in the sciences, *who had no school education at all.* Permit me here to quote from the "Baltimore County Free Press."

"One of the most remarkable men that ever lived in this county was Benjamin Benneker. He resided near Ellicot's Mills (now Howard county) on the property now owned and occupied by Josnua H. Hynes. His humble dwelling stood on or near the old Frederick road, in a

southern direction from the residence of Mr. Hynes. He was poor, *had no school education, but was a finished astronomer and mathematician. He calculated an almanac, which was the first one ever calculated in the State.* His peculiar genius, and his exemplary and useful life, have been the subject of a small volume, published some years ago, but which we have never seen. *And this man was a negro;* a full blooded African as he says himself, "of the color that is natural to him of the deepest dye.' He was engaged in the survey of the District of Columbia, and set and deliberated with the Maryland Commissioners." (The italics are mine)

This man corresponded with President Jefferson in '1781. By whom his almanac was sent to Mons de Condorcet, Secretary of the Academy of Science, at Paris." I might multiply testimony, proving the sciences to be the business of but a small part of mankind, and that much of the time and money spent in acquiring them is useless, but let this suffice.

But there are many things to be learned which are not generally taught in the schools to which our children are sent. *This fact is often painfully exhibited on their return home at time of vacation, &c.*

The learning that brings us "unto the knowledge of the truth" must be learned from the scriptures.—From whence young Timothy learned it. In learning the scriptures we may be aided by those who learned and practiced the truth before us, having them for ensamples let us go forth. Solomon says, "If thou knowest not, go thy way forth by the foot steps of the flock, and feed thy kids beside the shepherds tents, Song of Sol. 1: 8." Paul says: "Be ye followers of me, even as I also am of Christ," (1st Cor. 11: 1.) To the church he says: "For this cause thank we God without ceasing, because, where ye received the word of God which ye learned of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye brethren, became followers of the churches of God which in Judea are in Christ Jesus." (2d Thes. 2: 13, 14.)

Thus it is evident that with the scriptures for our "text book" and the example of holy men of God; and well organized, and properly conducted churches to look to as teachers, we may learn "and come unto the knowledge of the truth." In this school, elders and teachers, old men and young men, old women and young women may learn lessons of truth and piety. *We may also learn lessons of profit from the rude and impious.*

If we have the choice of our companions we should always choose those who are superior to us in piety, in holiness, and even morality, for it is not every sober man of our acquaintance, nor every one advanced in learning, that is fit to engage in free conversation for the inquiring after the truth, for many such have not the fear of God before their eyes, and their manner of conversation not as becomes truth, and holiness. Therefore we should ourselves—and teach our children always choose for our companions the holy and the pious. We may however sometimes fall into the

society of the unholy; but under every circumstance where we retire from company; or from public worship; or from the chamber of the sick, let us commence with ourselves, and enquire what have I learned for my improvement. If we have seen some of our company candid, modest, humble in their manner, wise and prudent in their conversation, just and pious in their sentiments, lovely in their manner. Impress them upon the memory, and treasure them up for imitation.

If we should at any time come in contact with persons who are rude in their manner, or haughty and proud of their knowledge, or affect to be wiser than all the company. or are always talking ill of every body, disputing with every one on all subjects to hear themselves talk, making long harrangues while the rest must be silent. When we return from such persons, let us ponder well what we have seen and heard, and retire into our closet, and pray, Good Lord from all such deliver us.

Thus dear brethren and sisters I believe we and our children can learn unto profit, and "come unto the knowledge of the truth." God grant us this learning I pray in Jesus name, amen.

D. P. SAYLER.

For the Visitor.

CAN WE KNOW THE TIME?

"And Jesus went out, and departed from the temple, and his disciples came to him for to show him the buildings of the temple," Matt. 24: 1.

These are the words of the Lord recorded by Matthew. And Jesus said unto them, see ye not all these things? verily I say unto you there shall not be left here one stone upon another that shall not be thrown down," v 2.

And the disciples' question was, "tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" I understand that these three questions are directly answered by the Saviour in and through this chapter. Br. Deardorf says on page 211 of the G. V., July No., "and now if we can only have faith to believe this newly opened book, we can be taught by the principles therein contained, to know not only the day, but the very hour wherein the Son of man will come. The Saviour in answering that question, says, "but of that day and hour, knoweth no man, no not the angels of heaven, but my father only," Matt 24: 36.

Br. Deardorf speaks of the newly opened book so much, forgetting that we have an old opened book, the book of all books, that is always new and which says, "and knew not until the flood came and took them all away. So shall also the coming of the Son of man be," Matt. 24: 39. Mark in recording the same circumstance, speaks about the same way, Mark 13: 32—35.

The apostle Paul says, "but ye, brethren, are not in darkness that that day should overtake you as a thief," Thess. 5: 4. Brethren, it would be labor in vain, if we would be in darkness after we have come out of darkness into the marvelous light, and in the 2nd verse of the same chapter, he says, "for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night." We know that the end is close at hand, because we are not in darkness. The man that is in darkness cannot understand the signs of the times. But we who have put on Christ, and learn of

him, can learn that the time is near, even at the doors, and that is about as near as the believer can learn. We do not doubt but what Br. Thurman has written a very strong book on that subject, but Christ and his Apostles a stronger one, and they all say that we cannot know the day nor the hour, but admonishes us to "watch and be sober lest that day come upon us unawares." This truly might be, if we do not watch and be sober. If we begin to eat and to drink with the drunken, the Lord will come upon us as a thief, or unawares, and will appoint us our portion with the hypocrites and unbelievers, these few lines were written by a young, but God fearing brother, and I hope the old brethren will pray together with us, that we may grow in grace and in the knowl edge of our Lord Jesus Christ, amen.

J. H.

Nettle Creek, Ind.

For the Gospel Visitor.

THE COMING KINGDOM.

Dear Brother James, my poor heart was once more made glad, at the reading of a piece in the Visitor written by P. Deardorf on the time of the coming kingdom My pen fails to describe the joy it affords the weary waiting ones, to know that soon their life long prayer will be answered, "Thy kingdom come thy will be done on earth as in heaven." I also felt glad that there seems to be a way opened again through the Visitor for us to come together and reason on this sublime subject, although I do not know whether I should say opened again. For I do not know whether you had closed the door against it or not.— But I do know that Brother Holsinger had for some time. But I did notice a piece permitted into its columns against it by brother C. H. B. which surprised me. He there speaks of those who have the hardihood to fix the time of the second coming of the *son of man.* To which I propose to reply through the Companion if it does not fall into the waste box. I for one do not know of any that have set the day. They only repeat the day spoken of by the Father, which he spoke to Moses when he gave him the law which law the apostle Paul understood to be a shadow of good things to come. And we claim the liberty to understand it so too. Now we know that the passover lamb was a shadow of the lamb of God and how precisely did that shadow reach the substance that having reached its fulfillment in the past. We know it to be so. Now I would ask have we not got good gospel grounds to believe that the year of Jubilee, which also was a part of the law, will have its fulfillment in the last 49th sabbatical year this side of 6000 years, and that too precisely on the 10th day of the seventh month. Oh! that the people could be persuaded to read both the Old and New Testament more, than they do. But how sad we are made to feel when we hear them say we have no need of the Old Testament.— The apostle Peter certainly did not think so when he tells us to be mindful of the words which were spoken before by the holy prophet, but as the old, and I do not know whether I would be far out of the way if I were to say the New Testament too, has been hardly thought necessary to read by parents, what can we expect of children. It hath been said, "as is the mother so is the daughter;" and it may be equally applied, "as is the father, so is the son." For it does appear that the religion of the present day is a mere assent to the faith of their fathers. If you ask them if they believe that *Jesus* is the *Christ* they readily answer, yes.

But if you ask them why they believe it, they will look at you as though you had asked an unreasonable question. Is that believing in *Christ*. To believe it because almost everybody believes it? Such would not likely be ready to give a reason of the hope that is within them. Oh, what a pity that there is not more of the time which is so extravagantly wasted, spent in searching of the scriptures, and there learn to know something about the things they affirm.

We as a little band who believe in '68 time, would be so glad to give the reason of the hope that is within us, if only some one would be interested enough to ask us. For we do feel like comforting one another with the words of the inspired apostle, Paul 1st Thes. 4th chapter, 17 & 18 verses.

Your Sister in hope of eternal life,

LEAH CRONSE.

CHRISTIAN UNION MOCK AND REAL.

(The following sermon is by William Cathcart, a pastor of one of the Baptist Churches of Philadelphia. There is considerable said at this time about Christian union, but what constitutes this union, in the sense of our Lord's prayer in which he prayed so earnestly for it, is appreciated and understood by too few of those who have much to say about it. It is not merely to take the emblems of the Savior's broken body and shed blood, as the author shows.—Surely we all should labor for *christian union*. Since our blessed Lord prayed for it, and since it is inculcated in the gospel. The union of christians to meet the gospel pattern, is thus stated by the apostle Paul: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1; 10.—Whether we agree or not in all the author has said, or in his way of saying it, he makes suggestions that are worthy of our considerations, and we therefore give it to our readers.—Ed. G. V.)

"Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one. As thou, Father, art in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me."

No greater blessing could visit the world than Christian Union. What bickerings it would silence. What unholy rivalries it would extinguish? To how many selfish and sectarian projects it would deal a deathblow! What crowds of warriors, now disgracing a profession of religion, would fly from the church of God, if peace were proclaimed, and use their swords in some more congenial warfare? What soothing, heavenly balm it would pour over the bleeding hearts of God's dear children. What a vast army, now wasting its strength in civil war, would use its artillery and send forth its cavalry and infantry against the common foe! What joys and spiritual powers, now kept in heaven through the warlike strife of sects, would fall on the struggling church, and enable her, on eagle wing, to ascend high above the paltry treasures and mean pursuits of men! What exalted communion with the ancient of days, taking from fire its power to burn, and from the tempter his victory, now enjoyed at distant intervals, would visit us every hour! Christians, instead of feeling forsaken, discouraged, alone; instead of being frightened from new undertakings in the service of God, would realize an army of *prayers* as-

cending to heaven for their success in every fresh assault on the kingdom of darkness; an army of *saints*, exclaiming in their ears, "We are with you! we are with you! inflict your heaviest blow, and we will aid you;" and an army of *hopes*, more numerous and brighter than any previously enjoyed, attracted from heaven by the most powerful of magnets, loving Christian Union. The temple of God, instead of being in the flames of sectarianism, with flames curling above its roofs, flames rushing around its foundations, flames filling its chambers, flames devouring its seats, flames enveloping its priests, flames consuming its doors, flames covering its gates and fences, and the heat and smoke of fiery sectarianism almost suffocating its inmates, and driving the ungodly away from its burning portals, this temple subjected to the streams of love gushing from millions of fountains—millions of heaven-united hearts—would soon be free from every burning spark; every charred spot would be repaired, and glistening with the glories of the God of Love; it would soon attract the millions of our race with a force which no conscience could resist, and no human heart repulse. The united church of God, instead of building three or four meeting houses in every little village, any one of which would contain its whole population; instead of building four or five in our large cities, within a stone's throw of each other, and leaving whole sections of the same cities, where thousands dwell, without a sanctuary of God; instead of erecting half a dozen universities at an expense of millions, in each State, when one would furnish the advantages of learning to three times the number of students any State in the Union is accustomed to supply; and instead of squandering its money by the hundred thousand on sectarian publications and other objects of jealousy and hate, shall actually have in its power to build churches all over the world, and diffuse the rays of the religion of love, wide as sunlight, wide as the ruined family of man, wide as the reign of death or the dominion of the grave.—Since the gospel was first promulgated over the Old World, no cloud, big with so many mercies as Christian Union, and about to burst with so many fresh hopes, has dispersed its blessings over our earth.

> "Hail, sweetest, dearest tie that binds
> Our glowing hearts IN ONE;
> Hail, sacred hope that tunes our minds
> To *harmony divine*."

Come, O day of universal union! day for which Jesus prayed: "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee; that they all may be one in us, that the world may believe that thou hast sent me."

Christian Union is very little understood by many who speak its praises and imagine they cherish its principles. What is Christian Union? My text answers that question by telling us that it is ONENESS OF MIND, ONENESS OF HEART, AND ONENESS OF EFFORT; "that they all *may be one, as thou, Father, art in me and I in thee.*" What perfect unity exists between the Father and the Son! So completely *one* are they, that the same deeds are ascribed to both the same revelations are attributed to both, the same purposes are imputed to both. Such an identity of thought, feeling, aim, effort, and even existence, is there between them, that the keenest eye of the greatest angel cannot detect a shade or difference. They are *one*, and in that oneness Jesus gives us a picture of Christian Union. "That all may be one, as thou, Father, art in me and I in thee; that is, as water runs

through the various pieces of the same metal pipe in the same way, and to the same extent; as sunbeams strike the same amount of the same light through two exactly similar panes of glass, located in the same position; or running down the swift tide of ages, and as one year is so very like another, so Divine doctrines, precepts, and love, should flow to the same extent, and in exactly the same method, throughout the heart of every member of the Christian family; so a perfect identity of mind and heart should reign over the whole family of Jesus. This is Christian Union, and anything else claiming to be Christian Union may be a portion of it, but is far more likely to be a counterfeit, a mere pretender, a fiction, designed to swindle the church out of real Union.

In our day, we meet with Christian Union everywhere; it issues forth from the platforms of Union meetings; it is echoed by the congregations that attend them; it flies forth from the editor's desk on the pages of many thousands of religious newspapers; agents for religious and benevolent societies have, for their everlasting theme, Christian Union; Christians when they meet, congratulate each other on the progress of Christian Union; churches that are supposed to be in the way, are soundly chastized with angry words, by some of these loving warriors contending for Christian Union! Christian Union has seized on the *tongues* of multitudes, if, with the majority, it has gone no deeper, and glibly Christian Union is uttered, eloquently Christian Union is descanted upon, and little seems to be thought of by large portions of the community, but Christian Union. And when you enquire what is meant by Christian Union, you soon learn that it is not union in doctrine, nor union of opinion about the truth of God, in short, that it is union of neither mind nor heart, and consequently, is not *Christian* Union; that it is simply meeting to pray in the same place occasionally, or to partake of the Lord's Supper at the same table. Three parts of the rejoicings over Christian Union which have reached us, have been based on the fact that a number of persons AVOWEDLY DISUNITED had met together to pray, as if a meeting of avowed *disunionists* could constitute a *union* meeting. The grand platform of Christian Union, however, with its chief exponents is *communing together* on extraordinary occasions, *at the Lord's table.* This is supposed to be the very acme of cemented love; and Baptists are denounced as the meanest bigots on the face of the earth, because they can not develop Christian Union by sitting at the Lord's table with unbaptized. Yea these union-loving Christians brand us with ecclesiastical infamy every few weeks, and, show the depths of their love by holding us up to the execrations of all who love Christian Union according to their development of it.

On the fifth of July, in the usual hall in this city, some of our most eminent ministers, and a congregation representing nearly every portion of Christ's people, met to commemorate our National Independence, by holding a union religious service. Among the ministers who took the most prominent part in that meeting, there was one who, a few months since, published a pamphlet denouncing the Baptists as among the most exclusive bigots in Christendom; and full of the same spirit at a UNION meeting even, this loving regulator of the faith of the Baptists, in the course of his remarks, narrated how General Washington, "after the battles of Trenton and Princeton, inquired of his predecessor, in Morristown, N. J., if it

would be in accordance with the rules of the Presbyterian Church, that he, an *Episcopalian*, should commune with him; how the reply was in the affirmative, of course, and how, next Lord's-day, Washington sat down at the communion table of the Presbyterian Church." And then, turning to the chairman, he said, "Sir, this is the spirit we want; it is a spirit of UNION. And I hope, sir," continued he, "the time will soon come all over this land, when all Christians, of every name and denomination, will sit down together at the communion-table." Loud and prolonged applause greeted this test of union on the part of an immense congregation, while telegraphic whispers on the platform, announced from minister to minister, that "*that was a hit at the Baptists.*" Christian Union is communion at the same Lord's table, by Christians of different denominations, on special occasions, as enunciated by the greatest of living Presbyterians, and among the greatest of living saints, and as applauded by an immense congregation, representing all the sects.

Now, passing by the *meanness*, so contemptiby *mean*, that we can not designate its grade, of lampooning the Baptists at a UNION meeting, to our mind, no theory of Union could be more fallacious. And if an archangel, fresh from Paradise, had proclaimed it, instead of Albert Barnes, we should resist him to the face. Christian Union is not the proximity of bodies sitting upon, or kneeling beside the *same* bench, or partaking of bread and wine from the *same* board; these MIGHT be fruits of some portion of that union, but of the union itself, they are no PART; and they might just as likely be, as the body of Adam, before the breathing of Jehovah, indices of no religious life or union whatever. In the Church of England, the same service is read by every minister, the same baptism admits each infant into the Church, the same confirmation relieves each sponsor of the vows he has taken for the child, the same communion-table provides bread and wine for every communicant.

Such perfect outward conformity does exist out of Rome, and then what a variety of opinions there are in that Church: there are Evangelicals who think conversion necessary to salvation, and Latitudinarians who believe self-righteousness will take them to heaven; there are Puseyites who adore Rome, and Protestants who would hang the Pope and cardinals; there are Millenarians who are looking every day for the coming of the Redeemer, and Anti-Millenarians who regard all such as miserable dreamers; there are Calvinists who reverence the great Genevan as the mightiest man since the days of Augustine, if not since the time of Christ, and there are Arminians who regard him as the very prince of heretics, and yet they all pray together, eat the Lord's Supper together, and share in every outward attitude and rite of worship; here are Christians differing from each other as much as men could do, and yet praying together, and partaking of the Supper together. Is this UNION? "Yes," says Mr. Barnes, "this is the spirit we want, it is a spirit of UNION;" "and I hope the time will soon come, everywhere in this land, when all Christions, of every name and denomination, will sit down together at the same communion-table" But does common sense call *this* Union? No! no! it never looks at it but it cries out: Babel! Babel! Babel! and collect at the Lord's table Presbyterians, Old School and New, with all their little difficulties; Covenanters, with all their shades; Seceder, Cumberland, and Independent

Presbyterians; Methodists in all their sects; Baptists with their variations; Dutch Reformed, Episcopalians, and Lutherans, and because they happen to sit at the same sacramental table. Is there *union* among them? Why there are *there* those who hate and love bishops, election, predestination, a special providence, final perseverance, immersion, and many other things; there are those *there* who believe, for church government, in the despotism of Methodism, the constitutional government of Episcopacy, the oligarchy of Presbyterianism, and the democracy of Baptists; why *there*, there is every *hue* of opinion, and every *variety* of faith, and is that *union?* So says Mr. Barnes. So say multitudes, as prominent as any in the land; and if discord be union, if confusion be order, if the whirlwind be a perfect calm, if the mouth of Vesuvius be an Alpine glacier, if the restless Atlantic, when, in its fury, it raises the ship to mountain hights then sinks her in ocean depths, be the immovable rock of Gibraltar, then this is union; but not till then. Looking at such a collection of noncohesive materials, we may be pardoned for recalling another union, which, in *point of variety*, so strikingly resembles it.

"Fillet of a fenny snake,
In the caldron boil and bake;
Eye of newt and toe of frog,
Wool of bat and tongue of dog;

Adder's fork and blindworm's sting,
Lizzard's leg and owlet's wing;
Liver of blaspheming Jew,
Gall of goat and slips of yew."

Such a gathering of contrarieties, eating at the same table, no more forms a union than oil and water in the same vessel. Each party retains its identity, and ever shall, until *minds* and *hearts* are made *one*. It is well for pious people of all denominations to meet and pray together. Such are meetings for *united prayer*—they are not *union* meetings. Christian Union means to hold the same doctrines, rites, and affections, and to hold them *as* Jesus enjoined them. It is to be of one *mind* with *Christ* and all his people *who think with him;* not to worship on the same seats. It is to be of one heart with *him*, and all who feel *like him*, and not to eat and drink at the same table—a favor even Judas shared. As Christ and the Father *are one*, so Christian Union unites all who enjoy it in every thing that Christ revealed. Away, then, forever, with these pretenses to union; and in this matter of Christian Union, down with these misguided men, who would give us but the *husk* of union and rob us of its *soul!* And, O, Savior, let the faith of every Christian soon be so like the faith of every other, that it would seem as if one soul and one heart thought and felt for the whole Christian world. As there are three persons, and but one God in heaven, so there are millions of Christians on earth, let them all be one; and thus, O Lord, give us reason to sing:

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of *kindred minds*
Is like to that above.

"Before our father's throne
We pour our ardent prayers,
Our fears, our hopes, our aims, are *one*,
Our comforts and our cares."

FASTING AT ANNUAL MEETING.

Our Annual Meeting should be our model council meeting. If there be any beauty in Zion let it be seen where the brethren meet as one. To render our annual council pleasant and edifying has occasioned much thought and labor among the brethren. In consequence arrangements have been made by which the crowd of spectators has been great-

ly diminished; and the labor is not so great upon those who hold the meeting This is an encouraging feature under the new arrangement. But all feel that something is in the way still All desire to see things pass along a little more sweetly; and if one thing was kept more effectually under, there would be more christian graces seen, less fault to find more confidence and a sweeter union — That one thing is the "*old man*" which though "put off" and "crucified," makes his appearing from time to time. Any means by which this enemy can be kept in subjection, is without doubt worthy of attention. Fasting has been recommended; and prayer and fasting are the only means. Our late Annual Meeting in regard to the subject of fasting declares, "that, in important cases it should be enjoined upon the members as a means of sanctification and qualification for important duties." Now if there is any time when "important duties" devolve upon the brotherhood it is unquestionably in Annual Council. There is the time that fasting, in connection with prayer, is necessary "as a means of sanctification and qualification for important duties"

There is much praying at Annual Meetings, but I have seen no fasting Indeed, it looks more like a feast than a fast. I believe it has been a custom hitherto for those who remain at home to fast and pray at Pentecost. If those at home observe this important precept why not those who assemble? It has been proposed that we fast before starting for the place of Annual Meeting This is good. But why not fast while there? Why not set the example there for the whole brotherhood?

The salutary effects of fasting have been felt and experienced in our common council meetings where dinner is dispensed with till business is concluded; and at our district meetings where it has been made a rule to dispense with dinner entirely, the same good results have been felt and experienced Doubtless the best results would follow were a similar course pursued at Annual Meeting. Let it be known that the Annual Meeting is to be a place of fasting and prayer, and those who go there to enjoy the "good things of life" will seek those creature comforts elsewhere. Let dinner be dispensed with, and it will not only lessen the labor of those who hold the meeting, but it will check the flow of animal spirit, it will set the light of reason on her throne and the blessing of heaven will attend.

D. H.

For the Visitor.

The Loving Sympathy of Jesus.

In the olden times, before Christ was revealed to His people, on earth, it was declared through the inspiration of the spirit, that "in all their afflictions, He was afflicted, and the angel of His presence saved them." What could be more beautiful, or more comforting than that thought.

In all their affliction! Are there then no circumstances, which repel the sympathy of the "Holy One."

Now, Christ himself was "tempted in all points, like as we are," therefore his sympathies are excited, for all sorts and conditions of people.

If human beings were more pure, there would be more charity for others, exercised.

When the Savior sent out the woman of Samaria, as the first bearer of the glad tidings, He did not say, her life had been so impure, she was not suitable to be thus highly honore

No, His purity unlike that pretended

possession of it, which says "stand back, I am holier than thou;" could stop in the pleasant place, by the well; and compare all the events of her life, and open her mind to the beauty that existed in living in accordance with the revealed truth, as it was in Jesus.

How comforting to the heart of Mary, when in exceeding humility, she stole in, and "brake the box of ointment exceeding precious," but not more so than the unbounded love and gratitude that filled her heart; wiping with the hair of her head His feet, while those who sat at meat with Him, thought He should have shrank from her touch, He rather justified and commended her. Oh! never may we forget the love, that impelled the lonely watch in the wilderness, where Satan undoubtedly presented to his imagination all the temptations to which human nature is subject, and tried by appealing to his necessities, to tempt Him to commit evil; but we may thank our Father in heaven unceasingly, he fell not.

And when dying as none other could, He won the victory over hell and sin; the sympathy of Jesus for lost humanity, ceased not, but throughout the countless ages of eternity; the saints, redeemed from earth's alloy shall sing the praises of Him, who "gave himself for us."

AMANDA.

GIVING AS AN ACT OF WORSHIP.

BY REV. J. O. MEANS.

Under the ancient economy, a large part of divine service consisted in presenting offerings. Of old, men used their tongues less in serving God, and their hands more. There were fewer prayers and songs, less preaching, more oblations and sacrifices: they uttered their feelings by more emphatic language. Civilization has affected the speech of man chiefly,—loosened the play of his tongue. The ancient notion was, that deeds speak louder than words; and that it was a truer way of praising the Lord to bring a costly treasure which could be used in the service, and lay it on the altar. They thought this was truer homage and heartier gratitude than simply lifting up the voice and pouring out volumes of sound.

The first worship of which we have an account was not by prayer, nor by singing, nor by sermon; and no sacraments were administered. "Abel brought of the firstlings of his flock; and the Lord had respect unto Abel and to his offering." And when, under divine guidance, the ritual of the ancient church was established, when inspired prophets preached and Aaronitic priests approached the throne of grace, while the smoke of sacrifices and odor of incense ascended, and when King David wrote the hymns and arranged the music for the choir, worship was not complete unless precious gifts were laid as offerings on the altar.

Is there anything in Christianity that changes this? The sacrifice is abolished, the priesthood has given way. Prayer and praise are as needful as ever. Are offerings no parts of Christian worship?

Then what a mistake those wise men made who came from the East when they heard Christ was born, and brought gifts—gold, frankincense, and myrrh! Christian worship was inaugurated with thank-offerings, and it is to be perpetuated with thank-offerings.

Our Saviour made alms-giving of the very essence of the gospel. He received the most costly gifts presented in hom-

age to himself. He commended the woman who brake the alabaster box of ointment, a gift that seemed needless and wasteful: he approved of the waste, and absolved her sins therefor. And, when he went to the Temple to observe the sincerity of the worshipers, what position did he choose? He did not sit on the pulpit stairs and observe who was most melted by the preaching. He did not listen to hear who prayed loudest, or who sang most divinely. He sat over against the treasury to see how they paid their devotions.

The act of the widow so commended was an act of simple worship. The treasury was a common collection for general purposes for the support of the Temple and the like. She did not give because a moving appeal had been made for starving people in some distant frontier. Her two mites hardly swelled the stream that flowed into the treasury already rich. Doubtless the widow needed the money more than the treasury; and the mites may have lain there till some Roman soldier, in the sack of the Temple, got them, and spent them for drink. It was not for charity's sake that the widow gave all her living: it was in worship of God, as an act of homage, of love, and thankfulness.—Suppose the money did go into the pocket of a drunken soldier; she offered it to the Lord, and the Lord had regard to her and to her offering.

An offering expresses feelings with an emphasis no other mode of worship does. It is a symbolical act of acknowledging that God is entitled to all our possessions. It is a token of homage, a tribute of sovereignty. It is the most marked proof of love. In the gospel, church-offerings are more appropriate, and are more needed than of old. God is now more glorified by gifts than ever. To over-lay the temple with gold-leaf, to prepare rich vessels and vestments, was no such honor to God as to erect Christian churches, clothe the naked, feed the hungry, build hospitals, send Bibles and missionaries through the world.

The gospel has developed a spirit of benevolence which makes charitable institutions the characteristic of Christian civilization. Large sums are devoted to religious purposes. But there is a fault in the secular character which our charities have assumed. They are given more for the sake of relieving men than of honoring God. They are monuments of pity rather than of piety.—They are not enough regarded as religious offices. It is well to give a cup of cold water to the thirsty; but it is a better act when the feeling that prompts is love to the Saviour, recognizing the needy as his representative, and doing it as unto the Lord. It is this reference to the Lord Jesus, making our charities tributary of worship to him, that needs to be emphasized. A one-sided notion of the truth that good works do not avail for salvation, a fear lest they might come to be regarded as propitiating God, has made many suspicious of looking upon offerings in the light in which the Old Testament, our Saviour and his apostles, speak of them.

TO C. H. BALSBAUGH.

Esteemed friend: C. H. Balsbaugh. In your epistle to "a dissenter" in the April No. of the G. V., you decline a further discussion with me on the all-absorbing subject of religion. So do I. Yet a reply to your rather lengthy letter may not be amiss. I shall be brief.

If there was always an organized church from the apostolic days to this time, where was it when George Grebi

and his seven associates came out by themselves and established the present organization of the Fraternity? If there was then an organized church of Christ there these dissenters committed the same error of which you accuse me.

I believe in one of my communications to you I requested an *eclaircissement* of the following proposition, namely, "if I can partake of the eucharist with a member who differs with me in one point of faith, why not in two, three and so on *ad infinitum?* Among various sects such as "Church of God" "Christians," "Mennonites," there are those who differ no more from the Brethren than some of the members of the German Baptist i. e. Brethren among themselves and yet you would admit them to the communion. This I cannot reconcile.

It is a rule in law that the man who associates with a band of desperadoes is held guilty with them though it be not proven that he partook with them in their depredations. From this I deduce that by communing with one who has not the same faith with me, I partake of his wrong faith. This you have not yet defined or made clear to me. If my view be correct why fault me?

The Lord Jesus did not allow Iscariot to partake of the bread and wine. Upon your hypothesis, I cannot see why not commune with all who profess to believe in Jesus.

With all my heart and soul would I come back had I the conviction. But you deem me head strong, &c. My friend I cannot help it. The separation from the fraternity has caused me much trouble and mental pain. But until I feel convicted I cannot acquiesce. You touch my soul so intensely I hardly know how to express it. If I am in error I must heartily invoke the Father of Mercy to enlighten me.

Cordially your friend,
A DISSENTER.

August 4, 1867.

Youth's Department.

THE IRON BAR.

Here is a good lesson from an iron bar. Read it, boys.

A bar of iron worth five dollars, worked into horseshoes, is worth $10 50; made into needles, it is worth $355; made into penknife blades, it is worth $3285; made into balance springs of watches, it is worth $250.000.

What a drilling the poor bar must undergo to reach all that; but hammered and beaten and pounded and rolled and polished, how was its value increased! It might well have quivered and complained under the hard knocks it got; but were they not all necessary to draw outs its fine qualities, and fit it for higher offices?

And so, my children, all the drilling and training which you are subject to in youth, and which often seem so hard to you, serve to bring out your nobler and finer qualities, and fit you for more responsible posts and greater usefulness in the world.

BROTHER SHARP'S REPORT.

MILLERSVILLE, PA, Oct. 1, 1867.

Brother Quinter:—I have the pleasure to report the reception of the following contributions for the month of September, towards purchasing bibles for the poor in the South.

M. S., of Ohio,	$10 00.
T. & B. Kummel, Pa.	5 00.
Lancaster, (no name)	5 00.
J. C. Funderburg, Ohio.	50.
D. H. Brumbaugh, "	1 00.
"For the Freedmen."	5 00.
Daniel Mohler, Ind.	1 00.
	$27 50.

J. K. Hartzler, 1 Testament.

This may seem a small beginning,

and in fact it is a small sum for the territory to be supplied is over one hundred miles in length, but we suppose the matter has not been fairly understood by the brethren, heretofore, and we hope to report better next month.

Yours obediently,

S. Z Sharp.

EDITORS' TABLE.

☞ We hope our friends and agents will not fail to respond to our request made in our October issue, and devote some little time and labor in procuring subscribers to the Gospel Visitor. We are desirous to have our circulation greatly increased that our facilities for usefulness may be multiplied. It is best for those who desire to continue their subscription, and also for new subscribers, to commence with the beginning of the volume, and then they can read each number as it is issued. Each subscriber should have the whole volume, and then have it bound to preserve it.

In sending money in the form of postal orders, they can be made payable at either Troy or Piqua; these are both in this (Miami) county.

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No single order issued for less than one dollar or more than thirty dollars; and no fractions of cents to be introduced in an order.

THE METHODIST.

This is a large eight-page weekly Newspaper, Religious and Literary.—The ninth volume commences January 1st, 1868. It is edited by Dr George R Crooks, assisted by an able corps of editorial contributors. The Methodist is the advocate of Lay Representation. Terms $2 50 per year in advance; to all ministers, for their own subscription $2 00.

To all those subscribing now for 1868, we will send the remainder of this year free.

The Methodist,
114 Nassau Street,
New York.

POETRY.

HE WEPT OVER IT.

Shew me the tears, the tears of tender love,
Wept over Salem in her evil day;
When grace and righteousness together strove,
And grace at length to righteousness gave way.

Dread hour of conflict between law and love!—
When not from tears could'st thou, O Christ, refrain;

When grace went forth to save, but like the dove,
Returned disconsolate, its errand vain.

Theirs the great woe, yet thine, O Lord, the deep
And awful anguish for their coming fears;
Thou weepedst because they refused to weep,
And grief divine found vent in human tears.

They closed the ear against thy tender words;
They chose another lord, and spurned thy sway;
Thou would'st have drawn them, but they snapped thy chords;
Thou would'st have blest them, but they turned away.

Thou lovedst them, but they would not be loved,
And human hatred fought with love divine;
They saw thee shed the tears of love unmoved,
And mocked the grace that would have made them thine.

O son of God, who earnest from above
To take my flesh, to bear my bitter cross;
Shew me thy tears, thy tears of tender love,
That I for thee may count all gain but loss.

That I may know thee, and by thee be known;
That I may love thee, and may taste thy love;
That I may win thee, and in thee a crown;
That I may rest and reign with thee above.

[We publish the following by request.]

THE SPIRITUAL RAILWAY.

The line to heaven by Christ was made,
With heavenly truths the rails are laid,
From earth to heaven the line extends,
To life eternal, where it ends.

Repentance is the station then,
Where passengers are taken in,
No fee for them is there to pay,
For Jesus is himself the way.

The Bible is the engineer,
It points the way to heaven so clear,
Through tunnels dark and dreary here,
It does the way to glory steer.

God's love the fire, his truth the steam,
Which drives the engine and the train,
All you who would to glory ride,
Must come to Christ, in him abide.

In first and second and third class,
Repentance, Faith and Holiness,
You must the way to glory gain,
Or you with Christ may never reign.

Come then poor sinner now's the time,
At any Station on the line,
If you repent and turn from sin,
The train will stop and take you in.

OBITUARIES.

Died, in the Westfork Congregation, Lewis county, West Virginia, brother HENRY WILE, aged 72 years, 7 months and 11 days.

Funeral services by Thomas Musser and the writer.

BENJAMIN BEEGHLEY.

Died, June 15th, 1867, our beloved brother HENRY F. SEITZ, aged 31 years, 9 months and 20 days.

Funeral sermon by the brethren, from Matthew 24 chapter 42 to 44 verses.

LEVI RAFENSBERGER.

Died, in Rome District, Hancock county, Ohio, December 17, 1866, sister MAGDELENE CROW, wife of brother Tonsand Crow, and daughter of brother David Hestand, aged 33 years 3 months and 1 day. She has left many friends to mourn her loss—but trust our loss is her great gain.

Funeral occasion improved by brother Levi Dickey and the writer, from 1st Cor. 15 h chapter.

J. P. EBERSOLE.

Died, in Medina county, Ohio, sister SUSANNA RITTENHOUSE, aged 36 years, 1 month and 22 days. She was the daughter of brother John A. and Sarah Miller. She leaves a husband and three little boys to mourn their loss. But we hope their loss is her great gain.

Funeral services by Elder Jacob Garver.

Died, in Covington Church, Aug. 22, sister NANCY MILLER, aged 47 years, 4 months and 9 days.

Funeral services by brother Jos. Riser and others. The sister was afflicted some over two years and we hope she now rests in peace. She leaves a husband and four children to mourn their loss, but we hope their loss is her gain.

Died, on the 13th of Sept. near Ladiesburg Frederick county, Md., JOANNA RENNER, wife of Bro. Francis C. Renner, aged 26 years, 4 months and 1 day, after 5 day illness and about one hundred spasms she gave up her earthly home, leaving a husband and two children to mourn their loss. She had a desire to join the brethren, but could not upon account of her physical disability. She spoke only a few words the evening before she died. She said she was happy and would conquer. We hope she is in a region of bliss. Funeral services by D. P. Sayler.

Died, In the Monocacy congregation, Md. July 21st 1867, JOHN D. MYERS, son of brother Abram and sister Sarah Myers. Aged 8 months and 8 days. Funeral services performed by D. P. Sayler.

Died, in the same congregation, August 18th 1867, JOSEPH L WEYBRIGHT, son of brother John and sister Susan Weybright. Aged 2 months and 11 days, and was buried in Pipe Creek graveyard. Funeral services by D. P. Sayler.

Died, in the same congregation, August 18th 1867, HARVEY ELMER EKER, son of brother Hanson and sister Eker, and was buried at the Ridge grave yard. Funeral services by D. P. Sayler.

These two causing brother Sayler to travel 25 miles and preach two sermons without stopping to take his dinner, through the great heat.

SAMUEL WEYBRIGHT,

Died, in Bachelor Run church, Carroll county, Indiana, August 4, 1867, Sister ELIDDA ZOOK, wife of brother John Zook, aged 27 years, 1 month and 10 days. She bore her affliction with great patience, and died in hope of immortality. Funeral services by brother Christian Wingery and others.

Died, in the same place, an infant son of brother John Zook, August 9, 1867, aged 3 months and 26 days.

JOHN SNOEBERGER.

(Companion please copy.)

Died, in Twin Creek church, Sept. 17, 1867, infant son of Abraham and Elmira (now deceased) Weiner, aged 3 months and 24 days.

Died, in the Dry Creek congregation, Linn county, Iowa, Sept. 3d, HATTIE WATTERS, daughter of sister Ann and brother David Watters, aged 1 year, 2 weeks and 5 days.

THOS. G. SNYDER.

Died, in the Baugo church, St. Joseph county, Indiana, Sept. 7, 1867, sister REBECCA ORNDORFF, wife of brother John Orndorff, aged 70 years, 8 months and 21 days. Funeral services by the writer, from Rev. 14—13.

C. WENGER.

Died, in Woodford county, Illinois, Sept 22, of consumption, MATILDA BLOUGH, wife of Josiah Blough, aged 30 years, 6 months and 10 days. She leaves five children with their father to await their call. She was the daughter of Benjamin Blough of Somerset county, Pa.

ABRAHAM BLOUGH.

JOHN LEATHERMAN died in the Pigeon Creek church, Washington county, Pa, Sept. 20, 1867, aged 79 years wanting 4 days. He was born the 24th of Sept. 1778, in West Bethlehem tp. and lived to his good old age, and died within one-fourth of a mile where he was born, was a consistent member of the church of Christ for 34 years During the war of 1812 he served his country under Capt. Vance, and did service at Black Rock, Buffalo, &c. He died from a complication of diseases, yet took his sufferings patiently—was resigned, for he knew whom he served. So conscious was he of his own rectitude, both to God and man, that many days before his death, he selected the text for his funeral occasion himself, and we think too without presumption that this text of Scripture was applicable to him, which was improved, on Lord's day, the 29th inst., by brethren John Wise and Grabill Myers, the passage referred to can be found in the 7th and 8th verses of the 4th Chapter of 2d Timothy. "I have fought a good fight, I have finished my course. I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." He leaves a dear companion and six children behind. The family, the neighborhood, the church, *all* will miss him, especially will the poor within his reach realize their loss. He was what Pope calls the noblest work of God, "*an honest man.*"

D. M. L.

(Companion please copy.)

On the 28th of July 1867, in the Marsh Creek branch, Adams county, Pa, SUSAN S M. daughter of brother Geo. E. and sister Tirzah J. Plank, aged 4 years and 22 days.

Go to thy rest fair child
From pain and anguish free,
While yet so gentle, undefil'd,
This world's to vile for thee.

Before thy heart had learn'd,
In waywardness to stray,
Before thy feet had ever turn'd
The dark and downward way.

Shall love with weak embrace,
Thy upward wing detain?
No, gentle angel, seek thy place
Amid the cherub train.

J. L. K.

Died, in Canton Dist. Stark county, Ohio, June 12, 1867, our beloved brother Elder JACOB SNYDER, aged 73 years, 2 months and 9 days. He was an exemplary member for fifty years and in office from deacon to bishop near forty years. Funeral occasion improved by brethren David Young and John Nicholson to a large concourse of people.

D. J. PECK.

Died, in the Jonathans Creek Church, Perry county Ohio, Sept, 4, 1867, JOHN HELSEL, aged 65 years, 5 months and 5 days. He left a kind wife, five children, and many friends to mourn their loss, but we hope their loss was his great gain. Funeral services by the writer and br. E. Horn. W. ARNOLD.

Died of flux, Oct. 1, in the Newton Painter Creek church, Miami county, Ohio, brother ISAAC M. DEETER, aged 31 years, 10 months and 5 days. He will be missed in his little family, in the church, the prayer meeting and Sabbath School, he was active in the service of his Master as he had opportunity, inoffensive and charitable. He was anointed with oil in the name of the Lord a few days before he died.

H. KNAUFL.

Died, in Delaware township, Hunterdon county, New Jersey, Sept. 9, ABRAHAM LASHE, aged about 60 years. He was a deacon in the church, and leaves a widow and seven children to mourn their loss. Funeral services by Israel Poulson.

In Ashland county, Ohio, September 3d, our beloved friend, DAVID GARVER, son of Br. Christian and sister —— Garver; aged 32 years and 8 days. He leaves a wife and 2 small children to mourn their loss. Occasion improved from Hebrews 9: 27.

JOSEPH RITTENHOUSE.

In the Owl Creek branch, Richland county Ohio, Sept. 13th, our much respected sister REBECCA EICHER, aged 61 years, 11 months and 16 days. Her disease was dropsy; her sufferings were long and intense. Funeral discourse by the writer, from Eccl. 3: 19, 20.

A. H. LEEDY.

Died, on the 1st of September 1867, in the Coventry church, Chester county, Pa., our esteemed brother JACOB GRUBB. He was confined to his room for more than a year and bore his sufferings with great patience until his last change came, when his spirit went to the God who gave it. His age was nearly 75 years.—Funeral services by bro. John R Price and John Latshaw. JOHN Y. EISENBERG.

In Swatara branch, Berks county, Pa, October 2nd, brother JACOB CLINE, aged 57 years 3 months and 22 days. He leaves a sorrowful widow, and six children to mourn the loss of an affectionate husband, and father. The deceased was a faithful minister of the Gospel about 30 years. Funeral services by Elder John Samuel Gettle, and the writer, in the North German Reformed church, from Isa. 3: 10.

In the same branch, Aug 16th, brother ENTINE HARDMAN, in his sixtieth year, served as a deacon for many years in Martin Gaby's District. He leaves a sorrowful widow to mourn her loss. His remains were interred at the Brethren's new Meeting house near Skuylkill. Funeral services by Elder John Zug, from Rev. 14: 13.

JOHN HERTZLER.

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Covington, Miami Co., O.

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Prospectus

Of the

Gospel-Visitor,

For the Year 1868, Vol. XVIII.

The Gospel Visitor, Edited by H. Kurtz and J. Quinter, and published by J. Quinter and H. J. Kurtz, at Covington, Miami Co. O., will close its seventeenth volume with the present year The Lord willing, we propose to commence the eighteenth volume in January 1868. And we now issue this prospectus as an appeal to the Brethren, and to all the friends of our work, requesting them to favor us with their continued patronage, and not only so but likewise with their assistance to extend our circulation.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren. And in laboring to accomplish this object we shall try to labor in the Spirit of Christ, and spare no pains to make our work edifying to the brotherhood and useful to the world.

Each number of the Gospel Visitor will contain 32 pages, double columns, neatly printed on good paper, put up in printed colored covers, and mailed to subscribers regularly about the first of each month at the following

TERMS:

Single copy, in advance. one year, $1,25

Nine copies, (the ninth for the getter up of the club.) 10,00

And for any number above that mentioned, at the same rate.

We shall be pleased to have, and we solicit the co-operation of our brethren and friends generally, and the Preachers especially in circulating the Visitor.

☞Please hand this over to another, if it is not convenient for you to circulate it.

JAMES QUINTER.
HENRY J. KURTZ,

Covington, Miami Co., O.
September, 1867.

THE BRETHREN'S

Encyclopedia,

Containing the United Counsels and Conclusions of the Brethren at their Annual Meetings, carefully collected, translated (in part from the original German) and arranged in alphabetical and chronological order, &c. by Elder Henry Kurtz.

This long-desired work is slowly progressing towards completion, and will be ready, neatly bound, for delivery by the middle of June next at 1,50 per copy. However. those having received and paid for No. 1 in pamphlet form, and have the balance in the same form sending yet one dollar. Those who received and did not pay No. 1. will please send One Dollar and Twenty five Cents. Or if any prefer to have bound copy, they will please to remit (postage paid) by mail No. 1. endorsed on the outside with their name, and deduct from the price what they have already paid. Postage will only be 12 cents,

Those sending remittances may do so at our risk, provided they put the money in the letser carefully so as not to be detected easily, and larger amounts by drafts on New York or Philadelphia directed to

Elder HENRY KURTZ,
Columbiana, Columbiana Co. O.
April 1, 1867.

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THE

GOSPEL VISITOR,

A MONTHLY PUBLICATION,

BY HENRY KURTZ AND JAMES QUINTER.

Vol. XVII. DECEMBER, 1867. No. 12.

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ON HENRY KURTZ'S "VISITOR PRESS,"

BY JAMES QUINTER AND HENRY J. KURTZ.

CONTENTS

OF DECEMBER NO,

Christ eating with Publicans and Sinners	353
Preach the Word	357
The Christian Race	360
An Appeal to the Millenarians in Protestant Churches	362
The Happy Meeting	365
The Great Harvest	366
Christ's Second Coming	369
Dissenter	371
Our Visit to Iowa—The Discussion	374
The Family Circle,—False Love and True Love	377
Close of Volume XVII	379
Brother Sharp's Report	380
Editor's Table	380
Notice	381
Poetry—The Competition	—
Married	382
Obituaries	—
Index	383

Letters Received

From E S Miller 2, Wm Angle, Benj Benshoff, H R Holsinger, 2, E Heyser, Abr Naff, J B Bowman, Andrew Trimmer. Sallie E Diltz, D P Sayler, James Tazel, J Wise, Leon Furry, Thomas Gray, J W Horner, C Custer, M M Bashor. Daniel Hays, D P Sayler, John Lutz. S M Slingluff, L J Bashore, J W Koiner.

WITH MONEY.

From C Custer, Martin Cochrane, John Wise, R M Day, Jacob Mohler, Peter Long, Daniel Keller, J C Metzker, Geo Wolf, Frank Catt, C H Balsbaugh, Leon Furry, Lovina King, John Gotwals.

NOTICE

CONCERNING THE

Brethren's Encyclopedia.

We have commenced to send out full-bound copies, and also the balance of the Nos., except No. 1, in pamphlet form, of the above work; and, while we have added "Mack's Writings" to the bound volume, we send the whole for $1.50—a copy, by Express, in packages of not less than four copies, at the expense of the receivers; but single, or two or three copies, can be sent cheaper by mail, if postage is prepaid; in fact, it cannot be mailed otherwise. Hence, we must ask our friends to add to the price of each copy TWENTY CENTS for postage, and thus to save us from considerable loss. Twenty cents to each subscriber is not much, but for us to send and prepay 100 copies would be quite an item of expenses. Let our friends remember this!

Of another thing we wish to remind our patrons. We do not only as well as we promised in our last offer, under date of April 1st last, but our friends will find that we send with EVERY copy Mack's Writings, and this we will continue to do, as long as we have a copy of the latter left, and without considering a limitation of time, and this is doing better than is promised, and all will find it thus an advantage to send orders with pay soon, inasmuch as we can only send to those who have paid. Friends, who will prefer the work in pamphlet form, and have received the first No., and paid for it, can have the balance of the work for 70 cents, or the whole for $1.00.

Those having received and paid for No. 1, and now wishing to have the bound volume, can have it so by returning No. 1, and sending, in addition to what they have paid for that No., so as to make up the price of a bound volume. We would hereby ask leave to observe, that all who have received the first No. are in honor bound to take the balance of the work, as their failing to do so will subject us to considerable loss, which none that love righteousness will let us suffer. Remember, we would have sent the Nos. as they came out of the press, if there had not been so many who failed to send payment.

For the present we cannot do any better for Agents than we offered April 1st, until we have supplied our subscribers, in the same order in which they came in with pay. Direct all orders, until otherwise directed, to

HENRY KURTZ,
Columbiana, Col. Co., O.

THE GOSPEL - VISITOR.

Vol. XVII. DECEMBER, 1867. No. 12.

CHRIST EATING WITH PUBLICANS AND SINNERS.

"Why eateth your master with publicans and sinners?" Such was the question put by the Pharisees to the disciples of our Lord, when a number of publicans and sinners were seen eating with him. Until there is a deep consciousness of our sinfulness and of our helplessness, and, consequently, of our need of some help foreign to ourselves, the need of Christ as a Savior will not be appreciated. The question evidently implied a censure—a reflection upon the conduct of our Lord It was thought unbecoming a character making the high pretensions to holiness and purity that he did to be found associating with a class of persons, so low in morals, in the general estimation of the world, as were the publicans and sinners. It is true, sin is defiling, contagious, and communicative. But the reception of it into our character is voluntary, and when there is nothing that leads us to expose ourselves to its influence but duty, we shall not be likely to sustain any injury from it. If a holy being in coming in contact with sinners, must necessarily partake of their impurity, and thus diminish his own spiritual strength, then there is poor hopes of sinners being saved, for sinners cannot save sinners, and according to the foregoing rule, all would become such. But while there is a tendency in sin to communicate itself to all moral beings within its reach, there is the same tendency in holiness, and where the source of the latter is sufficient, as it always may be, to send forth a current of influence stronger than that which it meets with from sin, holiness will sustain itself and conquer sin, for "where sin abounded, grace did much more abound." And hence there is hope for the sinner.

Our Lord being conscious of the ability of his divine nature to resist sin in all its forms, and under all the circumstances through which it sought his departure from that line of perfect moral rectitude, upon the adherence to which the salvation of the world depended, he feared not to come in contact with the most disgusting forms of guilt. And the very worst characters could not but feel in some degree his power, and their wicked propensities somewhat restrained in the presence of the majesty of spotless purity. For the devils themselves cried out, saying, "what have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" And it is said of another of this class of fallen beings, "When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, what have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not." Thus did these adepts in sin acknowledge the power of superior holiness as manifested in the Son of God. He maintained his dignity and purity although he ate with sinners and had much other familiar intercourse with them;

hence the apostle when referring to the purity of our great High Priest in contrast with the Jewish priests, could say, "who is holy, harmless, undefiled and separate from sinners, and made higher than the heavens." Although our Lord bare our sins, and carried our diseases, and held the most familiar intercourse with sinners, and even came in contact with devils, yet so strictly did he observe the line of separation between good and evil, that he never approached near enough to that line to have his spotless character stained with the least moral defilement.

"But he ate with publicans and sinners," and this was an implied censure. How differently the same actions appear to minds morally different. What to the censorious Pharisees was a fault in the conduct of our Lord, to a mind that can appreciate the benevolent and disinterested motive from which he acted when he ate with sinners, it must be a most commendable trait in his character. Why did he do it? It was that he might have access to them and teach them in the doctrine he taught, a type of a higher life than what they had been habituated to, and by his own beautiful, consistent, and heavenly life, give an occular demonstration of the practicability of the holy principles embraced in the system of which he claimed to be the founder. In what darkness had their minds been enshrouded! How immoral had been the influences by which they had been surrounded, and how bad the example which they had had before them! It is at least highly probable that this was the case.—"The blind leading the blind!" It is said that the Savior, when he contemplated the wretchedness of the people, looked upon them "as sheep without a shepherd." He also looked upon them as having no teacher, no comforter, no real friend, and no deliverer from error's chains, from the slavery of sin, and from the power of Satan. The deep compassion of his holy soul was stirred to its lowest depths, and he sought to draw them to him by winning their affection and gaining their confidence. Hence he ate with sinners and held the familiar intercourse with them he did.

In that soul moving invitation of Jesus to the weary and heavy laden we have thought we could discover the same noble trait of character exhibited that we find manifested in his condescension to eat with sinners. When he says, "learn of me, for I am meek and lowly in heart," he did not, we think, merely design to present himself as an example of meekness and lowliness, but in referring to these prominent features in his character, he designed something more. It is as if he had said, "I know you are ignorant, guilty, weary and heavy laden, and I sympathize with you in your sad condition, but I will give you rest and relief if you will receive my instructions and observe them. Do not hesitate to come to me because you are so guilty and miserable. I am meek and lowly in heart, and will therefore have patience with you, and bear with your stupidity and ignorance, and remove the difficulties out of your way gradually: and as you are susceptible of receiving light upon the great system of truth which I have come upon earth to reveal, that light will

be communicated to you. Do not fear to approach me, I will not spurn you from my presence, for I love you, and with pleasure will I labor to correct your errors, and reform your habits. I know all your troubles and am acquainted with all your infirmities, and in tenderness will I deal with you. Unbosom to me your thoughts freely, and make known to me your complaints, for you may rely upon me as your friend and brother." All this, and much more is implied in the meekness and lowliness of heart that Jesus possessed. *Why eateth your master with publicans and sinners?* Because they needed sympathy and encouragement. The Pharisees were fearful that their own righteousness would sustain damage by coming in contact with publicans and sinners, and hence say by their actions if not by their words, "stand by thyself, come not near to me; for I am holier than thou." Their garments of righteousness were of such a fine texture that they were very easily soiled and torn, and hence their fear in coming in contact with sinners. They were like the gossamer fixtures of a lady's wardrobe, not fit for service, but kept only to look at. Their principles were weak as well as erroneous, and consequently worth but little. How unlike the righteousness of the Scribes and Pharisees was the righteousness of Christ. His was a righteousness for service, a practical righteousness, a righteousness for the poor as well as for the rich.—"Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." "As the waves of the sea," strong and overpowering, carrying all before it, and breaking in pieces the obstacles which oppose it. Such was the righteousness of Christ. It had a preserving, reforming, and saving power in it. And hence he ate and associated with sinners, and while he lost nothing by that association, they profited much.

Again: He ate with sinners and chose them for his companions as it was for the special benefit of sinners that he came into the world. He judiciously chose this course that the power of his salvation might be the more plainly manifested. If any of us would undertake the establishment of a new order of things, or of a new community, we would consider it very desirable, if not absolutely necessary that we should have a number of intelligent, wealthy, influential, and great men. With such materials to begin with, we could not fail to build up an institution. This would be looking at things from a human stand-point, and judging of things after the manner of men. Now when Christ organized and established his church, for the reformation of the world and the conversion of sinners, it was also desirable that he should have great names and influential persons to give it character, and make it a success. But instead of taking such as the world called great, wise, and influential, he took what the proud world despised, the *publicans* and *sinners*, and through the process of regeneration, or by an application of his own divine principles through which he operated, he produced characters eminent for zeal, wisdom, moral influence, and all the elements essential to the formation of great characters and successful reformers.

By the operation of his own divine power, he made the ignorant wise, the weak strong, the timid bold, and the bad good, and thus at once proved the divinity of his own character and principles. He called and qualified the first members of his church for the work he had for them to do. And from their humble origin, Paul could say, when addressing a branch of the primitive church, "ye see your calling, brethren how that not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence — "It was to make known the divinity of his system that he selected the materials he did, the *publicans* and *sinners*, to operate upon, that by transforming these vile characters into saints, the sufficiency of christianity to meet the wants of a guilty world might readily be recognized.

The following illustration may make the point we are laboring to present, clear. A physician comes into a community to establish a new system for treating diseases. He claims superior skill and ability over all his predecessors. He claims to cure cases that have baffled the skill, and resisted the power of all the remedial agents that have hitherto been discovered. He announces with boldness his pretensions, and invites all the suffering to come and test the efficacy of his skill.— And so sanguine is he of the success of his system, and so anxious is he to have a reputation at once established, that he requests the most difficult cases, cases of long standing, and of an aggravated character, to be brought that the justice of his claims may be fairly tried. Now this course would not be likely to be pursued unless the individual who makes such pretensions had confidence in his system, and felt sure, he could accomplish all he promised. If now there be submitted to his treatment, a number of just such cases as he called for, to test his skill, and if they are successfully treated, his reputation will at once be established, his success be certain, and confidence in him by the afflicted gained, and the amount of suffering relieved will be great.— So it was with our Lord. He declared he came to seek and save the lost, to regenerate the fallen, and to purify a race of guilty sinners for the enjoyment of heaven He claimed to be the author of a new system of religion infinitely superior to all that had ever preceded it. Now if he had confidence in the ability of his doctrine to accomplish all he claimed for it, he would be anxious to have it satisfactorily tried, in order that the world might have confidence in its transforming power. This anxiety would be increased from the consideration, that faith was to be an important condition to be submitted to, in order that the blessings resulting from the new order of things might be experienced.

This being the case, our Lord selected as the field of his first labors the lower classes of society,

and by cultivating and improving *publicans* and *sinners* among these classes, he established his own reputation as a teacher who came from God, and the reputation of his doctrine as "the power of God unto salvation unto all that believe."—And now there is hope for lost and guilty humanity in the divine system of christianity. And in nothing else can it justly hope for elevation and salvation. Here there is wisdom to instruct, glory to elevate, spiritual wealth to enrich, and power to pardon and save. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

J. Q.

For the Visitor.

"Preach the Word," 2d Tim. 4: 2.

The words of St. Paul to Timothy are founded on the words of the Lord Jesus in the great commission to the disciples to go into the world and preach the gospel; and are of vital importance to us in these later days, where so many new things presents themselves *to our fertile minds;* one of which is that we ought to perform miracles in connection with preaching, &c. The object of this article is to search the word, and know whether the Lord has enjoined this upon his disciples in his last commission before his ascension into heaven. *I maintain he did not*, and consequently the none-working of miracles in the church, *is no evidence of any lost power.* But to the law and testimony. If however any one that believes that the Lord designed that the power of doing miracles should be continued in the church to the end of time, and will perform a well authenticated one, I will yield the point without further investigation. I will, however, not admit as legal, the excuse of not being able to perform it because others do not believe, and because the church is not holy, &c. The scripture relied on by those who believe that this power shall be continued, —reads: "And these signs shall follow them that believe &c." (Mark 16, 17.) Now those who believe that this power is lost in the church, must admit one of two things; either, first, that the Lord did not design it should extend beyond the apostolic age, or, second, *that they never did believe.* When St. Paul in the shipwreck was thrown on the island of Melita, he did not wait until the barbarians believed, and became holy; and then performed miracles, but he showed them at once that the venomous viper fastening itself on his hand should do him no harm. Neither did he wait till they believed and were converted and became holy before he entered the home of Publius whose father lay sick of a fever and a bloody flux, and laid his hands on him and healed him, and others also which had diseases in the island came and were healed. (Acts 28.) James says: "I will show thee my faith by my works." Come, brethren, show us your power in what you say you believe. But the probability is, some considerable time will intervene before it will be exhibited. We will proceed to examine whether there is anything in the commission justifying such a

belief. By reference to the commission as given by (Matt. 28: 19 20) nothing of the kind appears. No injunction to heal the sick, to cleans the leper, or to raise the dead. But simply to teach the nations, and to baptize. As given by (Mark 16: 15, 16,) nothing of the kind is injoined upon the disciples. Simply preach the gospel to every creature. Salvation is promised to the immersed believer. And certain other things shall follow them that believe, all of which has been literally fulfilled to the letter in the apostolic age, and the truth of the gospel is established. As given by (Luke 24: 44—49) not one word said that they should heal the sick, or raise the dead. But that repentance and remission of sins should be preached in his name &c. In the first sermon preached by Peter to the Gentiles (Acts 10: 42,) he does not say that he was commanded to raise the dead, &c. "But that he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the judge of quick and dead." And when Paul sent from Miletus to Ephesus for the elders of the church, he tells them that they knew from the first the manner of his coming among them, and how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house. Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." (Acts 20: 20, 21.) He then tells them of the afflictions which awaited him, &c. But says, none of these things move me, so that I may finish my course with joy, and the ministry he had received of the Lord Jesus to testify the gospel of the grace of God." Not one word is said to the elders to perpetuate the working of miracles in the church, but to preach the gospel. In his charge to Timothy he says nothing about healing the sick, but tells him to use a little wine for his stomach's sake and his oft infirmities, and that he had left Trophimus at Miletum sick.—But charges him to preach the word, be instant, in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. For the time will come that they will not endure sound doctrine, &c. In these scriptures, with others that might be referred to, the duties of the church through the ministry are clearly defined and set forth in the last commission, namely, preaching salvation by faith in the Lord Jesus Christ, repentance toward God (and man if need require) and obedience to his word, while healing the sick, or raising the dead is not so much as hinted at. The word of this great salvation "which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;* God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will," (Heb. 2: 3, 4) This settles the truth that the working miracles was confirmed to those who heard the Lord, "*according to his own will.*"

Some having confounded the first commission by the Lord to the "twelve," and the second to the "seventy," with the third to the disciples after his resurrection, and thus are fallen into error. We will examine these several commissions.

In Matt. 10, we have the first to the twelve; where it is said, "And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand.—Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give."—(Matt. 10: 1—31.) In Mark 3: 14, 15, it is said, "he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils."—Both the evangalists tell us that he *named them.* Thus writing their names in the commission; thus showing their special authority for the special work they were sent. When the government sends a minister to a foreign power, his name is written in his commission, and he only can perform the functions of his office. So those twelve have *special duties* to attend to, and so have *special power* given them to do it. That this was a special mission designed to apply to the house of Israel only; the reading will admit of no doubt. And was to terminate with their lives is clearly implied in the naming of them in the commission, and that the number twelve should remain full for a *certain time* is also implied in the substitution of Matthias after Judas fell, and St. Paul a *chosen vessel* for James after "Herod had killed him with the sword."—With their lives their special mission, and power ceases. Indeed a continuance of it would be dangerous to society, and would prostrate the decree of Jehovah, who designs that man shall return to dust as he was; but continue this power in the church and none will die, and our grave yards would be empty before the resurrection; offenders would fall down dead at the rebuke of the reprover, while opposers to the truth would be struck blind, &c.—To say nothing of the amount of decrees of councils and epistorial writings of these wonder working inspiring brethren; I suppose we then might say the world would not contain the books that there would be written. I thank God there is now no need for any of them. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." And "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed."

The second commission is to the seventy as recorded by St. Luke 10: 1—20, is like the first to the twelve, for a special purpose, and is also limited. There the Lord sent by two's "before him, into every city and place whither he himself would come." (v. 1.) They had no authority to go but to the *places* whither He himself would come, and for this mission he authorized them to heal the sick, and to say the kingdom of God is come nigh unto you. These must remain in what house or city they came, if the inhabitants thereof received them. They must not go from

house to house; and must salute no man by the way, &c., &c. As soon as they had gone to all the cities and places whither the Lord himself would come, they had accomplished the object of their mission, and hence it is said, "And the seventy returned again with great joy, v. 17." And we hear no more of them. If you pardon the comparison I would say like George Washington when he had accomplished the object of his mission, he returned to Congress by whom he was sent, and gave back his commission, and became a private citizen.

I cannot see how language could be employed to render anything more clear than that the twelve whom the *Lord named;* and called them apostles, had *special power given them to do special work where unto the Lord sent them.* And that this power ended with their lives.—For their names were written in the commission without any authority to transfer it to others. And the second to the seventy is like unto it. While that to the disciples is without names, or numbers, with the ends of the earth for their limits, and the preaching the gospel, the immersing the believer, and teaching them to observe all things he had commanded them, *is their only authority.* And upon complying with these, rests the promise of the Lord to be with his people (or church) unto the end of the world. The idea that as the Lord had commanded the twelve, and gave them the power to heal the sick, to cleanse the leper, and to raise the dead, and that these are the things he refers to that they should teach the nations to observe, &c., is not justified by the declaration of the disciples.—According to Luke 24, the command is, that repentance and the remission of sins should be preached in his name among all nations, beginning at Jerusalem, and St. Peter says, Acts 10, that he commanded us to preach, and to testify to the people that he was ordained of God to be the judge of quick and dead. And St. Paul to Timothy says it is to preach the word, &c., &c.

May the Lord make us wise unto salvation, and save us through Christ our Lord, Amen.

D. P. Sayler.

For the Visitor.

THE CHRISTIAN RACE.

"*Wherefore, seeing, we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.*" Heb. 12th Chapt. 1st and 2d verses.

The language of the Apostle Paul to the Hebrews, is figurative of the great Grecian games.

There were four kinds of these games solemnized in Greece, The *Olympic*, so called from *Olympia*, near which they were celebrated at the expiration of every four years, in honor of Jupiter Olympus; the *Pythic*, sacred to Apollo Pythius, also celebrated every four years; the *Nemea*, which took their name from Nemea, a city and forest of Peloponnessus, solemnized every two years; and lastly, the *Isthmian*, celebrated on the Isthmus of Corinth; from four to four years in honor of Neptune.

The most renowned, however, were the Olympic, from the institution of which all occurrences, in Greece, were dated. They continued for the space of five days, and the exercises were boxing, wrestling, leaping, throwing the dart, flinging the discus or quoit and racing. The combatants in all these exercises were trained, even from their youth, so as to insure their bodies for the fatigues of the public games.

Of all the exercises practiced, running was in the highest estimation, and held the foremost rank.—The runners range themselves in a line, and awaited the signal to start; being surrounded by a multitude of spectators from all parts of Greece; hence, says Paul, "wherefore, seeing we also are compassed about with so great a cloud of witnesses." In some respects there is a great similarity between the christian race and those performed by the ancient Grecians. The christian is "*also* compassed about with so great a cloud of witnesses," not only upon earth, who are eagerly watching every movement, and every step we take, some who are trying to hinder our progress, while others are urging us on by good wishes and fervent prayers; so that when a faithful race is run, their acclamations will only be a prelude to an eternal reward. But we have witnesses in heaven—angels who desire the company of the heirs of salvation; parents and children who are waiting the final termination of our race, ready to strike glad hands beyond the swelling tide; and Christ the judge, who stands ready to bestow the crown and give the palm of victory.

"Let us lay aside every weight, and the sin which doth so easily beset us." So Paul would have us do; lay aside everything that has a tendency to retard our christian race, for it is important that we run with patience. In the middle of the *Stadium*, the prizes allotted the victors were exhibited. Consequently the champion had full view of the prize, which usually was a crown or wreath of wild olive, pine, parsley or laurel. With these crowns there were always given branches of palm, which the victors carried in their right hands. It was a glorious moment when the victor reached the prize. He was immediately crowned, and a herald preceded by a trumpeter, conducted him through the Stadium, and proclaimed aloud his name and country. He had now arrived at the highest degree of honor. His glory was perfect.—He entered into his own city, not by the gates, but through a breach purposely made in the walls. They believed it humiliating for one who had gained such a great honor, to enter in through the gates.

The christian runs "looking unto Jesus the author and finisher of his faith." We, also, shall receive a crown, when our race is run, and palms of victory in our hands.—"Now they do it to obtain a corruptible crown, but we an incorruptible," (1 Cor. 9: 25.) Ours shall be "a crown of glory," "a crown of life," a crown "incorruptible, undefiled, that fadeth not away." Blessed be God, for He has a crown for *every one*, who is faithful unto the end of the race. "Know ye not that they which run in a race run all, but *one* receiveth the prize." Many might *contend* for a prize, in

those celebrated games, but only *one obtain* it. Not so in the christian race, every one receives a prize that runs the whole christian course. Then let us all be careful, watchful and prayerful. We cannot do too much in this respect, and perhaps we fall short of our duty to God.—Let us always bear in mind the language of Paul: "For me to live is Christ, and to die is gain." If God should tell us in the morning, that we must die, how many of us would be guilty of a foolish jest, or even an angry look, during the day? Verily not one. Then let us so live that when death does come we may be *ready* and willing to go. It is true, indeed, that amidst all our pious and benevolent cares, afflictions may come and in some measure interrupt our course. But surely these afflictions are much lighter when our hearts are gladdened with the peaceful and joyful reflections, that we have done our duty. And while converse with God, and doing good to men, are made the great business and pleasure of life, we will find a thousand opportunities of enjoyment, even in the midst of these afflictions.

Finally death will come, that solemn and important hour, which has been passed through by thousands who have lived a christian life, and millions who have neglected it. And let conscience say, if there was ever one of all these millions who had any reason to rejoice in such neglect. Or were it possible to call from the eternal worlds of glory, the thousands who have lived a christian life, and ask them if ever they have regretted that they devoted themselves to God. The answer in joyful tones would be no, no, no. O, for a home in heaven, a seat at God's right hand, where, Paul assures us, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God in Christ Jesus our Lord."

J. Henry Warstler.

New Paris, Ind.

For the Visiter.

AN APPEAL TO TRUE MILLENARIANS IN PROTESTANT CHURCHES

To whatever church or denomination we may, individually belong—we hold in common the true scriptural doctrine of a pre millennium advent—and we cannot but feel all a deep interest in the mournful and deplorable state of Protestant christianity, when we reflect and consider that thousands upon thousands, yea, millions of so-called Protestant christians, even of the most acknowledged orthodox who maintain and believe in a *post*-millennium—hold and maintain a position, that is in *direct conflict* with the inspired word of God, in regard to the second advent, reign and kingdom of Christ, and the resurrection and judgment. And as it is universally acknowledged by all professors of christianity, that *whatsoever* conflicts with the word of God, "*must come from the devil*"—and hence it was that great Luther declared the post-millennial views—now so generally and universally believed—"a forgery and delusion of the devil!" they must therefore be a *soul-destroying* doctrine. And is there

"*not a cause*" for this deplorable state of things? *If so*, then, we as true millenarians, who see the "sword coming," are in sacred duty bound to lay aside all pre-conceived views and prejudices, and with an impartial mind and prayerful spirit, *unite* in ascertaining and investigating, in the *fear and light* of the *unerring* word of God, the *reason of this cause*. And if we do so, we will find that *this cause* underlies *in* the *wrong* and *unscriptural conception* of the *true order of the means of grace* or *plan of salvation*, and in the very fundamental principle and doctrine of the *organic life of Christ in his church!* My own conviction of this is *just as firmly* established in the light of the word of God, as my millenarian faith—and no power on the earth could shake or remove either the one or the other. But it may be said here, "are not the more essential doctrines of salvation, as taught and inculcated by Protestant christianity, according to the word of God, and therefore correct and necessary to be believed?" This admission and faith is, however, *based* on the very self-same foundation—of *pre*-conceived opinions and views, *really* inculcated by *human* creeds and *human* authority, which *interprets* the scriptures *to make* them teach *what is already* predetermined in the mind to believe and nothing else—just in the very identical way or manner as our post-millenarian opponents do base or found their erroneous, unscriptural and soul-destroying views! If Protestantism really and truly teaches the essential doctrines of salvation according to the word of God—Protestant christianity must of course be the *true* religion of Jesus Christ, and hence the *true* church of Christ. But *this* admission would really *destroy* our millenarian faith, *however firmly it is based* on the inspired word of God! For it is utterly an impossibility, that the true religion or church of Christ, could impart the all powerful *saving life* of Christ and would at the same time *inculcate* a *soul destroying* doctrine! and we would therefore be compelled either to abandon our millenarian faith, or the faith in the fundamental principle and doctrine of the organic life of Christ in his church. But for my part I *cannot and will not* do either the one or the other, and I have therefore no other alternative left, than to admit at once, in the *true light* of the unerring word of the living God, that Protestant christianity stands in open opposition and contempt, yea, in direct conflict with the *sacred precept* in the commission of the Savior: *to observe all things, whatsoever, he hath commanded*," and is therefore actually destitute of the true organic life of Christ. Startle not, my dear beloved millenarian friends, with fear and alarm at this sweeping and fearless enunciation—we have nothing to fear from it; both our millenarian faith and our faith in the organic life of Christ in his church, is based and founded on the pillar and rock of eternal truth, and the gates of hell shall not prevail against it—*if we only lay aside* and "*overcome*" all *pre* conceived opinions and views, formed and inculcated by *human* creeds and *human* authors—yea, *cast over board* the whole *human* platforms upon which Protestantism is founded, and take the inspired word of God, as our "only rule of faith"—which is alone "able

to make us wise unto salvation"—and we are then "all right" and have nothing to fear.

That the doctrine of Protestant christianity stands in conflict with the true order of the means of grace or plan of salvation, as irrevocable ordained and instituted by the ever blessed and adorable Savior and his apostles, *cannot be denied in the light of the word of God.* The true scriptural order of the means of grace is, repentance, faith and baptism, and the "*observance of all things whatsoever*" Christ and his apostles have commanded. The "remission of sins" and the "gift of the holy ghost," and hence "the all powerful saving life of Christ," is only and alone *conditionally promised* in the literal and spiritual *observance* of this sacred order and precept. There is nothing more plain and positive in the New Testament. And it is just as positive and certain that the outward or external order and precept must necessarily proceed, before the promise can be realized spiritually. This is in short, the true religion, or doctrine of the true church of Christ. But the religion of Protestantism—even in its boasted original and distinctive purity—has this true gospel order reversed and altered—the inward or spiritual goes before the outward or external! Even the very act or means by which remission of sin is only and alone promised, goes or proceeds before faith—and even before repentence! And is not this altered and reversed order of the means of grace, just as wrong, erroneous and unscriptural as the altered and reversed order in the wrong and unscriptural conception of a post-millennium—that makes the millennium *before* the advent of Christ. There is and can be no difference in these wrong conceptions, both conflict alike with the word of God! and is therefore, in short, nothing less or more than the *legitimate fruits* of a wrong and illegitimate christianity that is destitute of the true organic life of Christ, in the non-compliance of the sacred precept in the commission. And whatever may or can be said in favor of Protestantism, and the good it has done and accomplished, as sure as the word of God is true and foretold that the universal or Catholic church would be transformed into the "seven-headed and seven-horned beast"—as admitted by all interpreters of revelation—so sure and certain is Protestantism in form, only "*another beast*—coming up out of the earth—with its two lamb-like horns," and will soon, very soon, be transformed into the "second beast that will exercise all the power of the first beast." "Here then is the patience and faith of the saints, which keep the commandments of God, and have the testimony of Jesus Christ," in "*observing all things whatsoever He has commanded.*" And I would here in conclusion ask where is the authority given or found within the lids of the bible—either Old or New Testament—to any human being, under the canopy of heaven, to alter, reverse, add or take away, or diminish "anything whatsoever," in or from the order ordained and instituted by heaven for the salvation of men? The cold chills career through my body and the tears of pity and sorrow force themselves through my eyelids, when I contemplate the fate and doom of the

"*poor worm of the dust,*" who dares, in the light of the word of God, to do this. And the only comfort I have for the dearly bereaved departed ones and yet dear living relatives and friends, is the Apostolic consolation that "*the times of this ignorance God winked at,*" (they did and do the best they could and can in the light they had and have, under the teachings and influence of a perverted and illegitimate christianity) "*but now*" (in these latter days) "God commendeth *all men, every where,* to repent, because he has appointed a day (that is speedily approaching) in which he will judge the world in righteousness."

J. MILLER.

German Settlement, Preston county, West Virginia.

For the Visitor.

THE HAPPY MEETING.

The sons and daughters of Isaac and Elizabeth Karn deceased, have felt for several years very desirous to again gather around the same family altar. Though some had made themselves homes in different parts of the State of Indiana, while the others remained in the State of Ohio.

The time of meeting was made known to all, which was to take place on the 22d day of September, 1867.

The time arriving all met at the residence of Samuel Karn in Wabash county, Indiana. They are in number ten, five sons and five daughters. The youngest being fifty years of age.

At 11½ o'clock A. M., dinner was announced, when they seated themselves in the order of their respective ages around the table, which was prepared for fifty-four persons. The blessings was now asked by Jacob the oldest of the family.—This reminded them of the days of their youth when they gathered around their good old father's table.

After dinner, they were addressed by Jacob Karn (Bishop.) He spoke of the goodness of God who had permitted them again; and perhaps for the last time here on earth to meet around the same family altar. Tears flowed freely while they were being addressed.

On the 25th of the same month they all visited the grounds of their deceased parents. Here they again united in prayer to God. Bishop France taking the lead and Jacob Karn (Bishop) closed the petition to which all responded "amen."—Isaac Karn, the father of this happy family, lived to the good old age of 81 years, and 10 months, and the mother Elizabeth Karn, to the age of 82 years, 10 months and 15 days. The father and mother and the ten children are all members of the same church, namely, the German Baptists. From these two faithful old parents spring ninty-nine children, that is children and grandchildren, of which thirty-four of the grand children are dead, leaving fifty five grand children living, and the ten parents of these children.

When we have numbered all our years,
And stand at length on Jordan's brink,
Though the flesh fail with mortal fears,
O, let not then the spirit sink:
But strong in faith, and hope, and love,
Plunge through the stream, to rise above.

ELIAS A. STONEBURNER.

There is a Reaper, whose name is Death,
And, with a sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

For the Visitor.

THE GREAT HARVEST.

"The harvest truly is great but the laborers are few." Luke x, 2.

The reading of this text always impresses my mind with the necessity of preaching the gospel of the Kingdom, to all nations, but more especially has my attention been drawn to the subject after reading an article on this text, so much so, that I will try and write some of my thoughts on paper, and if considered worthy of a place in the columns of the G. V. I hope they may be used, if not, I hope something better will appear on this important subject.

If the harvest was great at the time of our Saviour's humiliation, and when his field of labor extended only throughout the land of Judea, having previously chosen twelve disciples, which he also called apostles, who were to be witnesses to all he said, and did, and were afterward to preach the word to the Gentile nations. But seeing that "the harvest truly was great but the laborers were few," He appointed other seventy, whom he sent to proclaim the glad tidings to the lost sheep of the house of Israel. And from the report of those seventy disciples, it is evident they were faithful to the mission upon which they were sent. Then if it was necessary to increase the ministry from twelve to eighty-two, at that time, to proclaim the gospel of the kingdom in the land of Judea, that small portion of the habitable world, should there not be a proportionate increase of the ministry to preach the everlasting gospel to a sinful world, especially since we are not ignorant of the state of mankind in a religious view. Finding the human family divided into various systems of religions, to-wit: Christian, Jewish, Mahomedenism, and Heathenism.

This is the state of the world in this latter end of the nineteenth century o the christian era, although it would seem that its benign influence should ere this have brought all mankind into the faith of its divine master, but lamentable to think, such is not the fact, but christianity is fearfully, and wonderfully in the minority.

And, perhaps, it would be interesting to make some practical illustration, by comparing numbers with numbers.—The population of the world at this time, is estimated in round numbers, at one thousand millions. Then, again, it is estimated that there are about one-fifth part of the whole merely nominal christians. Then, again, it might be asked, how many of the two hundred million of nominal christians are there who do all the commands of the Lord, and by faith walk in all the ordinances and commands blameless? It seems that these two hundred millions are divided into many sects and denominations, (some say 666.) Then upon the hypothesis that those two hundred millions were what they should be, then there should be a proportionate increase in ministerial labor in order that the remaining eight hundred millions might be blessed with the same gospel privileges as are those professing christianity. But to bring the matter closer home to ourselves. Not knowing the numerical strength of the brethren, but knowing that as a people we profess to take the word of God as the man of our council, and that we are under obligation to do all the commandments of the New Testament as given us by our Saviour and his apostles, and holding that we do these commands as practised by the apostles, hence to be consistent with our profession, we cannot look upon those who do not worship after this manner, as having any promise of eternal life.—Then taking this view of the matter, it

increases our obligation at a wonderful degree. And if the world thus lieth under sin and in ignorance of the gospel plan of salvation, it certainly should at once arouse us to an earnest inquiring, in regard to what our duties are, and how we can best discharge our duties. And to make it more impressive, I will now estimate the number of the brethren and sisters to be one hundred thousand, and then again say, one minister to every fifty members. Then we have two thousand men set apart to the ministry. And now to show the amount of labor each of those preachers ought to perform. This will give a population of 500,000, to each individual minister, or a number five times greater than all the members, composing the brethren's organization. We would consider ourselves very poorly supplied, if we only had one minister to teach us and our children. But this is about the proportion we occupy toward the whole human family.

And I might here ask the question, how do we manifest our love toward our neighbor, if we are not willing to make him our equal in the means of gospel grace? and I do not see that we show the love to our neighbor as to ourselves, until we send the 1999 ministers "into all the world to preach the gospel to every creature." And here a thought presents itself,—it is what the apostle Peter said when called to the house of Cornelius he says, "I perceive God is no respector of persons, but in every nation he that feareth him and worketh righteousness is accepted of him"—Act x, 34 and 35. I have often thought of this passage when I would meet, apparently, zealous brethren, who would avoid preaching the gospel out side the limits or bounds of the brethren's organizations. I before now asked myself this question, is the gospel sent to only a certain part of the human family? I find the commission is to all the world, and to every creature. Then let us not be respecters of persons.

Then with these thoughts before us, we should now begin to sound the alarm to the world of its present state, and then if the people will not hear, or obey the word, then we have cleared our skirts. How often has this thought been brought into my mind with power, that we should meet the ungodly and sinner in judgement, with such wails as as this, "had you warned us of this time as you believed, and had you taught us the plan of salvation as you understood it, in the time of probation, we would not be here; but since it is so upon your skirts rests our blood;" and thus we would all likewise perish. Oh what a dreadful thought, that for a little sacrifice we thus should lose our reward! So let us now begin by sending our ministers throughout the whole world, to preach the glad tidings to every nation, kindred and tongue, attended with much prayer and fastings by those remaining at home, that those preaching the word may be under the guidance of the Holy Spirit, that they may preach the word in apostolic simplicity, and with power.

Again, there can be tenfold more preaching done by the present ministry than there is, with but very little if any additional expense, if we would just go to work in a judicious manner. Many, yes, perhaps half of the preachers do not attend public preaching on an average, more than once a week. This is fifty-two meetings in a year. Then, again, perhaps on an average, of the meetings there are from two to five, and sometimes more ministers, while if they were to scatter out each one or if need be, two and two, can hold from three to six meetings in their neighborhoods and perhaps not lose one days work in a

week? If this was brought to a system, ministers and lay members co-operating, much might be done in this way without any actual outlay, and by these means we would get into the lanes, hedges, and by-ways, and bring the halt, the maimed, and the blind, to the feast. Oh think of the great amount of good could be done in this way. But since the language is "the harvest truly is great but the laborers are few pray ye therefore the Lord of the harvest that he send forth laborers to the harvest." Then in order that we might send more laborers, ought not the number of the ministers be at once doubled? Yea, are there not many congregations where there could be twenty men set apart to the ministry, and sent out to preach the everlasting gospel to those "who know not God, and obey not the gospel of our Lord and Saviour Jesus Christ?" yes, know him not, because the word has not been preached to them in simplicity and power.

But, says one, this requires means.—Well, so it does. And in order to get at the means I will show wherein there is room for retrenchment and reform, and a large sum could be gathered in this way. There are many brethren, (and sisters too) who are habitual chewers or smokers (and some of both) of tobacco; and for which there is no excuse, only they have become habituated to it, and therefore they cannot quit the use of it. Here I would ask all such, have you ever asked God to help you to quit this habit? I do believe if all would put their trust in their Creator, and ask for grace to overcome this habit, that they could be brought to lose their appetites for it. But now to return to the expense of this habit, to those who use tobacco. Then from the confession, of such as use it, I think I am in the bounds of reason when I estimate the expense of a moderate chewer at twenty dollars per annum. Then in a congregation of one hundred members, it is but fair to estimate that one-fourth of them use tobacco which will be twenty five, and this multiplied by twenty will be five hundred dollars laid out by one fourth of the members, in a way that is worse than useless. I have often thought if those brethren who use tobacco knew how offensive the scent of tobacco is to those who do not use it, they have to acknowledge that there is much charity and forbearance exercised by those of their brethren, who do not use it, when they still extend and receive the token of love.

Now if there can be $500 raised by twenty-five members by thus abstaining from one evil, the remaining seventy-five members could raise the same amount to each member, by laying by in store on the first day of the week as the Lord shall prosper them. This then would make two thousand dollars a year for one congregation, of one hundred members, if once resolved upon doing so, and that without any great inconvenience, only that it perhaps might cause some resolution and perseverance to control their carnal appetites, but would doubtless give them much room for rejoicing in the victory they have obtained over self. And then assuming that the above to be a fair representation of the whole, then we will see the enormous sum that could be thus raised for the support of the ministry, or the gospel.

One hundred thousand members, each laying by twenty dollars a year, would amount to two millions of dollars. This amount judiciously expended would do much, in spreading the gospel by preaching and distributing tracts, bibles and useful books.

Then, again there are many other ways by which much might be laid by for missionary purposes. Many live in luxury and others have also many unnecessary things in their houses, such as costly and ornamental furniture, and musical instruments, and costly apparel. Yes, we have reason to fear that good meaning brethren and sisters indulge in the above named things to their own hurt, while if judiciously laid out in bringing the word of life to the uninstructed, might be the means of bringing blessings on themselves, and to those to whom it was sent. Then, again, it certainly seems that we should all feel willing to give the tenth of our income towards the spreading of the gospel.—Oh, let us try the experiment ever remembering our duty toward those who are set apart to the ministry, that we are to pray for them. Then when we send a brother on a mission to preach the word, let our prayers ascend to the throne of grace that he may preach the word and that God will bless his labors even to the saving of souls, ever walking in the commands of the Lord blameless, and if they thus go attended by the fervent prayers of the church, we need fear no evil. Yes, when we look over the world (the field) we see that it is "already white for the harvest," then pray the Lord "that he may send laborers into the harvest." The day is far spent, and the night hasteth on, when no man can work, and then whose will be those treasures which so many are striving so hard to accumulate? Then let us lay up treasures where neither moth nor rust doth corrupt. I would yet say, let each one of us, old or young, rich or poor, brother or sister, constitute ourselves a committee of one to see what we can do or give for the advancement of the master's cause and if we cannot give let us try and see if we could not loan something to the Lord.—Let us loan unto the Lord, he will not only pay six per cent, but the Saviour promises a hundred fold in this time, and in the world to come eternal life.—Then who would not loan to the Lord! Oh let us offer all at the foot of the cross, knowing this, that all that we have belongs to the Lord. Yes, the earth is the Lord's and the fullness thereof, notwithstanding the wicked one has as, he having usurped the authority to possess this world with all that is therein, yet he only holds it by usurpation. Let us then not assist him in withholding from the rightful owner those goods at our disposal, ever remembering that we must soon leave it all and then answer for the disposition we have made of those earthly treasures intrusted into our care. Let us watch and pray that we fall not into temptation since the master may soon call us to account.

In Love, Adieu,

WM. HOLSINGER.

For the Visitor.

CHRIST'S SECOND COMING.

"Can we know the time?"

In *our* opinion the above should be no question, but as there are many, (some of our brethren not excepted) who pretend to be able to "figure out" very near, or quite, the precise time of Christ's second coming, it has with some it seems become a question.

It is in one sense with some reluctance that I attempt at this time to write even a short article upon this subject; yet having (as I trust) candidly considered the matter, and having reflected upon the numerous warnings given us by Christ and the Apostles not to believe every spirit,

nor to listen to every voice, "lo here," or "lo there," and thus suffer ourselves to be carried away with every new and strange doctrine. Yet believing that the end of the present dispensation is fast approaching, and that all should watch and also warn one another, I attempt to give my mind upon the subject in few words, and to the point at once if I can.

Persons who have heretofore failed in predicting the time of the Saviour's coming, have been fulfilling what Christ and the inspired writers said of them; and how correct those may be who are *now* calculating His coming, we who shall live, will see. I pretend not to say that He will then come, nor that He will not, for I know not. He *may* come when those calculators look for Him but I doubt it. There are given to us in the scriptures, numerous *signs* by which we can know the *near approach* of Christ; but mark this, one of the *surest* signs among all is, when the church becomes corrupted and many embrace and contend for doctrines that were never "delivered unto the saints," but against which we are solemnly warned.—*These*, I say, are *unmistakable* signs of the near approach of the end.

Christ will not come when the excitement about His coming is "up" and the people are looking for Him; no, for we read in Luke, that "*as a snare* shall it, (that day) come on all them that dwell on the face of the whole earth."

My opinion is, that should the chronological calculations which are now being made by many fail, the excitement, (if I am allowed so to speak,) will abate, the disappointment will have a wonderful tendency to negligence, to lukewarmness, and to weaken confidence; and by the time that nearly all have, in a manner, forgotten, and wickedness prevails at a high rate, the Saviour will appear. Yes, undoubtedly at such a time will He come, and, hence, we are told that "that day" will come upon all as a "*snare.*"

From reading the Testament, I would not judge that God ever intended that man should be able by calculations which he might make, to determine the time of Christ's coming!

The *exact* age of the world seems to be lost, or hard to come at; and I believe for wise purposes it is so. Neither do I think that God intended that we should know the precise time at all. No more so, than we can know when death shall come upon us. Just as we can know when *death* will overtake us, so, precisely so, can we know the time of Christ's second coming. *Death*, in one sense is the same to many of us, as the second coming of Christ, and when *it* will come, none of us are able to say. We are again and again commanded to "watch" so that we may be ready to meet Christ whether it be in life or after death.

If we could know the precise time of His coming, there would be no need of watching for Him. Certainly we need not be continually on the watch, if we knew just when to look for Him. But because the "Son of man" will come at an hour when we "think not" it is necessary that we are ever watching and continually holding ourselves in readiness to depart at the shortest notice. I know we read "but to them that *look for Him* will He appear the second time" &c.—

This text does not prove anything in favor of knowing the time. For instance, I am looking for a friend of mine, I look for him because he informed me of his coming, and that soon, and though he did not state the day nor the hour in which he would come to see me, yet because I have confidence in his word, I am looking for him. Now just as the coming of my friend is to me, so, my brethren, is the coming of Christ to us. Suppose we were able to figure out the precise time of Christ's coming; what have we gained?

From your unworthy servant,

SAMUEL KINSEY.

Dayton, Ohio.

For the Gospel Visitor.

"DISSENTER."

After reading the response of "A Dissenter" in the Nov. No. of the "Gospel Visitor," I soliloquized some what after the manner of the eunuch's query to Philip: "*Of whom speaketh the Dissenter this? of himself, or of some other man?*" That a man should become so holy as to be justified in voluntarily sundering himself from the *means* of sanctification, may well awaken surprise. I say not this ironically, but as a logical deduction from the total ecclesiastical rupture which you maintain. It follows, as an incontrovertible inference from your premises, that the prevention of contaminating your personal sanctity is *the* reason of your isolation If the Church is too corrupt for fellowship, and you are no better than the Church, there is no ground of complaint A man is not less a man because he has a carbuncle on his face. It is a cause of disfigurement, but it changes not vitality into something else. The children of Israel, as a nation, were not less the chosen people because six hundred thousand fell in the wilderness through unbelief. The devil among the twelve did not destroy the life and metamorphose the character of the primitive church. The carbuncle will not disrupt the connexion of any member with the body on which it festers. Neither are spots, blemishes, and partial paralysis in the body mystical, a ground of disfellowship. It is the actual life of Christ in the Church, with many defects and infirmities, along with much that is unsightly and undesirable, that is the ground of eucharistic communion. Paul praised the Corinthians that they kept the ordinances as he delivered them, but did not forget to shame and upbraid them in the same epistle for their scismatic proceedings, and for most scandalous offences. Would you have broken bread with a church in which such outrageous violations of morality were perpetrated? Is there the slightest intimation that Paul encouraged *isolation* because of the existence of such improprieties? My dear friend, think it not strange if the church of the nineteenth century is no better than in the apostolic age. If *that* fellowship would have been good enough for you, then deem yourself not too Christlike to sit down to the sacramental board with the Brethren.

You open your rejoinder by saying that "*I decline a further discussion with you on the all-absorbing subject of religion*" Not exactly, my friend. If Omnipotence could not bring to the apprehension of man the great argument of His Love without an organized embodiment, I see not how the "subject of religion" can be discussed in the repudiation of what God himself found necessary. The absence, in your argument, of the only principle on which the purpose of God in Christ is possible, renders a

"further discussion" "of no effect." Every specific charge you have brought against the Brotherhood, and every illustration in support of your views, settle into their proper place in the application of the principle of organic life which threads my entire article. That I did not turn my attention to the particular cases you cited is of no account in your favor, being that I elaborated a principle that covers all cases. Last week a young man committed suicide in this vicinity, because he could find in the Gospel no provision made *specially for his case.* The general statement of the Divine clemency including the chief of sinners, and every sinner, did not satisfy him. So in your case. All the peculiarities of your condition are as broadly met in the Gospel as those of the unfortunate man who rushed unbidden into the presence of his Judge. You refer to George Grebi. This is hunting up witnesses to testify *against* you. The Church was once centred in One Person, and if but one true follower of that Person remained on earth, the life of the God-man would be to him no more or less than if the church were composed of one million. But the Church has not been reduced to an individual unit since the days of Christ. The supposition has never been a reality. George Grebi had *seven associates.* You are kindly extending me the *hilt* of the sword. You are putting the capsheaf on the stack of demonstration in favor of the organic constitution of the Church. "Eight souls" were enough to constitute a church in the Noachian period, and enough in the time of Grebi. God always had a people, even though they were closeted in caves. The prophet of fire thought he was alone, but God corrected his mistake. There is a radical difference between leaving the church on grounds which Christ Himself ignored, and eight souls coming as germs out of the hotbed of corruption. The history of Grebi and his associates, as far as it relates to the point in debate, I claim as confirmatory of the principle of organic life in the body of Christ, leaving you just so much less ground to stand upon.

The desired *eclaircissement* of your proposition, is abundantly furnished in my letter in the April No. It is the back-bone of the article. Take that away, and all is gone. Suppose I were to write you an epistle condemnatory of *sin*, making no particular mention of adultery or surfeiting, or some other transgression, and you were guilty of the very sin to which I did not specifically refer, would you regard the fact of my omission as justifying your continuance in that *particular* sin because my exposition was *general?* Apply this principle to the *eclaircissement* of your proposition respecting a *specific point.* The reiteration of your charges and asseverations do not strengthen your position. They are an indication of weakness. Such a body of believers as you would deign to commune with, *never existed*, and I have cited you to ample scripture testimony corroborative of the fact. "Whom makest thou thyself?" Who relieved you from the obligation of feet-washing, the Lord's Supper, and the Holy Eucharist? Are these institutions "from Heaven, or of men"? Can you celebrate them in your present relation? Will Christ make you an exception? Have you so overgrown the holiness of all others, that there are none left to commemorate with you the great love and atoning death of Emmanuel? Do not say, my dear friend, that these are needless, or unkind questions. They grow out of your position as naturally as bitter rem-

edies and painful probing are called for in wounds and diseases. However odious you may deem them, and however severely they may cauterize your feelings, you cannot help perceiving that they have their legitimate place in the argument, and are not thrust in merely for effect.

Your "rule in law" with reference to a "band of desperadoes", is very unfortunate for your hypothesis. Peter drew his sword and severed an ear from the head of one of Christ's enemies, James and John on various occasions exhibited unbecoming and reprehensible traits, ten of the disciples were moved with indignation, and all of them strove for the chief places in the coming kingdom, but no one ever thought of *implicating their Leader* in these inconsistencies and violations. Desperadoes *know* that they are outlaws, and whoever *associates* with them *abets* their evil deeds, although he may "not partake with them in their depradations." The application to the church of God is altogether inadmissible.

That "the Lord Jesus did not allow Iscariot to partake of the bread and wine" wants proof; and even if fairly demonstrated, will not afford you any support. It has reference to the exercise of authority by the church towards offenders, and not of dissenters towards the Church. Was Iscariot present at feetwashing? We *know* that he partook of the *Supper*, and these were instituted by the same authority, the same Person, bearing the same seal of sacredness, so that the absence of the traitor from *one* of the three ordinances, and participating in *two*, utterly sweeps that part of sacred history beyond your reach, and completely breaks the force of your objection. Your communion with one who has not the same faith with you in the details of the fundamental doctrines of Christianity, will no more "make you a partaker of his wrong faith," than that your children, sitting around the family-board with a member who has committed theft, would on that account become guilty of the crime also.

I am not aware that I accused you with being "headstrong &c.," although I may have said what might bear such an interpretation. God knows your heart, as he knows mine. Judgment is not my province. If I have given you pain from a sense of ill-treatment, I am truly sorry for it. I have written positively, but affectionately. You are deluded, wofully deluded, imperilling your eternal interests, and I labored to expose the fallacy of your position. I still hope mature reflection will convince you that you are wrong, and that your error affects a principle vital to the security of the soul. In writing to you, my feelings were often profoundly stirred, and while my hand was tracing my sentiments, my heart was pleading with God in your behalf. I cannot yet give you up. I hope that the announcement, "behold, he has returned," will yet create "joy in the presence of the angels of God."

Could you interrogate Christ personally on the question by which you are perplexed, He would help you to no solution other than you find in His word. He would refer you to His parables that derive all their force from organic unity. The life which He brought into the world *is yet in it*, and will *remain* in it till the consummation of all things. *"I am with you always, even unto the end of the world."* All life is organic as far as our investigation extends. The life of the seed in the ground and in the ripened ear *is one*, and has an *unbroken history* from *germination* to *maturity*. You cannot ap-

propriate the comfort of a single parable while asserting your individualism We "are *complete in Him*" who is the *Head of the Church*. You say "your separation from the fraternity has caused you much trouble and mental pain," and that "with all your heart and soul would you come back, had you the conviction." This is pitiable indeed! Who would not weep over such a condition! You declare that "you cannot help it." Who can? Must a purgation of the Church first be effected? A stupendous task. Your illustration must begin with the chosen twelve. If this is the only condition of your reunion, then is your case hopeless indeed. But there is a way, and it is open, and self crucifixion will bring you in. Try to "*esteem others better than yourself*," "KEEP THYSELF PURE," "LOVE THE BROTHERHOOD," *leave as much room for private judgment to others as you exercise yourself*, and think it not *beneath* you to affiliate with a *Body* of which Christ is not ashamed to be the *Head*.

Sorrowfully but truly your friend,

C. H. BALSBAUGH.

OUR VISIT TO IOWA---THE DISCUSSION.

On the morning of the 10th of October we left our home for Linn county, Iowa. The brethren here and the disciples, in their zeal to maintain and promote their respective doctrines, had come in conflict with each other, and their correspondence and interviews resulted in arrangements for a public discussion, and we were solicited to take part in it, with an importunity which we found it difficult to resist; and we with reluctance consented. The time settled for the commencement of the discussion was the 14th of October. We in company with some christian friends from Illinois, among which was br Samuel Garber, arrived at Cedar Rapids on the morning of the 12th. Towards noon, brethren came in from the neighborhood in which the discussion was to be held, which was seven miles from the Rapids, and conveyed us out. We had meeting on Saturday night, Sunday morning, and Sunday night. We preached on Saturday night and Sunday morning and were pleased with the interest manifested in the meetings.

On Monday morning Mr. McConnell, he gentleman who was to conduct the debate on the part of the Disciples, and we met at the house of br. A. G. Snyder, with whom we stopped, to arrange the preliminaries for the discussion, a number of our friends being present. The propositions having been previously settled, the necessary preliminaries were arranged without much difficulty, and the discussion commenced about 11 o'clock, A. M.—The propositions discussed were the following:

I. Trine immersion is essential to christian baptism.

We affirmed, and Mr. McConnell denied.

II. The bread and wine given by the Savior to his disciples to represent his body and blood are the Lord's Supper.

Mr. McConnell affirmed, and we denied.

III. The washing of feet is an ordinance commanded by Christ to be observed publicly in his church until he comes.

We affirmed, and Mr. McConnell denied.

We may not have given the propositions verbatum, as we have not a copy of them before us as we are writing, but if we have not given the precise language, we have given the substance.

The discussion commenced pleasantly, the weather being propitious, and the attendance good. We had two sessions each day of two hours each. The discussion commenced on Monday morning and closed about noon on Friday. Our brethren had made arrangements for commencing the State Council Meeting on Friday, aad this caused us to hurry our discussion a little more that we otherwise would have done And the circumstance that the State Meeting was to follow immediately after the discussion, brought a larger number of brethren to the discus sion than otherwise would have been present. As it was, the brotherhood in Iowa was pretty well represented. The Disciples also were fairly represented.

The discussion seemed to be an occasion of general interest to all present. The attendance continued good throughout. A manifest seriousness so well becoming an investigation of Christian Truth, characterized all the sessions. Indeed we think the spirit of God was felt to be present by such as desired its heavenly manifestations. Our brethren seemed to enjoy themselves well. During the discussion, and immediately after it, our brethren baptized eleven persons, and restored one fallen member. The Disciples baptized two. We do not mention these additions to the church, as being the fruits of the discussion; that is, we do not wish to convey the idea that their views of the doctrines discussed underwent any change by what was offered during the discussion — About any such change in sentiment, we know nothing. We refer to those additions to show the excellent feeling prevalent, the solemn character of the occasion, and that the gospel was felt to be the power of God unto salvation to believing souls. Many of the associations of the occasion will awaken pleasing emotions in many hearts.

Mr. McConnell's treatment of ourself was such throughout that gave us but little reason to complain—it was friendly and respectful. We presume we both regretted the difference of sentiments between us which seemed to require us to sustain to each other the relation we did—that of debatants.

As our readers will want to know a little about the result of the discussion, and as it does not become us to say much upon that point, we shall give a notice of it as it appears in the *Hope of Israel*, a Second Advent periodical published in Marion, Linn county, Iowa, which may satisfy our readers until the discussion is published. The editor of the paper above alluded to, and the writer of the following notice, was the third moderator, or the presiding officer of our meeting. With his sobriety and deportment on the occasion, we were pleased, and he performed the duties of the occasion assigned him in a very satisfactory manner, as did his fellow officers.— We would say that the remarks upon our discussion may be properly appreciated, that Mr. Brinkerhoof, the gentleman alluded to as the author of the remarks, a reed with Mr. McConnell on the subject

of baptism and the Lord's Supper, and with us on feet washing. We omit the remarks which have a more direct and personal reference to friend McConnell and ourself, and would simply say, they were very respectful.

"We had the pleasure of attending a public discussion, held seven miles northwest of Marion, commencing Oct. 14, and continuing five days, between Eld. J. Quinter of Ohio, (German Baptist), and Eld. N. A. McConnell of Marshallown, Iowa, (Disciple). The questions discussed were on Trine immersion, The Lord's Supper, and Feet-Washing. The average attendance was about five hundred; and never have we witnessed a discussion conducted with such kindness and christian spirit as this one. Both disputants are men of acknowledged merit.

* * * * *

We were interested in this discussion, as we had never had the opportunity of hearing these questions examined. We shall not minutely enter into an examination of the arguments made, as the speeches were reported, and will be published. On the question of "Trine immersion," Eld. Quinter displayed an excellent knowledge of history, and presented much more in favor of a three-one immersion than we supposed could be found; but we think did not meet with the same success from the bible. Eld. McConnell clung closely to the scriptures, and with the exception of a misapplication of a few texts, did quite well. He appealed to history once, and was on that *once* completely hedged in.

On the second question of the bread and wine of the sacrament not constituting the Lord's Supper, we were not so well satisfied, as there was much that might have been said, which was left untouched. One thing however, commended itself, and that was the excellent spirit manifested.

On the last question, that of Feet-washing, things seemed to move curiously. It was admitted by the negative that feet-washing was not a carnal ordinance, but illustrated something spiritual; and yet argued that unless one's feet were dirty, washing them would amount to no more that would one be complying with the command to feed the hungry, if a person should come to him and ask to be fed, having just eaten a hearty dinner. This we could not understand. A labored effort was made to make the institution of feet-washing, and of the Lord's supper on two different times, of about two days difference. This also we failed to comprehend. The negative also admitted its perpetuity through the christian age, but made his labored effort against it being done in the public assembly of the church. The arguments on the affirmative were carefully presented, and although two points made by the affirmant were accepted by the respondent, yet, as a book was to be published, the affirmative proceeded as though no admission had been made. This placed the negative in a peculiar position.

We would recommend the book to those who may wish to see what can be said upon these questions.—We will inform our readers in due time, when published."

The brethren commenced their State Council Meeting on Friday

afternoon, the 18th of October. We were not with them until Saturday morning. This Council Meeting passed off pleasantly and the business before it was disposed of in a satisfactory manner, and we believe but little business will go from that to the Annual Meeting. We were happy to learn that the brethren are as numerous in Iowa as they are, and that the cause of Christ seems to be prospering and advancing.—There are over twenty churches in this Sate and some of them large.

We were much pleased to have the opportunity of getting acquainted with so many of the brethren in Iowa, and regretted much that circumstances did not permit us to visit more of the churches, and thus have an opportunity of becoming still further acquainted with them. Upon the whole, we felt that we had a pleasant visit to the West, and shall not forget the brethren in Iowa, and especially those in Linn county, who were so kind to us, and with whom we spent some ten days of hard labor in the service of the Lord. On the evening of the 22nd we were taken, by br. Snyder to Cedar Rapids, and the next morning at 2 o'clock we took the cars for home, and under a kind and protecting providence we arrived safely here, on the evening of the 24th, happy to find our family and friends well, and to be relieved of the burden which rested with weight on our mind in view of the labor we were expected to perform in Iowa, and especially, in the consciousness we felt that we had, to the best of our humble ability, "contended earnestly," according to the apostle's admonition, "for the faith" as we sincerely hold it "which was once delivered unto the saints."

Our praises, Lord,
And pray'rs receive,
And to thy word,
A blessing give."

The Family Circle.

FALSE LOVE AND TRUE LOVE.

Parents, which do you do, love your children or hate them? Can it be said you love them truly when you suffer them to disobey you, contract vicious habits, neglect to subdue their pride, self will, and educate them as the Lord requires?

You have strong affection for your offspring; this is natural, but does this affection spring from love to God; is it pure? genuine? dutiful? If not, it is false, spurious, leading you to give loose reins to perverted passions and appetites, causing ruin, desolation, and damnation! This was true of Jacob, Eli, and David, and true of multitudes of parents at the present day, whose sons and daughters rule them with a rod of iron! What saith the Lord? "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Prov. xiii, 24. This love for your offspring, we fear, is not of God, "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. xii, 6.

Jacob doubtless thought he loved his sons at the very time they were living in lust, instruments of cruelty, "serving their old master the devil." Gen. xlix, 5, 6, 7. What the result of this love of Jacob that led him to neglect due chastisement while there was hope? brought his grey hairs to the grave in sorrow prematurely.

Eli thought he loved his sons when

they were vile and he restrained them not. What followed? Judgment on judgments, causing every ear to tingle. God in his wrath cutting him asunder—and his infidel, libidinous sons went down to hell as in a moment! Eli's love for his children was unwise, unfaithful, specious, ruinous, soul-damning.

David thought he loved his children very much. That he had a strong natural affection for them is true, but was his affection wise, provident, God-fearing? Did it lead him to obey God in training his household virtuously? to subdue the evil tempers of his sons—their thirst for ambition and blood? It is said of his son Adonijah, the rebel and the traitor, "his father had not displeased him at any time in saying, why hast thou done so?" That is, he let him do as he pleased, sow his wild oats, gratify every unholy impulse and evil passion without let or hinderance. The same course of lenity and false tenderness was doubtless pursued in the education of his other sons as the sequel proves. What the result or consequences of this spurious affection! The curse of God followed him to his grave; even his dying pillow was thorny. (2 Kings i.) "They have sown the wind, and they shall reap the whirlwind." Hosea viii, 7. "Sow to yourselves righteousness, reap in mercy." Hosea x, 12.

> "Hear ye not a voice from heaven,
> To the listening spirit given."

How many fathers and mothers falsely imagine they love their children dearly, when in fact they hate them.—How do we know this? By their fruits. Tell these falsely tender, disobedient parents that suffer their children to live in vice, open rebellion against God that they hate them, they stare you in the face with astonishment. What! hate them? accuse us of hating our precious little ones whom we clasp to our bosoms with a mother's fondness?

Yes, parents, we repeat what we have already repeated, and what we shall continue to repeat and re-repeat, if need be. "You *hate* your children" when you permit them to disobey you, play truant, go out when they please, come in when they please, choose what books, papers, or company they please—in a word, when you neglect to train them "in the way they should go" "God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." The affection that forbears faithful discipline is not true, the affection God requires—it is cruel as the grave; it keeps back from them what is or *your* best good and *their* best good, both for time and eternity—"Cruel, cruel as the ostrich, which leaveth her eggs in the earth, and forgeteth that the foot may crush them or that the wild beast may break them." Job xxxix, 14, 15. "Even the sea monsters draw out the breath, they give suck to their young ones: the daughter of my people has become cruel, like the ostrich of the wilderness." Jeremiah iv. 3.

The moment a parent ceases to reprove his sons or his daughters, to exercise due authority in correcting every evil manifested, that moment he ceases to love them as he ought—and from that moment they cease to love and respect him as they ought. Parents beloved, do you wish to love your children in very deed with a true, Godlike affection? Moreover, do you desire them to return to you the same affection—true filial such as children owe to their parents and such as God requires? do your duty, withhold not correction, "chasten them while there is hope." "Correct

thy son, and he shall give thee rest, yea, he shall give delight to thy soul." Proverbs xxix, 17.

"Sow, love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light."

AUTHOR OF "SHINING LIGHT."

CLOSE OF VOLUME XVII.

With the present number we close another, the seventeenth volume of the Gospel Visitor. The occasion is a befitting one for a few observations, and we offer a suggestion or two to our readers and subscribers. At the commencement of each volume of the work of the kind we are publishing, there is a contract between the editor and each subscriber. For certain considerations named in our *terms*, we promise a volume of the *Gospel Visitor*. And where the conditions are complied with on the part of our subscribers, and where we furnish the amount of reading matter we promised to do, the contract is formally fulfilled, and both parties are released. This number then formally fulfills our contract with our subscribers for the seventeenth volume of our Magazine. But there is a spirit as well as a letter in contracts as well as in the Bible. And, consequently, contracts should be carried out in spirit as well as in the letter. And it should not be our object, merely, to give twelve numbers of our periodicals to our subscribers, and then feel that we given them all we promised to give them, without having any regard to the character of the matter with which we have filled our pages. From the title of our Magazine, and from other reasons we have given our subscribers to understand that the character of the reading matter that we promise, is substantial christian literature—the literature that inculcates that godliness that "is profitable unto all things, having promise of the life that now is, and also of that which is to come."

How far we have now fulfilled our contract with our subscribers and given them the mental and moral food that we had given them reason to expect, they will have the privilege of judging as well as ourself. And in deciding this, we are well aware, that different minds may come to different conclusions.—Some can more readily appreciate a practical thought or a suggestive idea than others. We however, think that those who have carefully read the pages of the Gospel Visitor during the continuance of the volume, and will judge candidly, will not have much reason to complain, either that they have not received an equivalent for the money paid, or that the work has not been such as they expected it would be We can assure our readers that we have not been indifferent to the responsibility that the contract above alluded to has imposed upon us. And we have labored to instruct, to edify, and to profit with what success it is not possible, neither is it desirable for us fully to know. We trust our humble labors have not been altogether in vain. Our selections are not made, in general, without a careful examination. The articles that we have written ourself, if not always on the most profitable subjects, or not written as intelligently and interestingly as would be desirable, we have had the reader's real benefit in view, both in the selection of our subjects, and in the manner of treating them. In using the productions of our contributors, we give the best that are given us, and if not always all that we and our readers could wish them to be, their design and tendency are good, and there may gener-

ally be something useful gathered from them.

And now, as we propose, the Lord permitting us to do so, to commence another volume of the *Gospel Visitor*, we solicit the continuation of the patronage of all our subscribers. We shall be sorry to discontinue any of our subscribers as we feel a friendly attachment to them, and from seeing their names so frequently, almost feel that we are personally acquainted with them. As we have already observed, we have labored to benefit them this year; and we have plans before us, which if we are permitted to carry out, we hope will benefit them still more next year. We are not only anxious to retain all our old subscribers, but we are also anxious to extend our circulation. And we hope that each one who now takes the Gospel Visitor, will seek to benefit his neighbor by asking his subscription to it for next year. If each one would add one new name, our subscription would at once be doubled. A little timely and judicious labor given to the matter by most of our friends, would enable them to obtain some subscribers.

All who may feel like complying with our requests, and assist us in obtaining subscribers, will please send in the names of subscribers as soon as possible We hope that some zealous brother or sister in every church will do us the favor of raising us a club.

We thank our friends for their patronage, and bid them farewell, hoping, however, to have their acquaintance as heretofore, and to hear from them soon, and still to see their names on our books as subscribers. We also ask their co-operation in grateful acknowledgements to the giver of all good, for his favors hitherto enjoyed, and in supplication for his protection, guidance, and assistance for the future.

EDITORS' TABLE.

TO OUR CORRESPONDENTS.

In commencing our new volume, and desiring to furnish our readers with a good variety of reading matter, which may be both instructive and beneficial, we request our contribitors to keep us well supplied with the best articles they can produce, that by having a good stock always on hand, we may be able to give our readers the variety desirable. We shall be pleased to have a number of articles soon. Brethren and sisters, exercise your talents; by so doing you will improve them. Let the glory of God, the holiness of the church, and the conversion of the world, be the objects for which we write and labor.

☞ We also design giving more attention to church news, the progress of the gospel, and such subjects, and request our correspondents to inform us of any occurrence that may be likely to interest the brotherhood.

☞ The Next Volume.—Up to the time of writing this, we have not heard from many of our agents and subscribers, but we have been encouraged by those we have heard from. There seems to be a disposition on the part of our friends to enlarge our circulation. With this manifestation we are pleased.

BROTHER SHARP'S REPORT.

Report of money received for October, 1867.

E. Longanecker, New Lisbon, O.	$1,00
A Sister (no name)	5,00
Eld. P. S. Meyers in behalf of Lewistown cong. Pa.—West	17,10
Eld. J. Mohler in behalf of East Lewistown Cong Pa.	12,08
J. Steman in behalf of White Oak Cong., Lanc. Co., Pa.	63,00
	$103,18
Paid Bank expenses	,08
Available assets	$103,10

The above is a forcible argument that the Brethren are always liberal when they fully understand a case, as a broth-

er remarked to me in Tenn. with tears in his eyes, "The Brethren *are* brethren everywhere."

In regard to a supported ministry, it is my present opinion that the subject might be dropped, and, instead of discussing it any further, if a brother be found in actual want, have his case fairly brought before the brotherhood, and I have that confidence in them that they will not love their perishable things more than their brother, but freely give as the Philippians did to Paul. Phil. 4: 11, 16, 17 and as the above report amply proves.

S. Z. SHARP.

NOTICE.

The discussion just held between Eld. James Quinter, of Ohio, and Eld. N. A. McConnell, of Iowa, upon the important subjects of Trine immersion, the Lord's Supper and Feet Washing in the public assembly, having been carefully reported verbatam, by J. L McCreary of Dubuque, Iowa, and the manuscripts are now being prepared for publication in book form at the earliest possible date.

Dr. J A. Buechly, of Waterloo, Iowa, will act in behalf of Dunkard Brethren and W. L Winter of Marion, Iowa, in behalf of the Disciple Brethren, as general (publishing and distributing) agents. Hence *both parties* will soon be prepared to supply their brethren and friends with the first and only discussion fully reported and published upon these important and somewhat difficult questions, and it is confidently expected that every brother who feels an interest in this matter will apply immediately to their respective agents for a copy of the Work.

(The above notice was prepared by Dr. Buechly and Mr. Winters, who constitute the committee to which the publication of the discussion alluded to, was committed. By an arrangement between br. Buechly and ourself, we shall also take an interest in supplying our brethren and any others who may desire the Work, with it. Consequently, application may also be made to us. The size of the book, price, &c., will be given in due time. J. QUINTER.)

POETRY.

THE COMPETITION.

One day as Faith, and Hope, and Love were met,
Before the dew was off the little flowers,
They fell a-talking with a purpose set,
How they could best redeem the idle hours.

And which of them could please the Master best,
And win a smile from that most loved face,
Was what they aimed at ere they took their rest,
So, making there a tryst, they left the place.

Grave Faith went straight to where the Schoolmen dwelt,
And when he heard their questions and their guile,
He took them all to task, so that he might
Put arguing down, and every specious wile.

And up the lanes sweet Hope with shining eyes
Went hurrying; and when the people heard
That he was in the land, their happy cries
Gave thanks to God, that hope was not deferred.

But where did Love go? Where the wretched weep,
And where the old had long forgot their joy;
Where he could even gladden childhood's sleep,
By happy whispers of to-morrow's toy.

And last, he lighted on a stricken man,
With none to help him in his direst need,
And oh, what lavishment of love began,
To spend itself on him by word and deed!

And as he comforted the bruised heart,
And tenderly sustained the aching head;
Full sweet the sick one smiled—Love gave a start—
For lo! he found it was the Christ instead.

Then in the eventide Christ walked with Love,
To tell the three how much their deeds were worth;
And streamlets at their feet, and birds above,
Took note of that sweet fellowship on earth.

And on his children as they round him pressed
Christ smiled, with glances of approval high;
But none, when wondering which of them was blessed
With sweetest smile, could say, "'Twas I," or "I."

Blessing, He left them, and they watched Him rise,
Brighter than evening Star, to God above;
But, ere he passed beyond the hiding skies,
He bent, and gave a second smile to Love.

F. E. M. TRAYMER.

MARRIED.

At home, Nov. 5th, at quarter past 3, P. M., by Bishop John H. Umstad, assisted by Elder Isaac H. Price Ed. JOHN U. SLINGLUFF to Sister KATE L. NICE, both of Upper Dublin Meeting, Montgomery county, Pa.

ERRATA.

In Nov. No. page 322, 2nd column, 22nd line from the top, read "rehearse" for "release." And on page 326, 1st column, 8th line from the top, read "correction" instead of "connection."

OBITUARIES.

Died, in the Newton church, Miami county, Ohio, Nov. 16, bro. ABRAHAM DEETER, aged 55 years, 11 months and 4 days. The burial services were performed by the brethren, in the presence of a very large concourse of people, who sympathized with the bereaved family, and indicated by their presence, their respect for it, and for the deceased. The life of bro. Deeter was such as to leave, for his surviving friends, ground for the pleasing hope, that he has gone to enjoy the rest that remains for the people of God. EDITOR.

Died, in the Ashland church, Ashland county, Ohio, Sept. 25, 1867, MAGDELENA SCHMUCKER, widow of Joseph Schmucker, formerly from Berks county, Pa., aged 88 years, and 22 days. Funeral services by the brethren, from 2d Cor. v, 1.

ISAAC SCHMUCKER.

Died, near Napoleon, Henry county, Ohio, October 15, 1867, sister ESTER STROHL, aged 72 years, 6 months and 13 days Disease, dropsey. She bore her afflictions with patience.

Occasion improved by bro. Elder J. Lehmen, H. Flory and the writer, from Rev. xxiii, 14.

Died, in the same district, Fulton county, Ohio, September 20, 1867, MARY IRENA, daughter of bro. Aaron and sister Snyder, aged 9 months and 18 days. This is the second one of this family that is gone to the spirit world in its infancy. Funeral services by the writer from Matt. xviii, 3,

I'll take these tender lambs, said he,
I'll lay them in my breast,
Protection they shall find in me,
In me be ever blessed.

AARON BERKEYBILE.

(Companion please copy.)

Died, in the Yellow Creek church, Elkhart county, Ind., Oct. 28, 1867, and was buried on the 30th, our beloved brother GEORGE SALA, aged 78 years and 10 days. Funeral services by bro. David Miller, bro. Harison Rule, and the writer, from Rev. xiv, 13.

Also in the Elkhart church, Oct. 29, infant child of our friend Noah Ganger, aged 1 year, 1 month and 15 days. Funeral services by bro. Jacob Leer and bro. Andrew Bigler, from 1st Peter, 2 chap. 24th and 25th verses.

JACOB STUDYBAKER.

Fell asleep in Jesus, in the Yellowcreek church, Bedford county, Pa., Nov. 2, 1867, CATHARINE SNOWBERGER, wife of bro. Daniel Snowberger, aged 54 years, 3 months, and 16 days. The occasion was improved by the brethren from 1st Thess. iv, 13 to the end of the chapter, to a large concourse of people.—Though her afflictions were tedious, lasting about six years, and the greater part of this time she was confined to her home, yet she bore it with christian fortitude and resignation.

Her body lies beneath the ground,
Her spirit rests on Jesus breast,
Till the archangel's trumpet sound
Shall call her from the earthly rest;
Then she shall join in songs divine
With God's elect—
Forever blest, in heavenly rest,
O, happy day! L. FERRY.

Died, in Panther Creek congregation, Woodford county, Illinois, Sept. 15, 1867, our old beloved sister MARY DALE. She died with old age, and was formerly from near Covington, Ohio. She was a member of the church for many years, but is now gone to reap the reward of her labors, where the wicked cease from troubling and the weary are at rest. Funeral services by bro. John Knisely, from Indiana.

GEORGE W. GISH.

Died, in the Whitesville church, Andrew Co., Mo, Sept. 21 1866. sister ELIZABETH BASHOR, wife of brother Henry Bashor, aged 53 years, 2 months and 12 days. She was the mother of twelve children, nine of whom are living; three having preceded her in death.—She left a kind and affectionate husband and nine children and a large circle of relatives and sympathising friends to mourn their great loss, but not as those that have no hope.for indeed she was a kind and affectionate mother and beloved of all who knew her. May our great loss be her everlasting gain.

Yes dear mother thou hast left us,
For a better land above,
It is God who hath bereft us,
Dearest one in gospel love.

May the Lord in kindness greet thee,
And receive thee unto rest.
And may we strive there to meet thee,
With the sanctified and blest.

Rest'then mother rest above then,
From thy labor here below,
We will gladly meet thee there when
We from earth to heaven go.

L. J. B.

INDEX TO VOLUME XVII.

Admonitions, New Year 4
Advice to young Converts 269
Appeal for help 246
Appeal, An—to true Millenarians in Protestant Churches 362
Beautiful, Is religion 55
Beauty 178
Bible, the 111
Bibles wanted 286
Bitter sweet 193
Brethren, a defence of the 87
Bridal, the 311
Call for help 126
Chastenings of God, the 10
Christ our mercy seat 131
Christ eating with publicans and sinners 353
Christ's Second Coming..... 369
Christian qualifications 105
Christians Union mock and real ... 341
Christians the property of the Lord 33
Christians a peculiar people 46
Christians the light of the world ... 178
Church news 61, 158
Close of Volume..... 379
Closet, the 57
Cobwebs 136
Come to Jesus 175
Come let us reason together 205
Correction, a 159
Crosses, little 152
Cry, the startling 276
Correspondence 29, 58, 92, 153, 218, 250, 284
Danger of unbroken prosperity 176
Dead, a talk with the 38
Discussion, our—in Indiana 312
Discussion, the—in Iowa..... 374
Dissenter, a letter to a 97
Dissenter 371
Domestic harmony 246
Editorial miscellany 29
Editors' Table 62, 94, 126, 159, 191, 287, 320, 350, 380
Eminent piety, the result of persevering and self-denying labor ... 162
Encouragement to the young 54
End, the—will surely come 210
Explanations and suggestions concerning the Annual Meeting 89
Extract, an 77
Fasting 115
Fasting at Annual Meeting 345
Fear intensifies faith 122
Forgiveness 50
Giving as an act of worship 347
God's works, our knowledge of—very limited 44
God's people 170
Gospel plow, the 8
Grudges 169
Harp, the wind swept 78
Harvest, the great 366
Heaven 13
Holiness, the beauty of 109
Home, the—of the saints 268
Human Need 201
Idle words 129
Idolatry, modern 19
Improprieties in churches 15
In Memoriam 321
Introduction 3
Issue, the—fairly stated 303
Jesus, the religion of 102
Jesus, the loving sympathy of 346
Judgment, against severe 21
Judgment, the 85
Kingdom, the—of God. No. 1. ... 233
" " " No. 2. ... 257
Kingdom, the coming 340
Knowledge, the—that profits 336
Law of liberty, the perfect 134
Letter, a—to a sister under trials ... 22
Letter to a complainant 145
Life, how to lead a heavenly 113
Life insurance 140
Love, some observations on 42
Mammon, Ye cannot serve God and 293
Meeting, the Annual—of 1867 221
Meeting, our Annual 243
Meeting, the happy 365
Minister, the test of a true 167
Missionary 24, 88
Money, the love of 292

Moral influence, the immortality of 327
Mourning for the dead 241
Notices 61, 124, 158, 190, 381
Now 144
One Baptism 225
Order in our Christian devotions and labors 65
Oregon, a request from 61
Organic Life of the church of Christ 333
Outlines, or skeleton of a sermon 138
Obituaries 31, 63, 95, 127, 160, 192. 224, 256, 288, 320, 351, 382
Parable 144
Physiology of repentance 25
Pattern, Christ our 144
Paul's argument 273
Piety, easy chair 176
Piety, early 304
Power, the lost 294
Prayer, Remarks on 182
Prayer, the power of 276
Preach the Word 357
Preacher, the willing 147
Preaching, How to be edified with 56
Preaching the Gospel, Pay or no pay for 110
Poetry.—Father forgive them 255
He wept over it 287
Jesus of Nazareth passeth by 95
Let it pass 255
Not long may we stay 63
The Fellowship of Suffering 31
The Competition 381
They are not all friends 255
'Tis right to mourn 62
Seeking Pleasure 159
Treasure in Heaven 191
Queries 186, 248
Race, the Christian 360
Reply to a brother 271
Report, Brother Sharp's 349, 380
Salvation by Jesus Christ 72
Second Advent of Christ 82
Servant, A—of Christ 297
Serving God 121
Self judging 165
School, The Church and 53
Singing, On 180
Sisters in Sorrow 71
Social parties, fairs, and festivals ... 143
Speak kindly 16
Speaking well of others 18
Studying the Scriptures 277
Suggestive question, a 75
Sunday School 305
Sunny South, the 81
Sunshine in heart and home 173
Testimonies, a few—given 179
Theology, Free inquiry in 48
Thoughts and Reflections on our contemplated Change 215
Thy Kingdom Come 79
Time, Can we know the 339
To C. H. Balsbaugh 348
Too late 214
Tobacco, Plain remarks on 266
Touch not—Taste not—Handle not 184
Translation, the new 309
Trusting the helm to God 120
Truth, what is it 278
The Family Circle.
A good wife 280
Domestic harmony 246
False Love and True Love 377
Husbands and their habits 26
Maxims for parents 27
Our Relations to the Future ... 217
Rules to promote harmony in the family 123
Spiritual food 218
The best legacy 57
The Bible the best corrective ... 185
The bird of two songs 279
Women's sphere 122
Unspotted from the world 289
Unrighteousness, deceivableness of 299
Volume, the next 318
Warning, a—to novel readers 69
Wars to be expected 80
Watchfulness 14
We do not see as we are seen 51
Youth's Department.
A short story about honesty 246
Children's etiquette 123
Going home to be forgiven 283
Resist temptation 282
Save my mother 28
The cheering word 124
The iron bar 349

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